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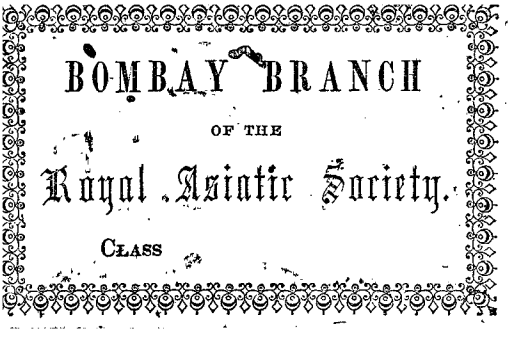

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THE

CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

VOL. 30 13

FOR THE YEAR 1814.

BEING

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PREFACE.

IN closing the Thirteenth Year of their labours, the Conductors of the Christian Observer deem it no longer necessary to enter upon the vindication of their principles, or the defence of their conduct. Their principles must now be well understood; and the growing demand for their Work leaves them no room to doubt that the manner in which those principles have been asserted has met with the general approbation of their readers. To them, and especially to the numerous Correspondents by whose contributions the Christian Observer has been enabled to maintain its ground in the estimation of the public, the most cordial acknowledgments of its Conductors are due. And although they have to mourn the untimely loss of more than one of those dear friends, who were wont in time past to aid and animate their course, yet with the help of God they will persevere, in devoting their best energies to the cause to which they are pledged—the cause of pure and vital Christianity.

Having given their readers this prospective assurance, they wish to turn for one moment to the past. God has blessed us with peace. The chain which bound so many of the nations, and which seemed destined to encircle half the universe, has been broken. Heaven has recalled the ministers of its vengeance, who were spreading misery and desolation over the fairest portions of the earth. That individual to whom many had been led to point the strongest notes that have been flung from the harp of prophecy; whom they represented as "sitting as God in the temple of God," as "ascending into heaven, and exalting his throne above the stars" has been hurled from his guilty elevation; has been divested of his terrors; and is now pilloried within the rocks and waves of a paltry island, as a living example to the potentates of the earth. May the lesson have its due influence!

But the joy which the Conductors of the Christian Observer have felt in this mighty deliverance, has not been unmixed with sorrow. Would to God that the overflowing cup of our blessings had not been mingled with the tears of Africa! But the British Nation has felt, on this melancholy occasion, as it ought to feel. Its voice has been raised as the voice of one man, in behalf of that unhappy continent; and we cannot believe that such a voice, when exerted in such a cause, can plead in vain at the bar of assembled nations.

They cannot conclude this Preface without briefly adverting to another topic, dear to their hearts,—the subject of their earnest

prayers and unwearied efforts;—they mean, the progress of Christianity throughout the world. On this topic, however, they will not now dwell, although the theme be tempting, and it be difficult to restrain the accents of exultation, when they behold the kings of Europe mustering under the banners of the Prince of Peace, and becoming the nursing fathers of His Church; and when the language of a Christian Poet of our own day, who looked to distant ages for the fulfilment of his high musings, is actually becoming matter of history:—

> Eastern Java there
> Kneels with the native of the farthest West;
> And Ethiopia spreads abroad the hand,
> And worships.—

One dark cloud has indeed crossed the cheering prospect.—The Christian observer cannot regard the re-establishment of the papal authority, and the revival of some of the worst institutions of Popery, without considerable alarm. But he will console himself with reflecting, that the Word of God is obtaining a freer course among the nations.—We see, as it were, "the angel of the Most High flying in the midst of heaven," displaying "the everlasting Gospel to them that dwell in the earth, and to every nation, and kindred, and tongue, and people." Before this mighty agent, every strong hold of sin, and every antichristian delusion must ultimately vanish. In the mean time, may we be all found "looking for, and hasting unto the coming of the day of God," "that we may be able to withstand in the evil day" that may yet be coming upon the earth, "and, having done all, to stand!"

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THE

CHRISTIAN OBSERVER.

No. 145.] *JANUARY*, 1814. [No. 1. Vol. XIII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

ON THE ADMINISTRATION OF THE SACRAMENT TO THE SICK.

MANY of your clerical readers will sympathize with me in the uneasiness I have experienced, with regard to the administration of the sacrament to sick persons; in cases, I mean, where the previous life of the communicant affords no just evidence of sincerity. There is, indeed, in the Liturgy, an office called The Communion of the Sick; but this is drawn up on the supposition of the party's relative claim to the blessings of the Gospel. He is addressed in the Epistle appointed for the office, as one of the beloved children of God; and the preceding collect is constructed to the same effect. It may be observed, by the way, that *all* the services of the church are exclusively applicable to the state and feelings of genuine Christians; for had it been otherwise, the compilers of the Prayer-book must vainly have attempted to satisfy believers with what was prepared for the servants and friends of the world.

But to the point in question. From what I have observed, the anxiety of sick persons (as above characterized) to partake of the Lord's Supper, is generally grounded on a certain obscure persuasion, that the physical act of receiving the bread and wine is, in itself, a security against the terrors of a future state. The sentiment is derived most probably from the perversions of the Sacrament by the Papists; and is coincident with the doctrines which they uphold on the power of the keys. Whoever has witnessed the procession of the host in Catholic countries, or even its elevation in one of the London chapels, will not wonder at the dominion acquired over the consciences of men by the distortion of the Eucharist; and, if he be a devout spectator, he will say, as Mr. Whitefield said, when attending the Lent solemnities at Lisbon in 1754,—I could think of no other plea for the poor beguiled devotees, than that which suffering Innocence put up himself for his enemies, when actually hanging on the cross; *Father, forgive them, for they know not what they do!*—But whatever be the origin of this error, we know that similar delusions are to be found, under various names, among almost all divisions of mankind. Superstition, credulity, an appetite for mystery, or whatever we choose to call it, appears to be the natural element of the human mind. It may be traced in the sages of the ancient world, who

> Of talismans and vigils knew the power,
> And careful watched the planetary hour;

and in the moderns of the present age; who, alas! to their own (I fear) eternal loss, substitute an external ceremony for an inward principle.

When asked to administer the Sacrament to sick persons, I have, of course, endeavoured to explain its origin, use, and abuse; taking most serious care to distinguish between the instrument, and the blessing which it may, or may not, convey. How often have I felt, as though I were speaking to the dead; and this, after making the required allowance for illiterate habits and phraseology!

Not a glimmering of light has appeared, beyond what was sufficient to render the spiritual darkness visible. On some occasions, I have gathered what seemed to be a resolution, on the part of the patient, to do the only remaining thing which *could* be wanting to complete his sense of safety; preceding apprehensions, if any existed, having been generally silenced by the conviction of having *done no harm!* I employ this universal phrase, because of its astonishing diffusion throughout a country enlightened by the Gospel; and very far am I from quoting it with levity. The familiarity of the expression furnishes an affecting illustration of the prevalence of self-ignorance; and can scarcely be uttered by a thinking person without a sigh. At other times, I have been led to imagine, that the applicant has persuaded himself, on the representation of the people about him, to consent to the reception of the Sacrament, as an act, which, at the worst, could not occasion him much hurt, and had on its side the probability of effecting a possible degree of good;—a case somewhat resembling that of a diseased person, who takes a prescribed drug with a kind of forced credulity, that it may do something towards his recovery, while entirely ignorant both of his own distemper and of the philosophy of medicine; and a little suspicious, at the same time, that his physician's general practice is rather innocent of evil, than productive of any permanent benefit. In a third class of persons, I have witnessed a determination to communicate by way of complying with an ancient usage; and their manner and expression has been such *(mutatis mutandis)* as they might have used in reference to some quaint feudal custom of the manor or borough, which early habits had taught them to venerate, and to regard as sacred from all innovation. These characters are as much startled by any inquiry into their reasons, or into the spiritual design of the ordinance itself, as they would be, if you were to demand of them an abstract essay on the principle of vegetation annually developed in their corn-fields and pastures. They possess a sort of hereditary confidence in the external rites of the eucharist; and their domestic history rivets that confidence, by affording several instances of a grandfather, great uncle, or cousin, who finished *a well-spent life* by receiving, what to these ill-instructed Protestants is as indispensable as extreme unction to the Papists. I really do not exhibit the above specimens of religious delusion, with any desire of contributing to the reader's amusement; but merely because such things are, and such things proclaim aloud the actual state of our Christian world. I assure you, Sir, the moral public are much mistaken, if they suppose that we in the country (where my watch-tower is erected) have clean escaped the errors, and the deadly errors of the dark ages. If we had, this address might have been spared. Who would believe, that in the nineteenth century, a British Protestant could be found, who imagined that a clergyman's prayer might be beneficial to the dead? Yet I know a man, at this moment, who complained of a clergyman's refusal to read the burial service over a suicide, *because* that service, as he judged, might contribute a little towards the more favourable reception of this self-murderer before the tribunal of God! Let the opponents of the Bible Society think, and think again, what they are doing. I leave this fact in their possession, and return to the point in discussion.

My own opinion of the Sacrament is, that it is a mean of strengthening and refreshing the graces of those persons who have actually passed, or at least are passing, the line of demarcation which divides the kingdoms of light and darkness; or, as Scougal says, "peculiarly appointed to nourish and increase the spiritual life, when once it is begotten in the soul. Then, if ever, doth the soul make

its most powerful sallies towards heaven, and assault it with a holy and acceptable force*!" All the names of the institution appear to authenticate this opinion. It is a *sacrament*, or a solemn oath of allegiance to Christ; a *supper*, where, as to a social and full repast, believers are invited to meet each other, on the ground of their mutual relation, or union, collectively in Christ; a *communion* of saints, having mystically fellowship with Christ; a *eucharist*, or act of thanksgiving performed by persons conscious of having received a gift from Christ; and finally, *a feast* on the spiritual passover, in commemoration of the deliverance of believers from sin and death by Christ. Whichever of these five designations you select, the predominant idea of the solemnity is that of an observance kept by a faithful servant or friend. If such then be the fact, I can, with no consistency, administer the emblems of the crucified Saviour to any individual who approaches under a suspicious character; and of course, to no one ranked among the divisions before described. One might with equal propriety invite a party of rebels to celebrate a royal birth-day.

"What, then, are you the searcher of hearts?"—No. I am too conscious of my inability to search my own. Yet, men's lives are the indexes of their souls. If a sick man judge himself to be near death, and in consequence desire me to give him the emblematic body and blood of Christ, and if I visit this man, and find him to be the same, who, a few weeks ago, lived, to my personal knowledge, a life of habitual profaneness, or sensuality, or covetousness, or extortion, or antichristian levity, or religious apathy, I certainly infer his unfitness to draw near to the Sacrament, with accuracy sufficient, as I think, to justify a refusal of his request. It is no arbitrary sentence; but founded on evidence which, even in the general opinion of the world, would darken the individual's character; supposing, I mean, mankind to decide on spiritual concerns with the same practical impartiality as on matters merely secular.

There is a circumstance connected with the subject of this paper, which has struck my own mind with peculiar force, namely, that eminent Christians (as far as I have read and observed) in the near approach of death, have not discovered any unusual anxiety to communicate. It is true, that many, and perhaps the majority of them, have eaten of that bread, and drunk of that cup, in their last days; but in the case of these exalted spirits, the act is the continuation of a habit, one of the golden links in the chain of their salvation; regarded by them, not as essential, but as highly salutary; not as the one grand effort to be made *in extremis*, but as a familiar and pleasant service, gratefully performed, for the last time, in anticipation of the heavenly feast, where they are to drink new wine in their Father's kingdom. To illustrate this part of the inquiry by the example of godly persons:—It is recorded of Sir Matthew Hale, that, "not long before his death, the minister told him there was to be a sacrament next Sunday at church; but he believed he could not come and partake with the rest; therefore, he would give it to him in his own house. But he answered, *No: his heavenly Father had prepared a feast for him, and he would go to his Father's house to partake of it.* So he made himself be carried thither in his chair, where he received the sacrament on his knees, with great devotion; which it may be supposed was the greater, because he apprehended it was to be the last, and so took it as his *viaticum*, and provision for his journey*."—Of Dr. Hammond it is related, that he communicated in private on the Good Friday, and Easter-day, April 22, preceding his death, which took

* Life of God in the Soul of Man.

* Life, by Bishop Burnet.

place on the 25th; and "amidst his weakness and indisposition of all parts, in the act of celebration, his devotion only was not faint or sick, but most intent and vigorous; yet equalled by his infinite humility, which discovered itself, as in his deportment, so particularly in that his pathetical ejaculation, which brake forth at the hearing of these words of the Apostle, *Jesus Christ came into the world to save sinners*; unto which he rejoined, *of whom I am chief**."—Of Hooker, his biographer writes, that a very short time before his death, his friend, Dr. Saravia, "gave him, and some of those friends that were with him, the blessed sacrament of the body and blood of our Lord Jesus, which being performed, the doctor thought he saw a reverend gaiety and joy in his face†."—Of Bishop Sanderson, the same narrator tells us, that "the day before he took his bed (which was three days before his death), he, that he might receive a new assurance for the pardon of his sins past, and be strengthened in his way to the heavenly Jerusalem, took the blessed sacrament of the body and blood of his and our blessed Jesus, from the hands of his chaplain, accompanied with his wife, children, and a friend; in as awful, humble, and ardent a manner as outward reverence could express†."—Of Pascal, we are informed, that two days before his dissolution, "the curate coming in with the sacrament, and saying, Here is what you have wished for so long, aroused him, so that he became perfectly collected, and raised himself up in his bed, though with some difficulty, that he might receive it. The curate asked him the customary questions respecting the principal articles of faith; to each of which he answered distinctly, 'Yes, sir, I believe it with all my heart.' He then received both the sacrament and extreme unction with great devotion, and was so much affected as to burst into tears. When the benediction was pronounced, he replied, 'May God never forsake me*!'"—Of De Renty, it is said, that after receiving the eucharist, the only words he uttered, were, "My God, my God, pardon me! I am a great sinner." His pastor inquiring of him why he spoke so little, and especially as the company present wished for his instruction; "It is not fitting," he replied, "to speak in the presence of the Word incarnate, which I have received, nor to take up any room in those hearts which ought to be filled only with God." He added, "that his mind was fixed upon that joy which a creature ought to have, to see itself on the point of being reunited to his first Principle, and to his ultimate End†."—In these, and in a thousand other instances which might be collected, what a self-evident distinction is observable between the opinion entertained by devout communicants respecting the origin and end of the Lord's Supper, and the deplorable ignorance of such persons as were before classified! In the one case, we seem to see "leaning on Jesus' bosom one of his disciples, whom Jesus loved;" and in the other, we almost seem to hear Jesus saying, "Behold, the hand of him that betrayeth me is with me on the table."

On referring to a few memoirs which happen to be within reach, I remark that biography is silent as to the reception of the Sacrament by Luther, Cranmer, Latimer, Herbert; Bishops Hall, Bedell, and Burnet; Baxter, Boyle, P. and M. Henry, Archbishop Leighton, Scougal, Halyburton, Doddridge, Bonnell, Adam (of Wintringham), Whitefield, Walker (of Truro), and Milner. Yet "these all died in faith." But as their reception of it is still a matter of doubt, (except in the instances of those among this noble assemblage of believers who departed suddenly,) I do not adduce

* Life, by Bishop Fell. † Lives, by Walton.

* Memoirs prefixed to Thoughts.

† Life, by Jean Baptiste S. Jure.

them otherwise than as probable examples of holy persons venturing into the presence of God, without what some might call an indispensable preparation. Certain, however, of these humble souls have left behind them their definite views of the ordinance in question, to which I shall briefly advert, as corroborative of the sentiments already advanced. Baxter argues, "God never appointed the Lord's Supper to be chosen and used by impenitent ungodly persons, as a means to convert them; 1. Because it is presupposed, that they be baptized who communicate. And I have proved, that baptism to the adult pre-supposed the profession of faith and repentance, and that it delivereth pardon and title to salvation. 2. Because faith, and repentance, and covenant-consent renewed, are also to be professed by all before they communicate. 3. Because it was ever an ordinance proper to the church, which consisteth of professors of faith and holiness. 4. And the communicants are said to be *one bread* and *one body*, and to eat *Christ's flesh and drink his blood*, and *Christ to dwell* in them *by faith*, and to have *eternal life* hereby. And as for them that say, it is not *saving faith*, but some *commoner preparatory* sort, which is necessary to be professed in Baptism and the Lord's Supper, I have at large confuted them in a treatise of *Right to Sacraments*; and the reasons before and now named confute it. I add, that their opinion is destructive to true Christian love: for by them no one should be taken for a child of God, and in a state of salvation for being baptized and communicants, and so not loved as such. And how poor a charity is it to love all visible Church-members, but as the children of the devil must be loved!"* —The *whole* of Matthew Henry's inestimable book on the Sacrament (The Communicant's Companion), is constructed on the same principle; and in a detached address he forbids the approach of insincere receivers, saying, "There is poison in the cup, &c."—Doddridge appears to regard the Sacrament as the exclusive right of regenerate persons; and considers its first reception as a natural introduction into the congregation of believers*.—Mr. Bonnell, on returning from the Lord's table, says; "The glory of my God with his heavenly host, filled the place. My Saviour impregnated the consecrated elements, and in a manner embodied himself there; yet still remaining where he was, filling heaven and earth, but more particularly our chancel; saying to us, and to me an undeserving guest, 'You are all my friends, and worthy, whatever your sins be, through my sufferings.' But O my soul, let not what is past content thee: thirst more and more after thy dear Lord, and give up thyself entirely to him; let there be no reserve†."—"I go to the Sacrament," observes Mr. Adam, "to know God and myself; to wonder at the reconciliation of strict punishment with free pardon; to see the greatness of my sin, and the greatness of my hope, in the greatness of the sacrifice therein represented; to sin no more, because I believe there is no condemnation for my sin; to be raised as high as heaven, and humbled in the dust; to be astonished at the mystery of Christ crucified, and to profess that I know less of God than ever‡."* —Mr. Walker argues, that the peculiar design of the Lord's Supper is, "that believers therein making

* Catechising of Families, &c. 1683.

* Rise and Progress, ch. xviii.

What is the general custom of the Dissenters, of the Church of Scotland, and of the Lutheran churches abroad, with regard to a death-bed Sacrament? Job Orton says, "I have known some worthy clergymen complain of their great embarrassment in this respect. It is very grievous to have any thing like arguing and disputing with the sick and dying." (Letter 7, to Mr. Stedman.) Calvin's views of the Eucharist are coincident with those of the Church of England. Instit. iv. 17.

† Life, by Archdeacon Hamilton.

‡ Private Thoughts, ch. xiii.

profession, of faith in Christ, and of love towards one another, may repeatedly have the promises sealed to them*."—"I shall suppose the communicant," remarks Mr. Milner, "to have renounced his own righteousness, to have come to Christ as his all, with a desire to glorify and enjoy him in this his appointed ordinance. None but such are welcome attendants at the altar: none but such can have real communion with Christ: none but such receive benefit from this service†."—To these testimonies might be added citations from Archbishop Hort, Bishops Bull and Taylor, Hooker, (whom I have consulted), and doubtless many, many others, whose works I have not at hand. Let me close with the evidence of Bishop Beveridge, who writes,—"But why, say some, should there be any exception? Did not Christ die for all mankind? And is not that death said to be 'a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world?' All this is true; but it does not from hence follow, that all men must be actually saved and absolved from their sins, by virtue of his death. No; 'tis only they, who apply to themselves the merits of his passion, by partaking duly of this holy Sacrament, which is the proper means by which these blessings are conveyed to us, 'whereby we are sealed to the day of redemption‡!'"

The custom of administering the Eucharist to persons under sentence of death was originally grounded, it is to be feared, on the prevalent error of the efficacy of the ordinance, under whatever circumstances it might be received. Alas! how often has the ceremony been resorted to as the last refuge of a guilty conscience; not merely by condemned criminals, but by individuals dying quietly in their beds, though stung with the recollection of years wasted in folly! We may here recollect the deplorable end of King Charles the Second; who, after a life notoriously thoughtless and voluptuous, received the sacrament, and extreme unction, from the hands of a Popish priest. This ecclesiastic had been instrumental in saving the king's life at the battle of Worcester; and it is recorded by one historian, that his majesty said of him, that he had saved him twice, first his body, and then his soul. With respect, however, to the custom alluded to, Despard and Bellingham (as, I believe, the papers informed the public) both commemorated the death of Christ a few hours before their execution. Yet not the smallest symptoms of penitence appeared in these men, even on the scaffold itself. "They died, and made no sign." To these may be added many other appalling examples of criminals dying in hopeless obduracy; and some guilty of the gratuitous wickedness of plunging into eternity with expressions of fearless contempt. It deserves the very serious consideration of prison chaplains, whether the administration of the Eucharist, in cases of this sort (I mean to criminals, whose conduct, after condemnation, exhibits nothing like penitence or seriousness of any kind) has not the dreadful effect of imparting fallacious hopes, and of allaying certain misgivings or alarms of conscience, which, if timely confessed to the minister, might haply end in repentance; for *then* the spiritual assistant would have something to work upon. There are, thank God, exceptions to be found, as in the behaviour of Langhorne, described in your Number for last June, where the Sacrament *could* be administered to the consolation both of the giver and recipient. As to poor Gamage, whose distressing story so much interested your readers, in the Number for February, it does not appear that he availed himself of a privilege which *he* too might justly have claimed. The penitent Earl of Ro-

* Familiar Catechism, § v.

† Sermon IX. on 1 Cor. x. 16, 17.

‡ Private Thoughts, Article x.

Rochester partook of the Communion with great joy and devotion, and with especial reference to the lively views of the excellency of the knowledge of Jesus Christ, which he had derived from the 53d chapter of Isaiah. This nobleman's name is introduced here, in connection with the circumstances of persons under sentence of death, because he regarded his own case as extremely similar, having nothing to offer to God, but a life consumed in vanity and disobedience; so that if salvation were granted him, he would be as a firebrand plucked out of the burning.

Having offered these various facts and opinions, directly or indirectly, relative to a matter which has occasioned me considerable uneasiness, I trust, that, should any considerate and experienced clergyman among your correspondents be acting in his parish on a different system, he will communicate his reasons for so doing; and I shall be relieved by finding, that the mysteries of religion may be celebrated, without the violation of spiritual feeling, at the bed-sides of communicants, whose conversation and general character designate them (according to my present sentiments) as having neither part nor lot in this matter. It is surely a moral hardship on the ministers of the Established Church, that they have scarcely the shadow of pastoral authority, in respect to unworthy communicants. If they *publicly* refuse the elements to any individual, they expose themselves to an action in a court of law, for virtual defamation of character. A refusal to go to a private house to administer them, is, I believe, not cognizable in any court, either ecclesiastical or secular. With regard, however, to the public refusal, I need not say, that a clergyman who has gathered his views of the Christian character from the Scriptures, must see numbers approach the Lord's Table, whose general habits, he cannot but know, are formed after a scheme dissonant from the Gospel. There may be no positive profligacy, and no insulated act upon which he can rest a formal accusation; but there will be a tone of character, and a course of conduct, at enmity with pure religion. I do not plead, that in such a case a clergyman should have authority to excommunicate; but how is it that there is not vested in every spiritual society a power to separate the unworthy from the worthy? It is true, that according to the rubric prefixed to our own sacramental service, if any "be an open and notorious evil liver, or have done any wrong to his neighbours, by word or deed, so that the congregation be thereby offended," the minister may forbid him to communicate. Without staying to inquire whether this rubric will defend the minister from a law-suit (which may be much doubted), it is observable, that only criminals of scandalous life are to be the subjects of shame, and even then the congregation must formally express their offence. Yet the Church herself, in her exhortation to the Sacrament, says, "If any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy table; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul." In this most awful denunciation, it is highly important to notice, that the Reformers rank blasphemers, and hinderers and slanderers of God's word, as among the worst of sinners, and place them much on the same level with Judas, or, at least, regard them as liable to the arch-traitor's doom. The question then is, what is a blasphemer of God, or a hinderer and slanderer of his word? If a blasphemer be a common swearer, or a person who uses the Divine Name irreverently in conversation;—if a hinderer of the

Divine word be a man who neglects his own Bible, and laughs at people who daily study the Bible; or obstructs the diffusion of Bibles among mankind at large; or hates persons who live as the Bible requires them, and secretly grounds his hatred on the conduct which the Bible has produced; or discourages others from reading the Bible, and opposes the growth of Scriptural principles among his connections and dependants;—if a slanderer of God's word, be a person who vilifies the practical effects of that word in the behaviour of believers, and brands sincerity with the title of hypocrisy; or ridicules under other names the fruits of the Spirit, when instrumentally produced by the word; or derides such preaching and private pastoral admonition as are essentially scriptural; or depreciates and calumniates such books as bear the impress and sanction of the Bible:—if this comment on the above-cited passage in the Exhortation be correct, the next inquiry is, where is that assembly of communicants among whom no blasphemer, nor hinderer and slanderer of God's word, can be found! In urging this inquiry, I feel that the serious and *exclusive* views of the Lord's Supper, held by many devout ministers of the Church of England, are authenticated by her own formularies*; and, consequently, that her faithful servants do not exceed their commission, when they exercise a discretionary right in regard to the administration or non-administration to the sick. *Here*, at least, there is no admixture of spiritual and secular jurisprudence.

There is another point, on this matter, which I have neglected to mention in its proper place. This, however, is so wisely treated by Bishop Burnet†, (if you only apply what he says about a death-bed repentance, to the false hopes excited by a death-bed sacrament) that I ought to apologize for touching it; I mean, the ill effect of death-bed sacraments on *survivors*. I have heard an aged clergyman observe, that, in visiting the sick, the *main* advantage he looked for referred to the by-standers, whose day of grace was apparently not yet drawing to a close: whereas, if the dying party were ready for the final summons, he so far needed no human assistance; and if unready, the case indeed might not be hopeless, yet a pastor's attendance was all but unavailable: in either case, nevertheless, there were others standing around the bed, who might with greater likelihood hear what was said, to *their* eternal salvation. It is surely obvious, that the giving of the sacrament to men who have lived a worldly life, is something like assuring their companions that all will be well with *them* also when they come to die, for *they* too shall receive a full pardon, even on this side the grave: they may therefore delay repentance, eat, drink, and be merry; and when to-morrow they die, to-morrow they shall likewise have the usual security against the powers of death and hell.—Oh ye, who are ministers of Jesus Christ, and who have said to your people, "If the righteous scarcely be saved, where shall the sinner and the ungodly appear!" forget not the value of the souls for which He shed his most precious blood; and beware of awakening a fallacious confidence among the living by an incautious conduct towards the departing.

Taking the subject upon a still different ground, let me finally observe, that, after all, no thinking person will, as I believe, assert the absolute necessity of the Eucharist to *any* man's safety. The Church calls the Sacraments "*generally* necessary to salvation." One may, therefore suppose circumstances, where neither of the seals of the covenant may be had; but it is impossible to suppose a case where (I refer exclusively to enlightened

* In Article xxix. and in the Homily on the Sacrament, the same views are expanded and confirmed.

† Pastoral Care, ch. viii.

countries) salvation is attainable without repentance, and faith, and love. And why should I not say to a dying reprobate, "You may yet be saved, if you repent and believe the Gospel; and if you do so repent and believe, the omission of the Sacrament shall be no bar to your entrance into Heaven? But while I cannot, with all my attention and longing for your salvation, see the least discernible symptom of your repentance and faith, I shall not bring to your death-bed the emblems of a Saviour, whom, even in this threatening hour, you continue to neglect." If this language be called cruel, what epithet would the objector use in describing the priest, who attended the dying agonies of King Charles the Second, and (as both thought) extracted the sting of death by administering a consecrated wafer!—But I shall now relinquish the whole inquiry; repeating a wish, that some of my elder and more experienced brethren would indulge myself and your other professional readers with their mature sentiments on a subject of eternal importance.

PAROCHUS.

To the Editor of the Christian Observer.

I SHOULD be obliged to some of your correspondents, who are well versed in ecclesiastical matters, if they would favour me with a solution of the following difficulty:—In the primary charge of the present Lord Bishop of Ely, I find the following observations, p. 16: "Excellent as our Liturgy is, we are by no means prepared to assert that it may not still be capable of improvement: but however this may be, no private individual is authorised to make the least alteration in it. One person may perhaps think that some particular prayer had better be omitted: another, *that some lessons might be substituted with advantage in the place of those which are now directed to be read;* but this would be productive of the utmost confusion, and entirely destroy that uniformity which it is so important to preserve in the public service of our church. I am persuaded that no clergyman, who seriously reflects upon the solemn declaration of conformity to the Liturgy which he has been required to make, will ever think himself at liberty to depart from it in the smallest particular." Now, sir, my difficulty arises from that part of the above passage which is in Italics, and which relates to the changing of the lessons; for, in the edition of the Homilies printed at the Clarendon Press at Oxford in the year 1810, there is prefixed to "the second part," "an admonition to all ministers ecclesiastical," in which I read the following direction: "And where it may so chance, some one or other chapter of the Old Testament, to fall in order to be read upon the Sundays or holydays, *which were better to be changed with some other of the New Testament of more edification, it shall be well done, to spend your time to consider well of such chapters before hand, whereby your prudence and diligence in your office may appear;* so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences, and their own." There certainly then appears to be a great difference between this admonition of the book of Homilies, and that of the Bishop of Ely's Charge, upon the subject of *changing* the lessons of our church-service. The bishop's words seem to imply that no such discretionary power belongs to a clergyman, and that a man would be highly culpable who should attempt to make any such change. The words of the preface to the second part of the Homilies seem not only to inform us that we have such a power but even to urge us to avail ourselves of it for the better edification of our flocks.—If any of your intelligent correspondents will have the good-

ness to explain this matter to me, they will confer a favour upon

A COUNTRY CURATE.

To the Editor of the Christian Observer.

I TAKE the liberty of sending you a few passages from a small German volume, not, I believe, very common, containing a series of short extracts from various works of the venerable Reformer, Martin Luther. They appear to me to breathe so much unaffected simplicity, and to unite so much strength of expression with such justness of sentiment, that I cannot but hope they may be the means, under God's blessing, of awakening in many of your readers an anxiety to advance in that deeply practical piety of heart, from which alone such passages as those I now enclose to you, could have proceeded.

I remain, &c.

HISTORICUS.

Open thou mine eyes, that I may see wondrous things out of thy law.—Psal. cxix. 18.

Know, that the Holy Scriptures is a book which makes the wisdom of all other books folly, as none teaches us eternal life but this alone. You must then, in the first place, despair of your own reason and understanding, and, falling on your knees, must pray to God, with true humility and earnestness, that he will bestow on you, for the sake of his beloved Son, his Holy Spirit, to enlighten you, guide you, and give you understanding.—In the next place, you must read, with diligent remarks and reflections on what the Holy Ghost intends in the Scriptures. And you must beware of being wearied, or thinking that, after once or twice, you have read, heard, and said enough, and understood every thing to the bottom, for no divine ever did that, but they are like the untimely fruit, which falls off ere it is half ripe.—In the third place, trials are the true process which must teach you, not only to know and understand, but also to experience, how right, how true, how sweet, how lively, how powerful, how consolatory the Word of God is: wisdom above all wisdom!

This is his name whereby he shall be called, The Lord our Righteousness.—Jer. xxiii. 6.

The natural man, since in all his works by which he would please God, he is uncertain and full of doubt, can have no right heart to turn to God, and call upon him; but shrinks back and flies from him, and must at last fall into hatred of God, and despair: for when he comes to the real combat and must stand before the Judge, he feels and sees, that with all his life and works, he can in no way whatever stand before the anger of God; but, notwithstanding all, must sink at once into the gulf. Now we must all be placed in such a necessity; and in order to overcome, we must have another foundation than our own righteousness, or that of the law, even this eternal righteousness of Christ, who now sits at the right hand of the Father, whom the devil can never overthrow, and the justice of God can say nothing against. Me, indeed, with all my life and works, the devil can overthrow, by bringing before me the Divine law and wrath, which carry every thing away before them, as the wind drives away the feather: but when, instead of me and my works, I point him to the right hand of the Father, where my Lord Christ sitteth, Him he is forced to leave, as he can neither condemn nor overthrow him.

My little children, let us not love in word or in tongue, but in deed and in truth.—1 John iii. 18.

The Apostle is here speaking against false brethren and hypocritical Christians, who have the Gospel on their lip and on their tongue, but are satisfied with the scum of it only,

and allow themselves to think, that to possess the Gospel and faith, consists only in words, and a man's knowing how to prate. And so soon as they once belong to the Gospel, they are the only masters of the science: no one knows so well as they to rule and chide all the world, and none are so evangelical as themselves. But we may see that all this is the mere shell of religion from this, that they take no care to live according to what they say, and to show their love so that others may see that they really possess the Gospel and are in earnest about it. But they seem to go no further than this, that they hold, that a man can obtain the pardon of sin, and be saved only through faith, and that he cannot obtain these blessings by works. And upon this they go on rotten and unsound, and will do no works at all, but pass every thing under the name of faith, and are in fact worse characters than before, and live, so that the world may justly blame them, to say nothing of their professing to belong to God.

Hallowed be thy Name; thy kindom come; thy will be done on earth, as it is in heaven.—Matt. vi. 9, 10.

When God hears us in these three first petitions, he sanctifies his Name in us; he sets up in us his kingdom, and implants in us that grace which begins to make us truly pious. This grace of God in the heart immediately endeavours to do the will of God; but it finds an obstinate and refractory Adam, against which it cries mightily to God, and says, Thy will be done! for grace feels itself sorely burdened with an evil nature. When God hears this cry, he comes quickly to the aid of the grace he loves, and advances the kingdom which he has begun in the soul. He enters with earnestness and might into the battle against the Old Adam. He puts upon him every kind of unhappiness; he breaks off all his supports; he annoys and vexes and besets him on every side; that is, he inflicts on him numberless sorrows and crosses. To this end he employs evil tongues, bad and faithless men, and, where these are not enough, devils, in order that our own will may be subdued with all its sinful affections, and the will of God may be done, that grace may establish its kingdom, and the love and fear of God alone remain in the heart.

For I could wish that myself were accursed from Christ for my brethrn.—Rom. ix. 3.

This noble language implies an ardent hunger and an insatiable thirst, which do not leave a man satisfied though many thousands may believe. Such a thirst labours and rests not, but leads us to say with David, I believe, and therefore do I speak. He who feeds such a thirst for the salvation of his brethren has a certain evidence of a well-grounded faith: but then nothing is more sure than that he must expect the gall and the vinegar; that is, calumny, disgrace, and persecution on account of this holy and impatient ardour. It cannot be otherwise. Where Christ is, there must be Judas, Pilate, Herod, Caiaphas, Annas; there must be the Cross, or it is not the true Christ.

FAMILY SERMONS. No. LXI.

Gal. vi. 14.—*But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.*

On looking back to the period in which the first disciples of Christ went forth on their sacred mission, we cannot, in the present day, form any idea of the astonishment their conduct must have excited. The unthinking, and those who judged from first impressions, would at once conclude, that the men were beside themselves; and even the philosophers would be confounded by the strangeness of what they saw. For observe the facts of the

case:—While the rest of the world are content to maintain ancient forms, and the worship of their country's gods, a few obscure persons rise up in one of the provinces of the Roman empire, and avow themselves the teachers of a new religion. They undertake to instruct and to reform the world. And from what school the philosopher would ask, are these claims derived? Where is the sage whose hand has at length drawn aside the mysterious covering which has concealed, for so many ages, the unknown God? The preachers of the Gospel had no name to boast of which the world would reverence. Their Teacher was a man of Nazareth, of low birth, and of humble occupation, who had never been seen or heard of in the seats of the learned. And what was the doctrine they proclaimed? That this man of Nazareth was himself to be worshipped; that he was no other than the Lord of heaven and earth, the Creator, the Preserver, the Saviour of the world! And this doctrine they maintained at all hazards, with a consistency which shewed their full persuasion of its truth, and with an ardour which raised them above persecution, and seemed to make them even prodigal of life. Now, although the philosopher who attended to these things, might be ready to admit, that in the zeal and constancy of these Christian teachers, there was something which might lead him to think well of their cause; yet, would he not be apt to say, "How strange are their notions! To tell us, that a man born in Judea, and who, for thirty years, lived in the house of a carpenter, and wrought at his trade, was that great Being by whom all things consist! Can such delusion prevail! For, granting that the gods have sometimes come down in the likeness of men, will it be believed, that God can be subjected, like a malefactor, to violence and death! The fact of Christ's sufferings, his followers pretend not to deny: nay, they are loud in declaring it as an argument in their behalf. So far are they from being ashamed of this disgraceful event, it is the main subject of their preaching, and the source of their greatest glory. That a few ignorant enthusiasts should be so infatuated, is indeed not improbable: but, that a man like Paul of Tarsus, so powerful, so learned, so eloquent, should rejoice in the public execution of his Master, and triumph in the *cross* of the Teacher whose name he bears, and whose religion he labours to promote, is a mystery which it is impossible to explain.

Whatever may be the difficulty of the case, judging by the ordinary motives and feelings of men, it is plain from the words of the text that the Apostle Paul *did* consider the sufferings of Christ as a ground of glorying. He opposes his own views in this respect, to those of the false teachers who drew away the Galatians from the simplicity of the Gospel. They were men of a sordid and selfish character. They mixed the ceremonies of the law with the doctrines of Christ, that they might avoid persecution. They were desirous to make a fair shew in the flesh, in order to maintain their reputation with the Jews; and to induce the Gentiles to submit to the rites of the law that they might boast of their converts. This conduct the Apostle viewed with indignation, and he exclaims, in the warmth of his feelings, "God forbid that I should" boast or "glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

In our further reflections on this subject, we may turn our attention, I. To the *object* in which St. Paul gloried: it was the Cross of Christ. There are many things in which a Christian might be allowed to glory, as a follower of Jesus. He might exult in his wisdom: "never man spake like this man." He might rejoice in his power: even devils were subject to him. He might tell of the honours he received, while on earth: angels came down to wel-

come his appearance, or to support him in his troubles; and a voice from Heaven declared him to be the beloved Son of the Most High. He might also glory in the honours that awaited his Master in another world, where "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." But here we find the Apostle passing over these and such like grounds of exultation, and fixing his attention on the Cross of Christ; and in what sense did he glory in the Cross? He *might* have gloried in it as a source of knowledge. What knowledge is there which is more worthy of our pursuit, or more interesting to us, than that which relates to God and to ourselves; and yet what knowledge is there which the experience of all ages has shewn to be so difficult for the unassisted powers of man to attain? Now, is there any station from which we may so clearly contemplate the Divine nature, and the character of man, as from the top of Calvary? If we plant ourselves by the Cross of the Redeemer, we behold in all their lustre the power and the wisdom of God. If we turn to the years that are gone by, what do we see? In the darkness of his first communications to man, in the law and ordinances which he gave to his people, we behold the Almighty, while the incense ascends and the victim bleeds, extending his hand and pointing the worshippers to the distant Cross. If we would contemplate the Father, in an eminent degree as glorious in justice and fearful in holiness, we must turn our eyes to that hallowed ground which was moistened with the blood of his Son. It is here also that we behold Jesus displaying his unsearchable riches. It is here that we perceive the condition and the value of the soul; the degradation of our nature, and the exceeding sinfulness of sin. Even in this view, we might take up the language of the Prophet, and say, "Let not the wise man glory in his wisdom,"—how poor and empty is human knowledge!—"but let him that glorieth glory in this, that he understandeth and knoweth me, saith the Lord." Let him glory in that Cross which brings before him such treasures of wisdom, such depths of knowledge; of wisdom, which lays open the conduct of the Almighty in his dealings with his creatures; of knowledge, which has to do not with matter, but with spirit; with the mind of God and the soul of man; with whatever is most glorious and exalted, with that which is eternal, immortal, invisible.

There can be no doubt that the Apostle rejoiced in these views; but the chief subject of his glorying was the *salvation* of the Cross—the redemption of the world by the blood of Jesus. He gloried in Christ crucified, and first as he died to redeem us from sin. He may be considered as saying, "The false teachers make a boast of what they do; I have nothing of which I can boast but the death of my Lord and Saviour. They make a merit of their labours and success: I too have laboured, and have not laboured in vain; but to merit I have no claim. I have nothing to plead but that Jesus died for me. I am ignorant, guilty, and unholy: but by this sacrifice he is made unto me of God wisdom and righteousness, sanctification and redemption. To the Jews it is a stumbling block: for they regard as accursed every one that hangeth on a tree, and they believe that Messiah can never die. To the Greeks it is foolishness: What is to be expected, they cry, from a man that was crucified? But to me and to all that believe, He is the power of God unto salvation; and in this I will glory."

There is yet another view in which the Apostle might triumph in the Cross of Christ. He would esteem it as the source of every blessing. It is the foundation of

our hope, that He, who loved us unto death, will never forsake those that trust in him, but will impart from his fulness whatever they need:—support under temptation, for he hath been tempted: strength under suffering, for he also hath suffered: comfort in sorrow, for he felt the want of it, and received it from above. How then ought we to rejoice in that Cross which has delivered us from our spiritual enemies, from the yoke of sin, from the tyranny of Satan, from present misery, and from eternal death! It is in looking to the Cross of Christ that we feel an assured confidence in the Divine favour: it is thus that all things are ours, for we are Christ's, and Christ is God's.

Nor would the Apostle rejoice merely in the blessings, however extensive, which the early Christians enjoyed. The fountain then opened for sin is a fountain which can never fail. The glory which then issued from the Cross pours also its streams of brightness through every succeeding period. The clouds of ignorance and vice which have been gathering for ages roll away before it. The eyes of them that sit in darkness will be turned to this light; and nations yet unborn will experience the virtue of the Saviour's death. Well, then, might the Apostle exclaim, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ!" In whatever view he could behold it, it presented such a depth of wisdom, such an extent of mercy, such a fulness of hope; it shewed so many of the attributes of God, and displayed so much of his glory in the face of Jesus Christ, that all other subjects of boasting must appear mean and worthless when compared with this.

II. Such was the object in which the Apostle gloried. Let us next attend to the *manner* in which he shewed his attachment to this object.

1. He shewed it first by his constantly dwelling upon it. It was ever in his mind. It was the chief subject of his preaching, and the leading argument in all his Epistles. "We preach Christ crucified," said the Apostle. And again: "I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and him crucified." He came to preach the crucifixion of Christ, as if this were the only subject with which he was acquainted. Many doctrines, we know, were to be explained, and many precepts to be delivered and enforced; but they are all connected with that great sacrifice. He did not shun to declare the whole counsel of God; but it is virtually comprised in the Cross of Christ. And whatever may be the judgment of others, he steadily pursued his way, glorying in this Cross, and willing therefore to be accounted even a fool for Christ's sake.

2. We shall see a further proof of the Apostle's attachment to this object, if we look at his sufferings. How great were his trials, and how great also was his constancy! "I think," saith he, "that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place. We are made as the filth of the earth, and are the offscouring of all things unto this day." Who but men that gloried in the Cross of Christ would have been content to endure all this; and would have stedfastly resisted even unto blood? They suffered, and they were patient in suffering. They were troubled on every side, and they rejoiced in tribulation. They were led forth, like men appointed to destruction, a public spectacle; but none of these things moved them. "What things were gain to me," saith the Apostle, "these I counted loss for Christ. Yea, doubtless, and I count all things but loss for the ex-

excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ."

It is plain from what has been said, that the effects of the Cross of Christ on the mind of St. Paul were great and important. He neither embraced the views nor was guided by the maxims of the world. By faith in a crucified Saviour he had been weaned from its temptations, and had been led to regard them in the spirit of his Lord. This effect is pointedly mentioned in the text. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom" (or by which, that is, by which cross) "the world is crucified unto me and I unto the world." The idea seems to be suggested by the mention of the Cross of Christ; and the meaning of the words, "the world is crucified unto me," is, that he was thus brought to look upon the world with as little impression from its charms, as a man would feel from looking upon the agonized countenance of one who was crucified. To see therefore the force of the passage, let us imagine ourselves to be standing by a malefactor who is expiring on the cross. We look around us, and see many objects which are pleasant and engaging: but if we turn to the countenance of the sufferer, there we see no expression which can impart pleasure to us, or induce us to survey it more nearly. Thus it is in the crucifixion of the world. While the disciple of Jesus contemplates those treasures of wisdom and holiness and love which are revealed to us in the death of Christ, he contemplates a subject which is fitted to call forth all his affections, and to fill him with delight. He seems to tread on the borders of a world where every heart is the habitation of joy, and where the presence of God gives the undoubted assurance of pleasures for evermore. But if he cast his eyes on the world below, how great is the contrast! How sickly are its hopes, how fading its promises! There is sadness in its mirth; there is distortion in its beauty; its allurements are vain, and vain are its pleasures. There was a time when they appeared delightful; but their appearance is now changed, and the heart turns from them with aversion.

But the Apostle goes farther. He is not contented with stating that the world is thus crucified to him; but he affirms, that he also is crucified to the world; that is, he views it with the feelings of a man who is himself suffering the agonies of the cross. Take the case of a malefactor enduring this kind of punishment. Conceive him placed on a height which should command a view of the noblest and most magnificent objects; imagine, if that were possible, all the kingdoms of the earth, and the glories of them to pass before the dying man; how little would he think, how little would he even perceive, of their grandeur! These prospects would light up no pleasure in his fading eye, nor excite any joy in his sinking heart. The breath of life may be continued, but he lives no longer for scenes like these. He takes no notice of their beauties: he is crucified to the world. Thus also it is with the disciple of Jesus. "They that are Christ's have crucified the flesh with the affections and lusts." He who glories in the Cross of Christ has no longer any desire or inclination for his former pursuits. In this sense the Apostle tells the Roman believers, that their old man was crucified with Christ; meaning, that their sinful dispositions were brought into subjection, into such subjection that they might be considered as fixed to their Saviour's Cross. But this very crucifixion implies a newness of life: this death unto sin is a new birth unto righteousness; a life of faith and hope and love; a life of union with the Son of God, and of acceptance with the Father. To this effect the

Apostle tells the Galatians, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

It may here, perhaps, be objected by some, that however just these observations may be, they apply to St. Paul alone, and that other Christians have no concern with them, except as displaying the ruling principle of the great Apostle. "We do not," it may be said, "deny the doctrine; but St. Paul was raised up for a special purpose, and was honoured with a special commission. He was expressly appointed to carry the tidings of salvation to the Gentiles, and was therefore endowed with a loftiness of character and a devotedness of spirit suited to such an undertaking. It was the business of his life to preach the Gospel; and the same power which commanded him to preach Christ crucified, would enable him to glory in the Cross." Now it cannot be denied that the Apostles in general were *prepared* as well as commissioned for their great work; and that they were endowed with qualities suited to their peculiar circumstances: but is it not the duty of every Christian, as well as of St. Paul, to triumph in the Cross? To this it is that we also are indebted for all our consolations, and all our hopes: and to borrow the language of our church, we also are required to mortify all our evil and corrupt affections, to crucify the old man, and utterly to abolish the whole body of sin; that all carnal affections may die in us, and all things belonging to the Spirit may live and grow in us. Strong as is the language of St. Paul it describes the very state which we are required to seek, and for which our church has taught us to pray.

It may further be objected, that such devotion of mind is inconsistent with the faithful discharge of our public and social and private duties. Certainly to plead to be set free from moral obligations, under the pretence of being crucified to the world, would be a gross abuse of the doctrine. Our business may be in this world, while our affections are set on things above. Our conversation may be with men, while our chief glorying is still in the Cross of Christ. Our walk may be on the earth, while our spirits ascend above it, and the treasure and the heart are in heaven. And not only is this frame of mind consistent with the performance of all our moral duties, but it teaches us to fulfil them faithfully; for it teaches us to be holy and blameless, and to do every thing as unto the Lord and not unto men.

Let us then seek to cultivate these holy dispositions; to live as we have the holy men of old for our ensamples; to meditate as they did on the Cross of the Saviour. Thus shall our souls be animated like theirs with the glorious sight. The world and its allurements will be disregarded, and the language of our hearts will be, "God forbid that I should glory in things so vain and fleeting. Let the wise man, if he pleases, glory in his wisdom, the rich in his riches, and the mighty in his might. I also will glory in riches and wisdom and might, in the fulness of him that filleth all in all; who once bore my sins in his own body on the tree, and will one day receive me to himself; who imparts to me the sense of his favour; who enables me to know even in this life the influence of the love of Christ which passeth knowledge; and who will at length raise me to another life, when I shall no longer behold him in his sufferings but seated on a throne of glory, and, with the whole company of those who were the disciples of his Cross, shall extol for ever the triumphs of his redeeming love." Amen.

MISCELLANEOUS.

For the Christian Observer.

ACCOUNT OF DARTMOUTH COLLEGE IN AMERICA.

At a period when war has broken out between this country and the United States of America, and the spirit of hostility seems to be increasing, I shall make no apology for thus introducing to you an article of which one of the professed objects is the promotion of mutual kindness between the two countries. I have indeed another important end in view, which is, that of countenancing the spirit of exertion in favour of the Heathen world, of which my paper will afford an example. I am indebted for all my materials to a recent publication in the United States, entitled, Memoirs of the Reverend Eleazar Wheelock, Founder and President of Dartmouth College, and of Moor's Charity School; with a Summary Account of the College and School, by D. M'Lure, D. D. and E. Parish, D. D.

In the year 1637, Mr. Ralph Wheelock, a non-conforming minister, born in Shropshire, and educated at Clarehall, Cambridge, being about 37 years old, removed himself with many others for the sake of religious liberty to America. He settled at Dedham in Massachusets, and became a proprietor of Medfield, where many of his descendants now reside. He took charge of no church, but employed himself in the instruction of youth, and in giving, it is said, such "wise counsel" as was wanted in the infancy of the settlement, both "in civil and ecclesiastical matters."

His son Eleazar is stated to have been both a Christian and a soldier. In a war with the Indians, he commanded a corps of cavalry, and his house at Mandon was turned into a garrison. He expelled them from his settlement with great spirit; but in the periods of peace he treated them with much humanity, and often joined them in the chace.

Mr. Ralph Wheelock, son of the last mentioned gentleman, is said to have been "an officer" not of the army, but "of the church in Windham." He was a farmer of respectability, hospitable and pious.

The Doctor, of whom we are principally to speak, was the only son of this religious agriculturist. A handsome legacy from his grandfather, whose name he took, supplied the means of affording to him a public education at Yale College in Connecticut, where he was the first to receive the interest of a legacy given by the Rev. Dean Berkley, to the best senior classic scholars. He took his American degree in 1733.

The religious impressions so generally prevalent about this time in many parts of America, in the production of which the Rev. Jonathan Edwards was principally instrumental, served to excite our young pastor, already deeply serious, to the greatest exertions. He preached almost daily abroad and at home, to large and solemn audiences, and was much attached to the Rev. Mr. Whitefield. Towards the close of this scene, he exerted himself in checking what his biographer calls the "wild torrent of delusion," which led many astray, who set up societies, called by themselves Separatists, and he was in this respect very successful among his own people.

He now became anxious for the conversion of the Indians in the northern and western borders, whom he considered as having been most criminally neglected. Being visited by Sampson Occum, a serious Indian youth, he afforded him instruction for three years, in a small school which he conducted, and was much encouraged by the success of this experiment. The bounds of a pa-

rish seemed now too small for him; and the forests of America, occupied by numerous Indian tribes, presented a noble field for apostolic labours. A part of his plan was to persuade Indian parents, whom he saw during his mission, to send to him their children; and he wished to make them equal even to English youths in useful and virtuous accomplishments. He took young women as well as men; and of the former some were distributed among pious families, and some committed to a governess.

The want of a settled provision for the Christian ministry manifested itself in the case of this zealous minister, who, being at the present time but partially supported by his people, conceived himself on that account entitled to bestow on other objects a corresponding proportion of his labours. The Rev. J. Brainerd, missionary to the Indians at New Jersey, sent him four Indian boys, and he became the affectionate father of a large and tawny family. The province of Massachusets voted him a temporary allowance, for educating six children of the Six Nations; and Mr. Joshua Moor, a farmer in Mansfield, making the first considerable donation to his institution, it obtained the title of Moor's Indian Charity School.

It is pleasant to record at this distance of time the names of those truly honourable men who at this period of the infant seminary, sustained its weakness, and prepared it for that notice which it finally obtained. Probably their left hand scarcely knew what their right hand was doing. In the warmth of their simple piety and benevolence, they laid a foundation on which a lofty superstructure has been built by others, and they are long since gone to receive their abundant reward. A charter from England was now about to be obtained; but the war of 1757 interrupted the proceedings, and Mr. Wheelock, in consequence of some barbarities practised by the Indians, was advised to abandon his object—an object, however, which he only pursued with the greater zeal, and it appeared in the end that those tribes among whom his missionaries and schoolmasters had most laboured, were either neutral, or friendly to the British, in the midst of the general contention.

Even in "this dark period," as the biographer terms it, the institution found many friends, and at the end of the war donations flowed in from all quarters. In particular, Sir William Johnson, Superintendant of Indian Affairs in North America, favoured Mr. Wheelock, and sent him many young Mohawks; among whom was the well-known Joseph Brant, whom Sir William afterwards employed in public business.

In 1763, Mr. Charles Jeffrey Smith was ordained both as a preacher and as a missionary; and Mr. Wheelock on that occasion delivered a sermon, which was afterwards printed in Edinburgh, on these words: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, &c." In this discourse the wretchedness of the outward condition of the Indians is urged as one motive to compassion. "Half naked," it is said, "and almost starved for a great part of their time, without suitable defence from the cold or storm, accommodated only with a mat of flags or bulrushes, a kettle, a wooden dish, and a few wooden spoons; strangers to the sweets of friendship and to science, immersed in scenes of cruelty and blood; can we think of them as fellow-men and feel no compassion, or can we much regard the expense of turning these habitations of cruelty into dwelling-places of righteousness, and little sanctuaries, in which, instead of sacrifices to devils, the true God may be worshipped in spirit and in truth?"

They are said to have been sunk into a much more savage state than their supposed ancestors in Asia. That they came from Asia seems to have been generally believed in Ame-

rica ever since the proximity of the two Continents at Bhering's Straits has become known. This origin is inferred from the greater population of the western side of North America, from many traditions among the Indians, and from their languages. "Where the sun sleeps," say the Indians of Carolina, "thence our forefathers came." The Missisippi tribes declare, that they "came from the north-west;" the Natches, that "they once dwelt in the south-west, under the sun." The Six Nations affirm, that in the south-west is the court of the Great God "Cawtantowwit." "There are the spirits of our forefathers. Thither go our own spirits when we die. From the south-west come corn and beans, out of the fields of the Great God "Cawtantowwit." The language of Mexico is said to be capable of being traced to the languages of Persia, Arabia, Tartary, &c. and several American languages somewhat resemble those of China and Japan.

It is further remarkable, that forts and mounds resembling those in northern Asia, abound in America, and especially on the western side.

But to return to the school: The Society in Scotland for propagating Christian Knowledge, "taking into their consideration the signal success with which it had pleased Almighty God to bless the British arms in North America, in the late war, and considering that Providence thereby called upon them to improve this opportunity for enlarging the kingdom of Christ in those dark places of the earth," proceeded to appoint a Corresponding Board for this general purpose; and they especially named Mr. Wheelock's school, as a leading object of their attention and benevolence. The Legislature also of Connecticut, the General Assembly of Massachusets and New Hampshire, and many other bodies, as well as individuals, favoured the design. Among the Subscribers in North Britain we find the noble Marquis of Lothian, giving 100l. The Rev. Dr. Erskine of Edinburgh, and Walter Scott of the same place are also named among these northern worthies. Eight Indian youths, educated at the school, went forth at this time, as schoolmasters and assistants to missionaries; and the missionary Kirkland now travelled over the more distant forests, having a body patient of fatigue, and a mind fearless of danger in the cause of his Redeemer; and the contempt of the proud and blood-thirsty warriors is said to have been gradually changed into admiration of this man's courage and kindness. Sometimes famine threatened his life, sometimes the passions of individuals; but he continued for eighteen months to preach the Word of Life, and to improve himself in the Indian language.

The number of children at Moor's school now rose to about 120; and the occasion for supplies of money becoming more and more pressing, the Rev. Mr. Occum, the first Indian preacher, of whose name mention has been already made, passed over to Great Britain, in order to recommend the cause to the British Public. He preached in many pulpits, usually from written sermons; but he could also extemporize. His compositions are said to have been easy, figurative, and impressive. The King, at the instance of the late pious and respectable Earl of Dartmouth, condescended to give 1000l. to this object; and about 7000l. being collected, a Board of Trustees for the management of the fund was appointed, at the head of which was this Christian Earl, and the late John Thornton, Esq. was the Treasurer. The University of Edinburgh now conferred on Mr. Wheelock the degree of Doctor in Divinity.

We have hitherto been contemplating only an Indian school, a mere shrub, which has been gradually attaining to the height of the most aspiring of its kind, but not a spacious oak, or a cedar of the mountain. We have now, however, to speak of this little seed as plainly

becoming a great forest tree, all the fowls of the air, and the cattle of the field, beginning to flock to the shade of it. The views of every one being enlarged by the English subscription, a more centrical site for the school was desired, and the idea of a college also presented itself. Governor Barnard and Governor John Wentworth were among the persons who were forward to invite Dr. Wheelock into their district. Tracts of valuable land were freely offered; and in 1769, a charter issued from Governor Wentworth for a college, endowed with ample privileges, and all the honours of an English University. The place fixed upon was the western part of New Hampshire: the name, in honour of the English patron, was Dartmouth College; and Dr. Wheelock, now 61, was the first President.

The departure of Dr. Wheelock to his new residence was an event scarcely less signal than that of the migration of his grandfather to the American continent. His pastoral relation to his church at Lebanon being dissolved, which had subsisted for 30 years, the good old patriarch led the way; a part of his own family proceeding in a coach, afforded him by a friend in England, that good old land of conveniences; while the multitude of his coloured pupils, bringing up the rear, traversed the ground on foot. The number of souls, by the first arrival, was seventy. The pines, one of which measured 270 feet, had been felled over a few acres before the new colonists appeared, and a framed house had been begun for the reception of the aged Doctor. A college, 80 feet long and 2 stories high, was quickly raised; but the autumnal blasts made their early visit, and the sufferings of the party were considerable. The water failing, they had to remove for 60 rods further south; and, through some fault in the construction of the mill, provisions came from far, and they were often scanty as well as coarse. The snow lay four feet deep, for nearly five months; and the sun was rendered by the trees invisible, until it had risen many degrees above the horizon. The first winter, therefore, was long and dreary; but the worthy President consoled himself with reflecting on the school of prophets founded in the wilderness of Jordan, by Elisha the prophet, and the minds of the young men were at this time peculiarly drawn to the things which concerned their salvation.

When the season assumed a milder aspect, the Doctor was used to offer up to God his morning and evening prayer, standing in the open air, at the head of his numerous family, while the pious sound reverberated through the surrounding forest. The difficulties abated. Governor Wentworth was eager to assist the settlement, and offered to give to it the power of excluding persons dangerous to the morals of the college by means of a civil jurisdiction over the surrounding district; but now the agitations which preceded the American Revolution began to obstruct the progress of improvement. Many Indian warriors became jealous of the undertaking; and the Missionaries were driven in on every side, excepting that of the Oneidas, among whom the Christian labours of Mr. Kirkland had been extremely signal. Some indeed, even of those who had received instruction under Dr. Wheelock, ranged themselves on the side of violence and desolation, at the time when intercourse with Great Britain became suspended. "The fund in England for the school" is stated to have been "exhausted." The Doctor had now 16 Indian and as many English youths under his care, whom he was preparing to send out as missionaries. His American resources for the school were also cut off. The country was full only of military ardour. Even agriculture was neglected: labourers could not be had at a reasonable price: men forsook the school of the prophets to ask for news from the camp, and the vine in the wilderness

was forgotten. Dr. Wheelock was at this time also responsible for many debts contracted on the credit of the fund of the school. The Hon. John Phillips LL. D. founder of Phillips's Exeter Academy, supplied 3333 dollars in this extremity, for the use of the school, as well as some donations to the college. The late Mr. John Thornton is also described as having been a forward benefactor during this crisis of the undertaking. The amount of his gifts to the college and school is not stated. They appear to have been liberal and successive. The grant of a pension of 100 dollars a-year to Mr. Occum is specified. A narrow and ordinary mind would easily find arguments against the extension of any great liberality to this remote American institution at the era in question. It might be objected by the Englishman, that America having now broken with Great Britain, it was doubtful into what hands the money subscribed might pass, and that it might probably subserve the purpose of hostility towards the mother country. The American, on the other hand, might fear, lest he should encourage a college and school which were too much in the English interest. Each might complain of the declension of the beneficence of the other; and the very magnitude of the aid required might be urged as an argument in favour of a total suspension of the undertaking. Dr. Wheelock, as appears by some of his letters, drew, in March 1775, for near 600l. more than proved to be deposited in the hands of the Treasurer of the London Trust, and was under a serious, though happily an unfounded, apprehension, lest his bills should be dishonoured. "I have sent," he also says, "to Connecticut upon the almost hopeless errand to hire 600l. sterling, and propose to mortgage my patrimony, and all my interest there, as security for three or four years, rather than send these boys away." The political principles which he entertained at this trying period shall be given in his own words:—"There appears," says he, alluding to part only of the province in which he lived, "to be a large combination, who, under pretence of defending the cause of liberty, are furiously acting in direct opposition to those who are soberly contending for it."

The college was situated near the frontiers of the American territory, and was on that account exposed to many terrors of war, and to the danger of incursion from the Indians. The fleet and army under Gen. Carlton, in passing up Lake Champlain, came within 60 miles of it, and the force under Burgoyne took the same route. "Its light" is said to have been "obscured, its usefulness abridged, its resources almost annihilated," under all these accumulated troubles; but the pious President trusted in God and persevered in his exertions. The very building, on account of its having been too hastily put together, became in a few years untenantable. The old man was anxious that the new college should be accomplished before his death, and that it should be erected on a larger scale. The Legislature of New Hampshire was prevailed upon to afford about 1600 dollars for the undertaking, and nearly an equal sum seems to have been raised in America by private subscription. Still, in consequence of the confusion of the times, the edifice made little progress. "Dr. Wheelock, like the father of Solomon, began the work, but left the finishing of the building to his son and successor." He did not live to see peace dawn upon his country. The severities of his life in the wilderness, his solicitude for the conversion of the Indians, and the disappointments he endured in respect to some of those whom he had educated; the pressure of continual business, the embarrassment of his affairs produced by the war, and the gloomy circumstances as well as prospects of his native country, both as to its political and its reli-

gious interests, are represented as having tried to the utmost his weak and declining constitution. He relieved himself first by an intermission of his correspondence, and then by gradually retreating from some of his other occupations. Being often unable to walk in consequence of an asthma, he was carried to the chapel. When incapable of this little journey, he performed the public worship at his own house. It had been his prayer that he might not outlive his faculties, and he continued to give religious instruction to the last. In January 1779, some epileptic fits brought him very low. He revived, and rode on horseback; but in April he relapsed, and the 24th of that month is stated to have been both his last and his happiest day. He conversed on the morning of it, on several topics; some relating to that world which he was on the point of entering. During his dying hour he repeated in the presence of his wife those words of the Psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff comfort me."—"Oh my family, be faithful unto death," were the last words he uttered. He died at the age of 68, having lived nine years from the founding of the college, and 25 from the time of his extending the benefit of his school to the Indians.

For the several duties of president of the school and college, professor of divinity, and pastor of the church in the college, Dr. Wheelock received no other compensation than a supply of provisions for his family; and having advanced between 3 and 4000 dollars out of his own funds for the use of the institution at the season of its chief difficulties, he, by his last will, bequeathed to it this sum, reserving only an annuity of about 160 dollars to his eldest son, an invalid. He also left to the school some other legacies. The following curtailed extract from a narrative of his own will shew the ground on which he made these large sacrifices. He devoted indeed, not his substance only, but his health, strength, and life, to the undertaking.—"I have sometime," he says, "found faintness of heart; but the consideration which, above all others, has been, and is, my sovereign support is, that it is the cause of God. In him, and in him alone, do I hope to perfect his own plan, for his own glory."

The charter of the college gave to Dr. Wheelock the right of appointing his successor; and the person first in his nomination was his second son, Colonel John Wheelock, at this time in the army of the United States. On the cessation of hostilities, this gentleman made a successful visit to England, as well as other parts of Europe, in the cause of the institution. The Prince of Orange, in particular, gave a handsome donation. In 1780, the legislature of Vermont afforded to it 23,000 acres of land; and in 1789, the Government of New Hampshire made a similar grant. The college land let at a rent of from two to ten pounds for every hundred acres.

The new college was completed in 1787. It is situated on a gently rising eminence. In front of it is a spacious green. On the further side of it are "a *meeting-house*" with "a handsome *spire*," a house for Moor's school, a large building for students, and other dwelling-houses. About fifty families of respectability have migrated into the vicinity. The situation proves healthy, the neighbouring village is pleasant, the country abounds with provisions, and the expense of living is very moderate. There are now generally about 150 resident students belonging to the college, and forty or fifty in the school. About 1200 young men in all have received the honours of Dartmouth College, of whom 280 have been ordained to the Gospel-ministry.

The ordinary subjects of study are, the classics, geometry, natural and moral philosophy, law, metaphysics, and theology. Lectures

on medicine and chemistry are delivered. The study of Hebrew and other oriental languages, as well as of the French tongue, is recommended. The punishments are, admonition, suspension, and expulsion. The library consists of about 4000 volumes. Stage plays are prohibited. "The orthodox and evangelical instruction given by the professor of divinity excites," it is observed, "the pleasing hope that morality and piety will long be the glory of this seminary."

Such is the present state of this once weak, tottering, and almost forsaken institution. One principal feeling which the account is calculated to excite is that of respect for those persons who, being warmed with the love of God and their fellow-creatures, deliberately resolve to devote their lives to some arduous and important service. Dr. Wheelock was a man of this class. It would be beside our purpose to inquire minutely into all the doctrinal points which he held, or into his sentiments on church government. He was evidently zealous for the honour of God, and for the promulgation of the name of his Redeemer. He felt also for the bodies as well as the souls of men. He united benevolence and piety; and his religion produced a decision of character without which he probably would never have proceeded to dedicate himself to the work to which his life was given. He persevered amidst many discouragements, exercising meekness and patience, enduring labour and fatigue, intent only on doing good.

How different is a Christian of this class from many who assume the Christian name; who expect, indeed, the same glory, honour, and immortality, but are far from seeking it by the same patient continuance in well-doing! Correct, possibly, in their morals, and prudent in their conduct, they are occupied in criticising the more bold and fervent men, whose faults they are quick to perceive, while they are dull in discerning the excellency of the spirit that is in them.

With our admiration of Dr. Wheelock, we ought, however, to unite some praise of those who encouraged and assisted him. Much honour is due to those Governors in America who countenanced the infant seminary; much also to the Earl of Dartmouth, its patron in Great Britain; and a large portion of it may be allotted to that Christian Merchant who, by interposing his liberal aid at a moment of extremity, a circumstance which has led to a detailed commendation of him in the volume from which this account is taken, infused life into the dying institution. The bounty afforded by his Majesty ought also to be recollected with satisfaction. The kings of England have generally been friends to civilization, and to the propagation of the Gospel in foreign parts. Their praise is in all the churches.

On the generally beneficial consequences of this establishment it would be superfluous to dwell. It, however, deserves notice that the northern part of America, in which Dartmouth College is situated, is, at the present time, peculiarly favourable to Great Britain, and that both the political and the religious principles instilled into the minds of the young students have probably contributed, in no inconsiderable degree, to the production of this British feeling.

The success in converting Indians appears, however, to have been much less than the zealous minds of Dr. Wheelock and his English friends at one time confidently expected. There is scarcely any great work of benevolence of which the result proves exactly that which its first patrons had anticipated. Providence is ever carrying on its own designs, and often effects its purpose by the instrumentality of good men disappointed of more than half their immediate object. A variety of prudential lessons has been derived from the experience of these worthy

persons, and a harvest of general good has been already reaped, which has compensated a thousand-fold for their expenditure of money and all their partial disappointments.

"Although Missionaries and other charitable societies," says the biographer of Dr. Wheelock, "have not met with all the success expected, yet great benefits have accrued to the new-formed settlements of white people." "Christian Societies of Missionaries have generally been too impatient to reap the harvest. They should recollect that the soil is uncultivated, hard, and barren; that much labour is needful. It is exceedingly difficult to infuse suitable conceptions of the plainest doctrines into the minds of Indians. Slowly do they admit the Scripture ideas of depravity, of the atonement made for sin by Jesus Christ; of repentance, faith, and holiness of heart and life. The native tribes of New England, who were instructed in the doctrines of Revelation by our pious ancestors, pretty readily admitted the history of the Old Testament respecting the creation, the fall of man, and the deluge; but when told of a Saviour and his sufferings for sinners, they cried out "Pocatnie?" Is it possible? To converse with savages on moral and religious subjects is to speak in an unknown tongue. Their language has no words to convey ideas with any precision on these important subjects."

"But," it is added, "we should not despond though success should not answer our hopes. Enough is effected to shew that our labours are not in vain. Morning and evening we should sow the seed: when the harvest may reward the labour we know not, but we are sure that the joyful moment will come. Ages elapsed after the preaching of Christ and his Apostles, before the Roman Empire became Christian. If, with all the advantages derived from the miracles and resurrection of Christ, and from the success and the miraculous gifts of his Apostles, it was found so difficult by their successors to turn the nations to their Saviour, we must not expect that the benighted Indians will at once embrace the Gospel."

In America, "a goodly number of Christian ministers, respectable for their talents, learning, and piety, have constantly devoted themselves to the service of the Indians. They have lived among them, learnt their language, and devoted themselves to the work. The Rev. John Elliot obtained by his labours the title of the Apostle to the Indians. He collected them in villages; taught them husbandry and the mechanic arts, as well as prudence in their affairs; instructed them in the appointment of magistrates, judges, and courts; established schools; formed for them, catechisms; and translated into their tongue the whole Bible, as well as many pious tracts. He traversed the wilderness himself, and formed churches, among which were preachers of their own nation. These Indians prayed with their families, attended public worship, and laid aside many of their savage habits. The blessing of Heaven has attended these and similar labours to the conversion of multitudes."

It deserves to be remarked, that Dr. Wheelock was for a time much opposed. "His plans," it is said, "were contemned;" and "if any thing appeared amiss in his arrangements, he was severely reproached by his enemies." Missionaries must expect very hard measure from contemporary men of a cold worldly disposition. The time perhaps will come, when those labourers in our Asiatic empire, who are now the subjects of so much jealousy and animadversion, will be remembered only as the most forward of the benefactors of that continent; and as the Western world have manifestly profited by the rude piety of some of the first emigrants from this country, as well as by that *ardent English zeal which sustained* their early schools and missions, so also let us hope that at some future

day the Eastern Hemisphere will exhibit abundant proof of its obligation to our munificence, will deduce from us its history of many a school which has expanded itself into a college, and will become adorned on every side with the monuments of British piety. H.

To the Editor of the Christian Observer.

A DETAILED and apparently authentic Report has been printed of the Proceedings under the Commissioners for Gaol Delivery for the County of York, held in January 1813, on the occasion of the disturbances in those parts; and in a short preface to that report, it is stated, that the evil in question, "was raised to its height by the religious fanaticism which unhappily exists in an excessive degree in those populous districts."

It was natural to expect that this observation would be supported by some part of that detailed account of the proceedings themselves which immediately follows, and which constitutes the substance of the work; but I have looked in vain over the 213 pages of Evidence and Speeches for any such passages, and I cannot help lamenting that the anonymous writer of the preface should have failed to furnish the public with any documents whatever which prove this material point. I am aware that Methodists abound in these districts; but I have heard that the Methodist preachers expressly cautioned their followers against any participation in the deeds of the insurgents, and thus contributed their part to the removal of the delusion.

It may possibly be said, that Methodism may nevertheless have predisposed the minds of the lower orders to insubordination, and may have produced evils which, when risen to their height, the very teachers of it may have perceived and may not have been able to suppress. But surely this ought not to be presumed without evidence, and it is of the want of evidence that I complain. Methodism, let it be remembered, has established itself in some of the most profligate quarters of this country; and it is one part of its praise, that it has directed itself to these places. Is it then fair to impute to Methodism that insubordination which is the natural result of profligacy, wherever profligacy and Methodism coexist? Mr. Wesley was remarkable for his success among the colliers at Kingswood. If among these colliers, outrages like those in Yorkshire had arisen, would it have been reasonable to charge them on Mr. Wesley, on the ground of the co-existence of Methodism and profligacy in that district?

But I will not at present pursue this subject. My chief purpose is to draw attention to the passage to which I have referred; and in particular, to invite information from those who may have the means of giving it, in consequence of residence in the disturbed districts.

I will, however, remark briefly, that I do not consider the mere administration of an oath by the insurgents to their deluded followers to be any proof of the general prevalence of fanaticism among these people. Oaths of a somewhat similar description have been administered by evil-disposed persons on various other occasions; in the case, for example, of those Jacobinical Societies which it was some years ago the object of Parliament to suppress. The members of those societies were characterized, as I apprehend, like the French Societies from which they sprung, not by religious fanaticism, but rather by a contemptuous disregard for all religion. I am, &c.

T.

To the Editor of the Christian Observer.

As there are doubtless many among your readers who feel considerable interest in the literary proceedings of our Universities, you

will not object to be the medium of communicating to them a piece of information, which will probably afford matter of amusement to some, and of grave reflection to others.

Of the two subjects which are annually proposed for a Latin dissertation to the Bachelors of Arts of one and two years' standing respectively at Cambridge, the following has lately been announced as one. "Utrum ab hominibus fanaticis an scepticis plus detrimenti capiat respublica." Suppose any one of the bachelors, setting about to balance the claims of the two rival classes of men upon the disesteem of their fellow-creatures, should bethink him of Cicero's maxim, "Faciam quod in principio fieri in omnibus disputationibus oportere censeo, ut, quid sit illud de quo disputetur, explanetur, ne vagari et errare cogatur oratio, si ii qui inter se dissenserint non idem esse illud de quo agitur intelligant"—Suppose, I say, the essayist should wish to *describe* the subjects of discussion before he begins to institute a comparison between them; would he not be somewhat puzzled for a definition? I do not mean that he would have much difficulty in discovering that the thesis speaks of such as are fanatics and sceptics in matters of *religion;* though it may possibly occur to him, that there have been those who equally deserve the name in politics and philosophy. Neither is it difficult to ascertain what description of men is designated by the term *sceptic*, as applied to subjects of religious inquiry.—But who are the "*homines fanatici?*" Shall I set the phrenzied armies of the crusaders in array against the cold-blooded sons of infidelity, and compare the mischief which *these* have done by their pens, with the *wrongs which those* have committed by their swords? Or shall I draw a contrast between St. Ignatius de Loyola and David Hume? Or shall I rather strike a balance between the puritanical zealots who revolutionized England under the elder Charles, and the licentious free-thinkers who deluged it with impiety under the younger? Little satisfied with the prospect of a comparison in which it would not be easy to fix the precise points of difference and similitude, our candidate for the members' prize might, perhaps, be induced to take a view of things more subject to his own observation; and, were it not that he might be in danger of ruining his chance of success by an appearance of levity ill becoming so serious an occasion, he might be led to attempt a contrast between a well known priestess who lays claim to immediate inspiration from Heaven, and a German professor who will scarcely allow even the writers of the New Testament to be inspired.

In this dilemma, he may haply call to mind that it is inconvenient to require a too close correspondence between the *proper* and the *applied* signification of words;—that they are often used in a very different sense from that which their derivation imports—and that accordingly, the epithet "fanaticus," (though his dictionary may tell him that it is synonymous with "insanus," "furiosus," &c.) may, in a way of accommodation, and for the sake of distinction, be transferred to men who make a great stir about religion, talk much of its pre-eminent importance, and are inflamed with a burning zeal for the conversion of their less enlightened fellow-creatures. Perchance he may have been accustomed to hear the term often used by those with whom the appellatives "godly, sanctified, enthusiast, methodist," &c. are familiar; and he may have learnt from their example to regard it as descriptive of a class of persons who are "righteous over-much" and are puffed up with a vain conceit of their being better than their neighbours. Feeling himself, therefore, entitled to use the word in question as it *is*, and not as it *should* be used, he is at at once set free from his ori-

ginal difficulty, and is no longer at a loss for subjects of comparison. He cannot have lived so long at Cambridge without knowing that there are men in it, who, according to the *usual* meaning of the word, may very properly be called, and are in fact called *fanatics*. He cannot be ignorant that there is a Society, instituted for the purpose of distributing Bibles to every nation under Heaven, which has owed much of its astonishing success to the zealous exertions of the men so designated; and further, that it and they have met with a very warm, if not a very efficacious, opposition, from certain individuals of note in the University. By this coincidence of circumstances, he is almost tempted to believe that the bachelors of his year have an invitation given them, which it becomes them not to decline, of trying their controversial skill in a question which has been so wondrously prolific of disputation. But here another difficulty occurs:—It is indeed pretty plain that the Vice-Chancellor, or whoever has given him the hint to appoint the subject, allowed a considerable latitude of interpretation for the expression "fanatici homines," and will not object to its application to the zealous advocate of the Bible Society. But what if the Vice-Chancellor himself should not be of that number? Will he be content that he and his friends be ranked amongst the "sceptici?" Will they not necessarily come under that denomination? Will not *all* the Anti-Biblists, the Anti-Enthusiasts, the Anti-Pietists, do so? And though it requires no demonstration that Dr. Milner, Mr. Simeon, and others are fanatics, the charge of scepticism against the Margaret Professor of Divinity, against the learned Translator of Michaelis, surely needs to be established by proof before I presume to inquire into the mischievous consequences which may possibly have resulted from his hypothesis respecting the Gospels.—I think, sir, you will agree with the bachelor student and with me, that here *is* a difficulty; and I confess I do not see how he is to get out of it;—and though I might perhaps be able to give him a few hints which might assist him in prosecuting the discussion, should he determine even in this view of the subject to proceed with the comparison, I chuse rather to leave him to his own courage and ingenuity.

I must confess, however, sir, that the proposal of such a subject for public discussion as that to which I have called your attention, though on some accounts sufficiently ludicrous, is liable to serious objection. Highly distinguished as is the age in which we live by the wide diffusion of sound religious opinions, it must also be allowed that scepticism prevails to a very lamentable extent. Within the hallowed precincts of the Universities it is to be feared that there are many, especially amongst the junior members, who from different causes are led to embrace sceptical principles. Now what will be the effect produced upon the minds of such, by the public appointment of a subject of disputation like that before us? Can the Vice-Chancellor be ignorant that those whose minds are tainted with infidel notions, deride *all* religion as fanaticism; and particularly that any more than an ordinary degree of *seriousness* in religion is stigmatized with that contemptuous appellation? Is it reasonable to expect that academical students will trouble themselves to investigate the precise meaning of the term "fanatic," when its ordinary signification and application are so familiar to them?

Every one, who is at all acquainted with the history of religion, knows very well that it has at all times been a favourite system with the impugners of Christianity to wound her through the sides of her avowed friends, and to lay to her charge all the errors and extravagancies which may have been com-

mitted by deluded or hypocritical professors. However, therefore, it may be urged in defence of the thesis under consideration that it puts in competition with scepticism, not religion, but the abuses of religion, not sober piety, but wild enthusiasm—yet if the distinction between piety and enthusiasm is not generally recognized, if it is fashionable to confound them together without examination, I much fear that in the place of so *undefined* an object of attack as fanaticism, many persons will think themselves licenced to substitute real religion; and, far as I am from supposing that the Vice-Chancellor of the University of Cambridge had any such design in giving out this subject for one of the Prize Dissertations, I lament that its *tendency* is to depreciate serious godliness, and to induce or confirm the persuasion that Christianity is a mere matter of opinion, and that it signifies little whether a man embraces or rejects it.

A. M. F.

REVIEW OF NEW PUBLICATIONS.

Narrative of a Tour taken in the Year 1667, to La Grande Chartreuse and Alet. By DOM CLAUDE LANCELOT, Author of the Port Royal Grammars, &c. &c. &c. London: J. and A. Arch. 1813. pp. 261. price 8s.

THERE is no occasion on which we feel more disposed to condemn extremes, than, while we yield to the reflections which press upon us, when taking our favourite walk within the hallowed precincts of Westminster Abbey. Surrounded on all sides by the awful shrines of departed greatness, and met in every direction by the memorials of those who were trained to excellence in one and another school, and many of whom conscientiously maintained, on the great theatre of life, sentiments widely different from each other, we find our prejudices softened, our minds less disposed to imagine that we cannot be in the wrong, our sense of rival worth increased, our allowances for human frailty strengthened. Though we still feel in all its force the importance of ardently seeking truth, and strictly adhering to it, moderation insinuates itself into our judgments, and we find ourselves equally distant from that spirit of bigotry which refuses to acknowledge the existence of any principles truly Christian in a rival church or community, as from that latitudinarian spirit, which, by seeking to mingle into one mass principles very discordant, confounds the distinctions of Truth and Error, and perplexes common readers, who may not always have it in their power to detect the fallacy.

We wish that the volume before us, while it alludes to persons and circumstances whose history ought to put all Protestant bigotry to the blush, did not, at the same time, present too near an approach to that incongruous compound to which we have just adverted.

The history of the Monastery of Port Royal, and of several illustrious individuals, who either actually ranked among its members, or were less strictly connected with it, is the subject of which it principally treats. Various particulars relative to the monastery of the Grande Chartreuse, together with a particular account of the Bishop of Alet, and of De Rancé, the celebrated Abbè de la Trappe, are also embodied in the work. The eccentric and austere regulations of the La Trappe Monastery have been made more known in this country than those of other monastic institutions,

by the existence on the British soil of a branch of that society. But the stern decree which long ago levelled with the ground the venerable walls of Port Royal, and the obscurity with which time has bedimmed the record of those great men, who for a course of years imparted to it a fame so resplendent, has drawn over its whole history a veil which well deserves to be removed by an impartial and able hand. With some of the qualities requisite for this undertaking, the author of the volume before us appears to be well endowed. It contains throughout the indications of a vigorous mind, aided by a vivid imagination. This imagination, however, has dazzled by its own force the eye of his soberer judgment. We look throughout, in vain, for that strict fidelity in the narration of facts which becomes the able historian, or that clear discrimination in detailing the diversities of doctrine which designate the enlightened divine. In the narrative, the reins are too wildly yielded to fancy, and to fiction. In the more serious parts, the Roman Catholic Religion is made to undergo a complete transmutation, and comes forth from this process *protestantized*. Could the Bishop of Alet, or the Abbe de St. Cyran have foreseen the manner in which our author makes them speak, most earnestly would they have deprecated such dangerous friendship. Indeed, could this work have passed through the hands of the latter of these good men, he would hardly have ventured to proceed in the perusal of many pages, without stopping to exorcise the book as being pregnant with heresy*. But if the Catholic may justly complain of such conduct, surely the Protestant has no less reason to protest against it. For while he recognizes with pleasure the great body of most important truth, however encrusted with certain errors, which exists in the Roman Catholic Church; while he admires the delightful spirituality, the elevated devotion, the superior learning and ability which mark a large number of her writers, he cannot shut his eyes to the mass of dangerous error and absurdity which sullies her creed and breaks forth in the pages of her writers; errors and absurdities, which cannot fail to produce a pernicious influence even on her most enlightened members, and especially to sink and degrade the minds of the lower classes in abject superstition. Now the history of an institution like that of Port Royal, which perhaps, on the whole, exhibited the Roman Catholic religion in the most favourable and attractive aspect that it has ever assumed since the existence of the Papal usurpation, affords a fair criterion whereby to judge how far, even under the most favourable circumstances, the influence of error extends in sullying the purity of Christian doctrine, and leading to error in practice. An impartial history of this celebrated society, in which the lights and shades should be fairly balanced, or even one exhibiting, without any comment, the simple facts as they are stated in the Port Royal writers, would have proved interesting to the public at large (especially at the present period), as well as offered much matter to the consideration of a philosophical and reflecting mind. How little the present volume realizes either of these designs, has already been stated with sincere regret.

To substantiate these general remarks we shall now proceed to give

* We are told by Lancelot, in his memoirs of St. Cyran, that although the Abbé read the works of heretics, in order to refute them, he never ventured on this dangerous employment without first exorcising them—"ne doutant point que le demon n'y residat actuellement—parce que disoit il, ces livres ont une secrette malignité qui pourroit surprendre les plus forts, s'ils n'avoient soin de se recommander a Dieu en les lisant."—Memoires de St. Cyran, vol. I. p. 227.

a more particular account of this volume and its contents, which however it will be necessary to preface with a brief sketch of the history of Port Royal.

The monastary of Port Royal of the order of *Citeaux* was founded in the year 1204. In the early period of its history it had been celebrated for the strictness of its discipline; but time had beheld it sharing the usual fate of similar institutions, by departing from the rules of its order, and imbibing a spirit wholly secular. In this state of degeneracy it existed in the year 1602, when Angelica Arnauld was elected to the important office of Abbess, though she was yet in her childhood; an abuse, as Racine declares, too common in that age. Scarcely, however, had she attained the age of 17, when her mind became deeply impressed with the awful responsibility of her charge, and with the infinite importance of Christian truth. Hence arose a firm determination to become the reformer of the monastery, and to consecrate all the powers of her understanding and heart to the service of God. In the prosecution of this great undertaking, numerous were the difficulties by which she was assailed; but they all finally yielded to the spirit of wisdom and firmness which marked her proceedings. In a few years she enjoyed the felicity of beholding the reform completely established in Port Royal, which exhibited a system of order and self-denial consistent with the original designs of the founder.—There is every reason to suppose that Port Royal would have been left, like La Trappe, unmolested; nay, like it, a theme of wonder and admiration among Catholics; had it not become exposed to the hatred and malice of the Jesuits, through its connection with two celebrated characters, the Abbé de St. Cyran, and the great Arnauld;—the first of whom had rendered himself extremely obnoxious to that party from his connection with Jansenius, bishop of Ypres; the last from his being a disciple of St. Cyran, and like him a powerful and decided advocate of Jansenism.

Jansenius was a devoted follower of St. Augustin, and his sentiments respecting the particular mode in which Divine Grace operates on the human soul, and the mysterious articles of predestination and the nature of free will, were chiefly formed upon the opinions advanced by that celebrated doctor in his controversy with Pelagius. Similar views, however, he conceived might be traced from St. Bernard upwards to St. Basil, and thence to the apostolical age. The enmity of the Jesuits to Jansenius appears to have originated, in the first instance, from personal pique. The alleged ground of it, however, was the detection of heresy in his writings.

The Jesuitical system of religion it would be much more difficult to refer to any certain standard than that of Jansenius, so various were its modifications. Many of its writers, men of deep learning and sincere piety, though adopting a different mode of expression from the followers of St. Augustin, united with them in representing Christianity as a system of infinite grace to man, in all its parts, though they might less pointedly dwell upon the corruption of the human will. Others, however, verged to the heresy of Pelagius: and many more, who were men wholly secular in their views, sought to render Christianity subservient to their ambition, and, in the true spirit of worldly accommodation, diluted its pure principles into a base compound of duplicity and fraud.

The opinions of Jansenius, after his death, were ably maintained at Paris, by the Abbé de St. Cyran. He quickly became the head of a large body of disciples, who looked up to him with reverence and affection. His character was formed to inspire these feelings. To superior parts and learning he united a spirit of piety which raised his

affections above the world, and centered them in Heaven. He truly walked with God; and over his whole department shone the reflection of a purified and sublimated soul. Among the many great men who were immediately formed under his influence, or attached to his opinions, we find the illustrious names of Nicole, Pascal, De Saci, &c. A long list of princes, nobles, and prelates ranked among those who were regarded as favourable to himself and his friends. The monastery of Port Royal, before he found himself in this conspicuous situation, had been placed under his direction. Thus supported in his principles and proceedings, but above all animated by a sincere desire to promote the interests of Christianity, he gradually extended the influence of this institution to such a degree that it attracted the notice of all France. The original monastery of Port Royal was distant some leagues from Paris. A branch of the parent institution, closely connected with it, was now established in the heart of the metropolis. The number of the nuns was increased. The great men who have already been named, together with many others, became connected intimately with it. Schools were established, of which they took the conduct, and among other celebrated characters who were trained in them, we find the names of Tillemont and Racine.

Many men who had made a great figure at the bar, in the court, or in the army, were attracted by the influence of an institution thus striking; caught from its members the flame of piety; abjured their several professions; and, in the true monastic spirit, retired to the solitude of Port Royal, there to devote themselves to a life of penitence, mortification, and prayer.

It was a period truly memorable in the history of the Gallic Church. Brightly did the flame of piety glow in the bosoms of the various recluses, and strictly were they united in the bonds of Christian affection.

The leading characteristic of the Port Royal writers was a revival of that tone of doctrine, and that spirit of earnest exhortation, which meet the eye throughout the pages of St. Bernard and St. Gregory, but which had since their age too much slept in the Catholic Church. The corruption of the human heart, the consequent necessity of its renovation, the reference of salvation in all its relations to the infinite mercy of God through the merits of Christ, were the prominent topics upon which they dwelt. Let it not, however, be imagined that their views must therefore at all have strictly accorded with those of the Protestant Churches. In some important points, a similarity certainly did exist; and it is an undoubted fact, that names and verbal distinctions often impart an unreasonable magnitude to the real differences which arise among good men. But among other points of difference, a radical one will be found to have existed between the ablest writers of the two communions, in the statement of the doctrine of justification. It may also be observed, that in treating all the various articles both of faith and practice, the sentiments and modes of expression adopted by the Port Royal writers were strongly affected by the particular genius of the Roman Catholic religion. For although, by the Jesuitical party, the whole class was denounced as tainted with heresy, nothing could be more unjust than such an accusation. They were scarcely exceeded by any order in the awful reverence with which they regarded the doctrine of transubstantiation. Their attachment to relics and images, their implicit belief in the intercession of saints, their earnestness in the practice of bodily austerities and in the enjoining of monastic seclusion, their implicit obedience to the priesthood, their

zeal against heretics; all which were carried to a great length; were so many tests of that orthodoxy, the praise of which they were eager to obtain*.

But to resume the thread of our narrative: Inflamed with envy at the increasing influence of Port Royal, and cherishing personal hatred towards St. Cyran, the Jesuits used every art to raise against both the storm of persecution.

To this end they brought forward certain propositions, which they pretended to have extracted from the Augustinus, the great work of Jansenius, and highly in esteem at Port Royal, of which they obtained the condemnation at Rome, and, at the same time, an order to procure throughout all France the signature of a formulary, in which this condemnation was approved and acceded to. The Port-Royalists willingly condemned the propositions, but as determinately refused to recognise them as extracted from Jansenius. Without a reservation of this kind, they refused to comply with the order of signature.

The Jesuits instantly denounced this conduct as a piece of disobedience to the Papal authority, and a strong symptom of heresy. Their accusations were refuted by the great Pascal in his Provincial Letters, and by Arnauld in various publications, with an eloquence, an acumen, and a wit in the former case, and in the latter by a depth of learning and penetration, which electrified France.

But the Jesuits, though baffled in the field of argument, and rendered the objects of ridicule and aversion, were all-powerful at Rome, and at the French court. They answered the Port-Royalists in a very different way. Persecution and calumny were the arms which they brandished with ruthless violence, and with equal success. Regarding themselves as the champions of truth, and sufferers in the cause of righteousness, the Port-Royalists met the trial with the constancy of martyrs. The persecution raged and was hushed alternately through a series of years, till it finally ended in the complete destruction of Port Royal, and in scattering to the four winds its pious nuns and devout recluses. Many of the sufferers died in exile, among whom was the great Arnauld.—The events which we have thus briefly recorded extended from the year 1602, to 1710.

Such was the fate of Port Royal. Such was the tragic end of a Society which, for so many years, had nourished the lamp of the Gallic Church, and imparted to it a splendour which, perhaps, it had never before attained or has since recovered.

We have no room to enlarge on its claims to our admiration, or to dwell upon its defects. That much might be advanced on each of these heads will have been obvious from the simple exposition of facts which has been introduced.

* It would be easy to quote numerous illustrations of the above remarks. In the letters of La Mere Angelique, vol. i. p. 136. occurs the following passage: "La demoiselle que je vous avois tant recommendée est delivrée, et en de très bonnes dispositions. Elle fut delivrée deux heures après avoir mis a son col l'image de bois de la Sainte Vierge, que la bonne mere nous a donnée."

Lancelot, speaking of M. St. Cyran, in his Memoirs, vol. i. p. 192, observes: "Il avoit un oratoire dans sa chambre qui étoit orné de plusieurs images. C'est devant cet oratoire qu'il faisoit ses prieres; et toutes les fois qu'il entroit et sortoit de sa chambre, il ne manquoit pas d'y aller dire l'Ave Maria." At page 21, vol. i. of these Memoirs, Launcelot dwells also with great approbation and delight upon the conduct of a young lady, who though she had always been "le modele d'une solide vertu, et d'une parfaite innocence, embrassoit encore la vie la plus rude et la plus austere qui fut dans l'eglise. Quand je la vis paroitre (he observes) a la grille revetue de ses habits, ceinte d'une grosse corde, nuds pieds, avec une couronne d'épines sur la tête, un crucifix a une main et une cierge allumée dans l'autre, j'avoue que je fus frappé de ce spectacle; la considerant dans un paradis," &c.

With pleasure we quote the words of the volume before us, which describe, in a most interesting manner, the feelings towards Port Royal, that pervaded the unprejudiced inhabitants of the surrounding districts, who had long known and felt the benignant influence of the institution.

"Its memory was held in benediction The peasants were accustomed to visit its ruins, and even the very children endeavoured to pick up some fragments of its sacred remains. The poor, as they returned from their labours, frequently turned out of the way, to visit the valley where Port Royal stood. They traced its lakes and gardens: they pointed to each other the places where they had seen its saints; and in the warmth of their affectionate gratitude, they recounted the beneficent miracles they imagined its hallowed ruins had wrought."

Our readers will now be prepared to enter with us upon a consideration of the different pieces which make up the volume before us.

The first article is the relation of a tour made to Alet, a town situated among the Pyrennees, by Dom Lancelot, the author of the Port-Royal Grammars. The narrative was originally addressed to the Abbess of Port Royal, at a time when that monastery was suffering beneath bitter persecution. The character of the Bishop of Alet, who was an admirer of the Port-Royalists, and eminent for his piety, is the principal topic of which it treats: connected with the main subject, are introduced also an account of the celebrated monastery of La Grande Chartreuse, and of that of La Trappe. The author does not profess to offer this piece as a translation of the original document, but merely to have selected its most interesting passages, and to have interwoven other matter, bearing more or less relation to it, and faithfully selected from authentic sources. On the whole, the author states, that it has been his endeavour to preserve the most "strict fidelity in point of fact." And not only so; "equal pains," it is asserted, "have been taken, to maintain, in every part, the spirit and turn of sentiment which characterize the original." Again, it is stated; "with respect to the mode of expression and turn of thought, the sentiments not translated from the Tour to Alet are mostly borrowed from the Port-Royal authors." "The reader who is well versed in these writers will easily detect the sources whence they are derived." Great latitude is certainly claimed in this and in other similar remarks which occur in the preface; and we felt rather disposed to favour an arrangement which promised to collect into one focus information scattered throughout various scarce works. Far, however, we had not advanced, before we were again and again assailed by a species of phraseology and sentiment, so entirely distinct from that to which we had been accustomed in the writings of our Port-Royal friends, that we felt assured, either that our author had taken unwarrantable liberty with his original, or else, that Lancelot himself might fairly have been charged by his Roman-Catholic friends with heresy.

Upon instituting the comparison, Lancelot's claim to orthodoxy was fully established; but we endeavoured in vain to frame a sufficient apology for the part that had evidently been taken by the author. We are presented with a series of conversations which are stated to have ensued between the Bishop of Alet and others. In such a case, strict fidelity, in point of fact and sentiment, is equally due to the deceased prelate and the English reader. Thus much the preface, amidst all the latitude it assumes, distinctly promises. How then shall we express our surprise, on finding whole pages put into the mouth of the good Bishop, of which not even a trace is to be found in the original; nay more, which are directly contrary to the dogmas of the Roman-Catholic Church! The

Bishop is every where made to speak a language decidedly Protestant; sometimes, indeed, verging towards extravagance.

When it is considered with what extreme caution the Bible was put into circulation by Roman Catholics at that distant period to which the Tour to Alet relates; and how sedulously it was inculcated, that the only legitimate interpretation of its contents was the writings of the fathers, and the voice of tradition; can it for a moment be conceived, that the Bishop of Alet, a strict Roman Catholic, should have used such sentiments as the following?—

"May we all become more and more of Bible Christians: as every branch of our faith is immutably so, may every part of our walk become more and more modelled by Scripture! We are commanded to eat and drink, and do all to the glory of God. Surely, then, the law of Christ should regulate all these things; for how, but by that, shall we know what is for his glory? The natural man knows as little of a Christian walk as of a Christian faith. Though many professing Christians suppose they walk according to the mind of Christ in these respects, yet it is evident that they frame the rule by their own imaginations, and suppose it to be that of Christ; instead of truly studying the Scripture in every individual practice, and carefully tracing the connection between every precept and doctrine of the Gospel." p. 40.

It is scarcely needful to observe, that the passage is entirely the production of the author.

Throughout the whole of this document, similar interpolations occur: indeed, faint glimmerings only of the original will be discovered by the most accurate observer. Already have we observed, that our complaint is not only that whole pages are put into the mouths of the various speakers, which they never uttered, but that the characteristic features of their faith are completely altered. The following passage will further illustrate our meaning:

"Those sisters among us" (some female religionists speak) "have been most eminently blessed who have had the deepest experimental knowledge of their own unworthiness, and of Christ's fulness: we find that Christ is our all in all, and that we are nothing. All depends on looking at him continually with a lively loving faith. My sisters are so destitute of every good thing, that they are moment by moment compelled to go to him and to draw out of his fulness." p. 105.

There is an obscurity in these sentences to which we should be disposed to object, wherever it met our eye, deeply as we reverence the truth which glimmers through the mist. But in the mouth of a Catholic such expressions are quite incongruous. Open to the same censure, and interpolated in a similar way, is a passage, in which, speaking of the same females, it is said, "In these *(meetings)* they have readings of a more spiritual nature; to which they add exhortation, and a little free spiritual conversation, in which each person who is inclined, relates her experience, or asks advice." Surely our author is transforming these good women into Wesleyan Methodists.

At the commencement of Lancelot's narrative occurs a simple and brief description of the romantic approach to the Grande Chartreuse, the scenery of which has long been rendered familiar to our readers by the fine description in Gray's Letters, as well as by his celebrated Ode, written within the walls of the monastery. We could not forbear a smile to see into what a narrative this description had been swelled by the inventive imagination of our author. At the imaginary picture of the horrors sustained by Lancelot and his friend in this wild valley, our hair almost bristled.

The two descriptions shall, however, be adduced, that our readers may judge for themselves:—

"From Annecy" (says Lancelot) "we went forwards to the Grande Chartreuse, where, I assure you, I found that all the representations which had been given me of it fell far short of the reality. What I saw even of the desert of St. Claude, which had appeared to me so surprising, was really no-

thing in comparison to this frightful solitude. The road first of all leads you between two rocks, which are about as close to each other as the towers of Notre Dame, and two or three times as high; but which appear almost to meet above, and to be on the point of falling upon your head, so near do they approach towards each other. They really appear suspended in the air without any support. At the base of these rocks runs a torrent, over which there is a stone bridge. This may be called the entrance of the desert." (Voyage fait a Alet, p. 375.)

Now let our author describe Lancelot's approach to the Chartreuse:—

"From Annecy we proceeded to the Grande Chartreuse, near Grenoble. All I had heard of this astonishing seclusion falls infinitely short of the reality. No adequate description can be given of the awful magnificence of this dreary solitude. We travelled for some hours through a very thinly inhabited country. Here and there a few scattered huts are interspersed. At length even these were no longer seen. Nothing met the eye but barren wastes, or dark forests, which seemed of an almost interminable length, and which were nearly impervious to the light. We saw during the morning many herds of wild deer, with hares and foxes in great numbers; and not unfrequently, we were alarmed at the howling of wolves. Gradually the forests became hilly, then rocky. Our attention was solely taken up with the romantic beauty of the scenery, when the forest suddenly opened, and we saw before us what is properly the entrance to the desert of the Grande Chartreuse. Imagine a gloomy forest abruptly terminated by immense mountains; the tops covered with snow, and the sides presenting a bare front of naked rock and beetling brows, undiversified by the least symptom of vegetation. The desert of the Chartreuse is wholly inaccessible but by one exceedingly narrow defile. This pass, which is only a few feet wide, is indeed truly tremendous. It winds between stupendous granite rocks, which overhang above; and appear ready every moment to fall with a dreadful crash, and overwhelm the awe-struck traveller. Indeed, the crags above project so far beyond the perpendicular that they appear literally suspended without support. They cast such an awful gloom on the path, that our horses as well as ourselves seemed impressed with fear, and ready to start back at the strangeness of the scene, and the sullen hollow echo of every footfall. At the farther end of the defile is a most romantic mountain torrent. We crossed it on a rude stone bridge; and, by a sudden wind in the road, immediately saw before us the tremendous Alp on which the monastery is placed. In order to give you any idea of its position, I should observe, that the mountain on which it is situated, though apparently of an inaccessible height, is yet surrounded on every side by rocks still more elevated whose summits are covered with perpetual snows. No sooner is the defile passed, than nothing which possesses either animal or vegetable life is seen. No huntsman winds his horn in these dreary solitudes; no shepherd's pipe is allowed to disturb the deep repose. It is not permitted the mountaineers ever to lead their flocks beyond the entrance; and even beasts of prey seem to shrink back from the dreaded pass, and instinctively to keep away from a desert which neither furnishes subsistence nor covert. Nothing meets the eye but tremendous precipices and rude fragments of rock, diversified with glaciers in every possible fantastic form. Our mules began slowly to ascend. The path is rocky, and winds round the mountain. How to describe the terrors of the ascent I know not. Sometimes it was only a narrow ledge, scarcely affording footing for our mules, and overhanging dizzy precipices below: at others, the rocks, jutting out above, overhung till they formed a complete arch over our heads, and rendered the path so dark that we could scarcely see to pick our way. Frequently huge fragments of rock fell with a tremendous crash from above, always threatening instant destruction, and occasionally wholly blocking up the road. We were then obliged to use tools, which we brought on purpose, to make fresh stepping places. Once we had to pass over a narrow pine plank, which shook at every step; this was placed by way of bridge over a yawning chasm, which every moment threatened to ingulph the traveller in its marble jaws. We often passed close by the side of abysses so profound as to be totally lost in darkness; whilst the awful roaring of the waters, struggling in their cavities, shook the very rocks on which we trod. We laid the bridle on our mules' necks in silence; lifting up our hearts to that great and inscrutable Being, who has created so many wonders, and whose eternal Godhead and almighty Power are thus awfully and clearly written, even from the creation of the world, in the things which he has made. As we ascended still higher, we were every now and then disturbed by the hoarse screams of the eagles (the only tenants of these deserts), who started

from their eyries at the sudden disruption of the masses of rock above, and wheeled in long circles round the mountains, &c."

After thus heaping Pelion on Ossa, and Ossa on Olympus, our author is not yet satisfied; but, as if determined to snap the strings of our sympathy, adds,—"The difficulties in the first part of our ascent appeared mere trifles to those we had to encounter in the latter."—But even this will not do; for, to complete the climax, as Lancelot approaches Alet, he is made to say,—"The pass is fearful: though not so magnificent, it is far more dangerous than that of the Chartreuse." Surely, had the author used a little more reflection, he would have felt the impropriety of thus wildly departing from the original narrative, as well as have started back at the extravagance of his own representations.

While we are forced thus to impugn the historical accuracy of the author, as well as his fidelity in the record of the sentiments introduced by Lancelot, we feel fully disposed to recognize his talent for description, which would appear to advantage in the construction even of a romance. There are many beautiful passages connected with the account of La Trappe and its Abbè. Yet, throughout the volume, we behold, in the various descriptive passages, too great an absence of that fine taste which, out of a multitude of images that offer themselves to the fancy, selects those which are the most appropriate, and rejects, without regret, all such as rather tend to overload a description with ornament than to illustrate or adorn it.

The remainder of this volume is occupied by a sketch of the history of Port Royal, together with some account of the lives of Jansenius and the Abbè de St. Cyran. Though these pieces are less open to censure than the Tour to Alet, and contain a very large portion of interesting matter, we are sorry to state, that throughout they are very far from presenting a faithful and characteristic portrait of the things and persons to which they relate. Our limits will not allow us to enlarge, yet it would hardly be just to throw out this censure without adducing some further proofs.

At page 130, it is stated, that on the question of absolution, M. de St. Cyran's notion was, that "where evangelical repentance and faith were evidenced by corresponding fruits, he might pronounce an absolution truly declaratory of the will of God:" and it is added, that for this sentiment a charge of heresy was preferred against him. This statement is very erroneous; for the Council of Trent, to which St. Cyran (Lancelot's Memoirs, vol. I. p. 162), declared himself entirely devoted, has decided against the Protestants, that absolution is not a simple declaration. (Vide Sess. XIV. ch. vi.) But we have *direct* evidence to nullify the author's assertion; for M. de St. Cyran, it is said, declared to M. Lescot, that he thought, in common with the greatest divines (les saints docteurs), that absolution was efficacious and necessary for the justification of the sinner, and not a mere judicial declaration that his sins were remitted.—Memoires de St. Cyran, vol. I. p. 495.

The author, it is clear, erroneously attributes to M. de St. Cyran the doctrine of our own Church upon absolution: his own friend, on the other hand, attests his Roman-Catholic orthodoxy.

At page 151, a long character of St. Cyran is inserted, which is declared to be drawn up by one of his disciples. The disciple intended is La Fontaine. On comparing the two characters together (La Fontaine's Mem. vol. II. p. 149), it will be found that, with the exception of a few sentences, the whole passage is a fabrication.

At p. 213, there is a very diffuse account of the conduct of the Port-Royalists during the civil commotions which marked the minority of Louis XIV. It is in our author's highest style of romance; and, though

it purports to have been written by one of the recluses at Port Royal, is distinguished by similar interpolations.—Vide La Fontaine, vol. III. p. 16, &c.

It would be easy to add to this catalogue of grievances, but enough matter has already been brought forward to prove the justice of our censures.

Though an imperious sense of duty, and an earnest wish to guard the public mind against receiving wrong impressions from this work, have thus forced from us the language of censure, it has been adopted with regret. The conduct we have pursued is, however, no less due to the Roman Catholic than to the Protestant Community; and could the voices of the Port-Royalists * break the silence of the tomb, we feel assured that they would not fail to approve the spirit of this article.

A Practical Exposition of the Tendency and Proceedings of the British and Foreign Bible Society, begun in a Correspondence between the Rev. H. H. Norris, and J. W. Freshfield, Esq. relative to the Formation of an Auxiliary Bible Society at Hackney; and completed in an Appendix, containing an entire Series of the public Documents and private Papers which that Measure occasioned, illustrated with Notes and Observations. Edited by the Rev. H. H. Norris, M. A. Curate of St. John's Chapel, Hackney, and Chaplain to the Earl of Shaftesbury. London. 1813. 8vo. pp. 440.

This volume was addressed in public advertisements to the lovers of demonstration. It was our intention to examine it at large; but it seems unnecessary to dilate upon a work which has excited no difference of opinion among those for whose use it was intended, and which seems already to have passed into oblivion.

The difference between Mr. Norris and Dr. Marsh seems to be this:—Dr. Marsh pretends to fear what the Curate of Hackney does really fear. Dr. Marsh sleeps quietly at night, though professedly full of trepidation by day. Mr. Norris is frightened in good earnest: we suspect that his sleep is exceedingly disturbed. The Doctor always conveys to our mind the impression of a person influenced by pure love of controversy: the other Inquirer, with no violent dislike to wrangling and warfare, is so marvellously impelled by his terrors, that he will believe any statement upon any authority, provided that statement furnish a new ground of alarm; and he will honestly and conscientiously argue in support of a fact which never existed, and the non-existence of which was obvious to all the world besides. Mr. Norris is sincere, and Dr. Marsh is dexterous. They are engaged on the same side, with qualifications widely different, and with principles which can never coalesce: there is the same hatred; but with one, it is the hatred of calculation,—with the other, of the passions.

The first 128 pages contain a correspondence between Mr. Norris and Mr. Freshfield, on the subject of the Bible Society. Then follows a collection of letters, addresses, counter-addresses, reports, &c. chiefly in relation to the parish of Hackney. The remainder of the volume is filled with papers about Bible Associations;—the whole interspersed with remarks by the Editor. The last forty pages are in the nature of an appendix.

We are assured that Mr. Freshfield's letters were published without his concurrence or consent; yet we know not whether they would have derived much benefit from the correction of the author. They are written in a strain of manly sense and piety; and although the love of lecturing which

* Among this class of writers, the most worthy of attention are, Nicole, Pascal, De Saci, and La Fontaine.

has seized his opponent leads both writers to the examination of topics quite foreign to the main question at issue, the original cause is so simple, that a child may separate what is necessary to the discussion from that which is merely contingent. How many of the 440 pages of this volume are utterly irrelevant, we shall not inquire: if we should reckon them at 439, our readers might think the position extravagant: we are much deceived, however, if they will not esteem the whole volume superfluous, when they shall have weighed the following observations.

The simple and avowed object of the Institution which is called the Bible Society, is the distribution of the Holy Scriptures.

It is universally admitted, that the copies circulated in this country are in the authorised versions: and with respect to copies which are distributed in other countries, their correctness, we believe, has never been impeached.

It is the object of Mr. Norris to destroy this Institution. For this purpose, he employs all the talents with which Providence has blessed him. He is much in earnest, and we give him full credit for integrity; but we doubt whether the present discussion is exactly that sort of discussion to which his powers are adapted. His principles are peculiar; his assumptions are unfortunate; his facts are extraordinary; and his reasoning is not precisely after the fashion of that University which he claims for his *alma mater*. Our remarks will follow the order of this arrangement. Let us turn *first* to the PRINCIPLES which are contained in this volume. If we should say that Mr. Norris was hostile to the general circulation of the Scriptures, he might possibly complain of us as misrepresenting his character and feelings. What then, we will ask, would be the conduct of a person who did really entertain such views? If his object were in truth to check the universal diffusion of the Word of God, how would he proceed? He would probably ridicule those who contributed for a Bible: he would sneer at the arguments which induced them to subscribe: he would pretend to be zealous for the extension of scriptural knowledge, but would guard it by very cautious limitations: he would dwell with much semblance of piety upon the evils to be apprehended from it: he would profess great anxiety, lest the cheapness of the Bible should bring it into contempt: he would provide himself with stories of dishonest old women and pawnbrokers' shops; and above all, he would maintain the *utter inutility of the Word of God*, and its probable mischiefs, unless explained and illustrated by human skill. It is obvious that the tendency of such a system is to bring the Scriptures into general disuse. Now let us look at some of the doings of Mr. Norris. His apprehensions are often and variously expressed; a few proofs will suffice.

1. He ridicules the earnestness which many poor persons have shewn to receive a copy of the Scriptures, and sneers with indecent levity at the arguments by which their attention has been drawn to this subject. See a long note to this effect in page 346.

2. The Hackney Vestry, under the direction of Mr. Norris, shew a laudable anxiety not to circulate the Scriptures without great caution—and all out of reverence to the Sacred Volume!

> "Resolved, That, in the apprehension of this meeting, an indiscriminating distribution of the Bible has a tendency to lessen the reverence due to that Sacred Volume.
>
> "Resolved, That this meeting do at the same time most heartily concur in the wish expressed by the Vicar, that a copy of the Holy Scriptures, together with the Liturgy of the Church of England, were in the possession of every family in the parish desirous of obtaining them, and who upon due inquiry shall be found likely to make a right use of such a gift."

3. "One thing is certain, which

probably they did not anticipate: the reverence in which the Scriptures are held by the lower classes, has by no means increased in proportion to the *ease with which they are to be obtained,*"* p. 163. What is the remedy? Make it difficult for a poor man to procure a Bible.

4. Mr. Norris dwells with much apparent satisfaction on the tales which have been propagated about Pawnbrokers' shops: they now, it should seem, overflow with Bibles!—It will be observed, that these and similar passages are in fact not levelled at the Bible Society, but at the distribution of the Bible itself.

5. His opinion of *the utter inutility* of the Scriptures without other means, and of the caution with which the Bible should be distributed, is forcibly expressed in the following passage:—

"If every Churchman would zealously labour to increase the funds of the Society for promoting Christian Knowledge, I will be bold to say that it would do much more than the Bible Society does, or can undertake to do; for it would not only disperse the Bible wherever it might be deemed expedient to give it circulation, but would also send with it, what alone can make it effectual to the salvation of mankind, the ministers and sacraments of the Christian Church." p. 195.

II. We come next to his ASSUMPTIONS.

Mr. Norris is not one of those sickly sons of concession, who approve of motives where they censure the conduct. He considers those who support a Society which distributes Bibles alone, including, of course (for no exception is made), the whole body of prelates, nobles, and clergy, as carrying on an "insidious warfare" (page xi.) against the establishments of their country.

"The four authors to whom I referred you have, in my judgment, completely exhausted the subject, and developed *all the depths of the design,*" &c. p. 50.

At p. 75, we hear of "the cautious veterans† who direct in secret the campaigns of the Society," &c.; campaigns carried on, we are told, for the very purpose of "superseding our venerable Establishment." Does not Mr. Norris know, that the committees, where all the business of the Society is transacted, are open to all clerical members who chuse to attend them?

"A new holy cause is at present creating, precisely the counterpart of that which once plunged the country into civil wars, and deluged it with the best blood of its inhabitants." p. 337.

"And this *immense incorporation,* and these *numerous sittings,* are *professedly* for no other purpose than to *supply the Poor of this district with Bibles!!!*" p. 358.

"He (the Editor) hopes he has made out such a case as will excite a *general* jealousy of the immense incorporation which is now taking place, so preposterously excessive in comparison of the object to the attainment of which it professes itself exclusively devoted; and of the political ascendency which it is acquiring. He hopes, moreover, that he has fixed the public attention to the instructive records of a former period of our history, when religion was made the pretext for the darkest designs, and when a frenzy of reformation, rendered as contagious as a pestilence by the strong delusions of visionary and designing men, prevailed for a season over the quiet good sense of Englishmen, and hurried them from one wickedness to another, till the kingdom was degraded to its ancient barbarism, and became the victim of the capricious tyranny and insatiable avarice of the most abandoned of its inhabitants, and the prolific parent of every species of apostacy from God." p. 360.

And all this for distributing Bibles!

"With the same assiduity that the sons of confusion," (Mr. Norris's name, we presume, for the princes, prelates, nobles, &c. who support the Society) "labour to discredit it" (viz. Barruel's Memoirs of Jacobinism) "should those who wish to fool them in their entei prizes exert themselves to recover its reputation, and to draw the public attention to its tremendous narrative, the preparatory scenes of which, with the most circumstantial accuracy, are now acting amongst ourselves, and in open day, without exciting apprehension." p. 392.

"The breach now meditated is made to confine its menaces solely to the Church,

* Mr. Norris has a great deal to this effect in different parts of the volume.

† Perhaps Bishop Porteus and the Bishop of Durham are the persons intended. See Hodgson's Life of Bishop Porteus.

it being the deep-laid policy of its present assailants to detach the State, as much as possible, from taking part in the contest, by refraining studiously from any hostile acts by which its jealousy may be excited" p. 393.

No hostility, it must be confessed, appears on the part of Lord Liverpool, Mr. Vansittart, Lord Castlereagh, &c. to the existing establishments of the State: but keep a good eye upon them, Mr. Norris!—The volume is full of similar assumptions.

III. Next in order follow the FACTS of Mr. Norris:

1. "The truth is, that so far from being established in the University (of Cambridge), its attempt to establish itself has in no place been so signally defeated as there; for no sooner did it make known its designs, than the University met as a body, and, by a majority of its members of ten to one, voted 100*l.* to the Society for promoting Christian Knowledge, and took no notice of it." p. 13.

Now the truth is, that Mr. Norris is grossly misinformed on this subject. The Grace to which he alludes, was introduced by Dr. Marsh, doubtless under the hope and expectation that the friends of the Bible Society would oppose it. He knew as little of their characters as the Curate of Hackney. *All* the gentlemen who were active in supporting the Bible Society, voted *for* the measure of granting 100*l.* to the Society for promoting Christian Knowledge: and we can assure Mr. Norris, that if the university chest could have afforded 1000*l.* instead of 100*l.* they would have voted for that sum with ten times the pleasure. The single Master of Arts who met the proposition by a non-placet, opposed the Grace on this single ground, that the funds of the University ought to be employed in a different manner; and this gentleman, be it further noted, is not a member of the Cambridge Auxiliary Bible Society, nor, as we believe, of any other institution connected with the Society in London.

Mr. Norris speaks of a majority of ten to one. He must know, that if the advocates for the Bible Society could have obtained their wish, the vote would have been *unanimous*; they all voted for it without an exception.

2. "I know that it is one of the maxims of the children of the *new era of light*," (a name which Mr. Norris, of course, means to apply to the Archbishops, Bishops, Nobles, &c. who support the Bible Society), "that the Bible is now to do its own work, and to supersede *our* antiquated institution!" p. 56. Where did Mr. Norris obtain this curious intelligence? And again; in "the diffusion of religious knowledge and the conversion of mankind, they find *no* use for more than the Bible, whilst, *upon its authority*, we find also a use for a ministry *duly qualified and ordained.*" p. 71. Now it is well known to Mr. Norris, that numbers of those who are thus slandered and stigmatised are beneficed clergymen of the Church of England; nay, he is fully apprised that many of them have preached for the Church Mission Society, and have been active and zealous in its support.

3. He revives the old story about Welsh Bibles, as if it had never been confuted. Doubtless he believes the statement which he obtrudes upon others; but does he not know, that it has been contradicted and disproved? He does know it; yet we are convinced that he is sincere, for there is this peculiarity in the constitution of Mr. Norris's mind, that his knowledge and his belief are usually at variance.

4. Mr. Norris (p. 77) appeals to the speech of a member of the Common Council of the City of London, as given in the Morning Chronicle, to prove the *fact*, that the Scriptures are profaned in consequence of their too general distribution. Is he ignorant that an application was made to the very person to whom that assertion is attributed, and that he positively denied having made it? Surely Mr. Norris ought to have taken the pains to ascertain the correctness of the report, before he published it as true.

In p. 79, we have certain other assertions in support of the original assertion, that the poor abuse the privilege of procuring Bibles at a moderate rate. We are under the necessity of estimating these statements exactly as we have proved that some other of Mr. Norris's leading facts deserve to be estimated. His confidence has been so marvellously abused, that he must excuse us for not admitting one of his positions without the evidence on which it rests. As for his idle story of Bibles and pawnbrokers' shops, &c. (see p. 163), it has been sifted to the bottom, and it is found to be the mere fiction of those who are hostile to the circulation of the Scriptures. The Committee of the Southwark Society give this testimony:—"Your Committee would next advert to a circumstance, which, though not immediately connected with your Society, involves its dearest interests in the results to which it has led. Early in the present year a resolution was moved in the Common Council of the City of London, for granting additional aid to the British and Foreign Bible Society. This resolution was negatived; and in reporting the discussions on the question, the public papers attributed assertions to one of the opponents of the proposed grant, which, if suffered to pass unrefuted, might have influenced the public opinion in no small degree. It was stated, that the gentleman alluded to had resisted the grant, on the ground "that the poor were crammed with Bibles against their consent," and "that the pawnbrokers' shops were now filled with Bibles." Groundless as such assertions must appear to every advocate of the Bible system, a formal exposition of their fallacy appeared requisite, especially as they seemed the only arguments urged against the grant. One of your Secretaries accordingly instituted an inquiry; and it is with pleasure your Committee report, that out of twenty-eight pawnbrokers, two only had Bibles derived from the Parent Society, and these only one copy each. One of the principal purchasers of books from pawnbrokers was likewise applied to; but here the result was even more satisfactory, as it produced only a single copy as having passed through his hands within the preceding eight months. In pursuing this investigation, it was fully ascertained that the general demand for Bibles and Testaments has progressively increased since the establishment of the British and Foreign Bible Society. The detailed results of this inquiry, with a brief statement of collateral facts, and a copy of your original Report, were sent to the gentleman alluded to; and it is but justice to his character to state, that he promptly and unequivocally denied having made the assertions imputed to him."—First Annual Report of the Southwark Bible Society.

The Committee of the Clapham Society say,—"It having been reported that Bibles and Testaments, given by this Society, had been sold or pledged at pawnbrokers in the district, your Committee deemed it proper to institute an inquiry in the part where it had been stated these books had been pledged. The result was, not a single book that had been given by this Society was found; and your Committee were moreover assured, that none had ever been offered for these purposes."—First Report of the Committee of the Clapham Auxiliary Bible Society.

Mr. Norris will permit us to indulge him with an anecdote on that subject:—An Auxiliary Bible Society having been formed in a large and populous town in the north of England, a rumour was presently spread, that the place was inundated with Bibles, and that the pawnbrokers' shops were full. The answer was simple: It is true, we have established an Auxiliary Society, but not one Bible have we yet received! The whole was a pure fiction, evidently made and propagated to injure the Society, and to prevent the distribution of Bibles among the poor.

We do not mean to assert, that Bibles have never been pledged: cases of this nature have certainly occurred; but in general attended with this remarkable circumstance, that the owners came to redeem them on Saturday night. And have not the poor, sometimes through pure want, pledged the most essential articles of furniture? It has repeatedly happened to us, to see with what care the Bibles are usually preserved among them; and with what honest pleasure the sacred book is produced. We recommend to Mr. Norris's consideration the following statement: we have no doubt of its correctness:—"I had an interview with Mr. ——, (the only pawnbroker at ——), this morning. He informed me, that Bibles and Testaments were sometimes offered him as pledges, and he has taken them as such; but he assured me, that in such cases, they were uniformly redeemed on the succeeding Saturday night. Seldom has he had any for more than four or five days successively. He has a Bible now, but it is not one of our Society's: it was given the person who pledged it by *another somewhat similar institution.* This, together with a Testament, which does not at all appear as if it had been a gift, are the only books of the kind he now has. As to their being offered him for sale, *he never met with one solitary instance of the sort.* I know the woman who pledged the Bible alluded to above, and am fully convinced that nothing but the most pressing want could be the reason of her pledging it (for 8d.) It is highly probable, that she was one of the two or three persons of ——, who offered them in their own village for a temporary loan (as we heard last night), but could not prevail on the brokers to advance any money upon them."

If Mr. Norris's facts deserve any attention, would not "another somewhat *similar institution*" have reason to stop its issues? We should be sorry to increase their caution; and we trust that they will experience no alarm from the fact, which has been just recorded.

5. "It is a curious fact, which has been communicated to the Editor, that it having been deemed expedient that a preparatory discourse should be preached at Ware, on Whitsunday, by the Rev. Professor Dealtry; the several dissenting fraternities at Ware and Hertford agreed to pay the public compliment to this ardent advocate of the Bible Society, of closing their Meeting-houses in order to attend at Church as part of his congregation." p. 97.

We have made inquiry, and find this assertion to be incorrect. We are sorry for it, as we believe that Professor Dealtry would be glad if the dissenting fraternities would close their meeting-houses, whenever either himself or the Curate of Hackney should deliver a sermon. It is a novel way of making dissenters.

6. Mr. Dealtry's "inconsideration in hazarding an assertion, for which a Socinian at York immediately took him to task." pp. xl. xli. This also we find to be incorrect.

7. "Of the Committees of the four Bible Associations of the Hackney Auxiliary Districts, one, it is believed, is wholly composed of dissenters, thirty-nine in number; another has one churchman amongst seventeen of other persuasions; a third, two among eleven; and the last, five or six amongst twelve; but here the personal application of the Lecturer of Newington was employed; one of the churchmen, however, has retired in disgust, and others are retiring, convinced that the design in which they had too precipitately embarked, is of a very suspicious complexion." p. 349.

All this statement about committees we believe to be without foundation. Is it not the fact, that the poor man alluded to above is a tradesman, who withdrew from the committee, in consequence of his being persuaded by Mr. Norris, that he would otherwise disoblige all the gentlemen of Hackney, his customers. Is it not also the fact, that, instead of being convinced of any thing objectionable in the design of the Society, he has since expressed his entire approbation of the plan, and his regret that he was not permitted to share in the pleasure of carrying

it into effect? It is not, we believe, for want of exertions of a similar character, that Mr. Norris is unable to tell the same story, even of clergymen.

8. "It (the Society) is so framed, as to give a decided superiority to the dissenters, whenever they choose to exert it." p. 158. Notoriously erroneous; as any one may perceive who examines the constitution of the Committee.

9. A speech was published after the Ipswich Meeting by an enemy to the Society, purporting to be the speech of Mr. Owen. That gentleman immediately gave it the most positive and public denial: nevertheless, Mr. Norris hearing of this denial, and knowing that Mr. Owen had repeatedly disclaimed it (for he reasons upon that knowledge), persists in attributing it to Mr. Owen, and inserts it in p. 401. The truth is, that the whole is a shameless misrepresentation.

To get rid of this obvious difficulty, the tale is supported by some other of Mr. Norris's *facts*. Take a specimen:—

"Mr. Owen did write a letter, complaining that his speech was not accurately given; that this letter was laid before the Committee of the Auxiliary Bible Society at Ipswich, and that this Committee *took no notice of it*." p. 200.

Now this is the very converse of truth; the Committee circulated an edition, *omitting the part* quoted by the Curate of Hackney.

10. "At Newington on the 5th of the present month (July), at a Bible Association (the last disclosed progression of the Society's original design, directed specially to the lower orders, for gaining them over to the confederacy, and for spreading amongst them disaffection to the church) sneers were insinuated by a young Civilian against the ecclesiastical head of the church, and were received by a crowded audience of this class, particularly females, with thundering applause; a clergyman of the Church of England presiding." p. 98.

This tale is worthy of its author. The speaker alluded to expressly stated, that he intended to insinuate nothing disrespectful to the Archbishop of Canterbury; but to shew the opinion which Foreigners entertained of the natural connection between the Bible Society and the church, he cited from the Ninth Report the anecdote of a Foreign Bishop, who, having a communication to make to the Society, addressed his letter as a matter of course to the Archbishop of Canterbury as head of the Establishment.

11. Mr. Norris asserts, that Mr. Steinkopff went on an embassy to Bonaparte. Without doubt he *believes* it to be true: and yet there seems as little doubt that he must *know* it to be false; as Mr. Steinkopff's Narrative and the last Report of the Bible Society have been long before the world. Mr. Norris attempts to prove it, as he does the fact of a Common Council-man's assertion, by a paragraph in a newspaper. The mode is ingenious. We could in five days prove the same fact with respect to Mr. Norris; and by the same process. Newspapers are very *convenient* to a man who is *at a loss* for facts, and writes for the lovers of demonstration.

12. We shall now turn to a tale, which has been reported with wonderful assiduity in various parts of the kingdom.

Mr. Norris's statement is this:—

"Those views which were then kept secret, as being in the critical state of recent excogitation, are now far advanced towards maturity, and are promulgated without reserve or qualification. For at the last anniversary of the Hertford Auxiliary Meeting, held on Whit-Monday, one of the speakers made this avowal; That he did not support the Bible Society on the ground usually taken. He did not, nor could he think, that many could believe the Bible to be the work of Inspiration; he mentioned the Song of Solomon, and some part of the Gospels, as mere human inventions; and then said, that he patronized the Bible Society because he thought it would overthrow the Established Church. Some disapprobation being expressed at this, another speaker got up, and declared himself a zealous supporter of the Bible Society; so much so, that he had travelled forty miles to be present at the meeting, but that he would not go one mile to take a stone from a steeple, as he considered that but a secondary object." pp. 97, 98.

"At the anniversary auxiliary meeting, at Hertford, on Whit-Monday, a learned Doctor is reported to the Editor to have concluded a long speech with these very words: 'I earnestly recommend the Society to the ladies, for if they are active in its cause, God will be their lover.'" pp. 276, 277.

"In the university of Oxford, within three weeks after public declaration has been made with exulting confidence at an auxiliary anniversary at Hertford, (see letter 6, note p) that the project which the Bible Society has in hand 'will overthrow the church establishment, &c.'" pp. 281, 282.

"In sermons and at public meetings, individuals make no hesitation in declaring that the overthrow of the Establishment is at the bottom of its design." p. 362.

Mr. Norris relied for his authority upon an ill-written letter sent by some person at Hertford to some other person (we believe) in Essex. With what delight did the lovers of demonstration circulate this precious production! It was a blessing beyond their hopes! By some perverse accident, it should seem, a copy of it fell into the hands of the Committee at Hertford; and its authority is gone for ever. We make the following extract from their Report:—

"The Committee of the Hertfordshire Auxiliary Bible Society having learnt that a letter, the tendency of which is to injure their Society and the Parent Institution in London, has been diligently circulated in many parts of the kingdom, and appears to be cited as authority in a recent publication, think it their duty not to suffer that letter to pass unnoticed. Nothing but a sense of duty could have induced them to enter upon so painful a task.

"Copy of the Letter.

"'Dear Sir,—I know not if you will think the subject of this letter worth your attention; but as I have been disappointed in calling upon you as I expected, I feel disposed to give you some account of the last meeting of the Auxiliary Bible Society in this town. Lord Grimston was in the chair—more than two-thirds were Dissenters. The principal speaker was Mr. Fox Townshend, son of Lord John Townshend, a youth of 18, just loose from Eton, and now of St. John's College, Cambridge. He enlarged upon Dealtry's *two streams**, to which he compared the good old Society and the Bible Society, and expressing his abhorrence of all persons who did not support the latter. Lloyd replied to his animadversions on the Christian Knowledge Society, and pointed out the impropiety of comparisons. Mr. Fordham said, he did not support the Bible Society on the ground usually taken. He did not, nor could he think that *many** did believe the Bible to be the work of Inspiration. He mentioned the Song of Solomon and some parts of the Gospel as mere human inventions. He said he patronized the Bible Society merely because he thought it *would overthrow the Church Establishment**. Some disapprobation was then shewn, when Mr. Clayton, a dissenting minister, rose and said, that he was a zealous supporter of the Bible Society—that he had travelled forty miles that morning to be present, but that he would not go one mile to take a stone from a steeple, as he considered the destruction of the Church a secondary object. Dr. Olinthus Gregory made a long speech, and concluded thus: 'I earnestly recommend the Society to the ladies, for if they are active in its cause, God will be their lover.' I am happy to say that great disgust has been expressed by many that were friendly to the Society. Mr. N. Calvert, one of the town-members, said, that if it was to become a mere dissenting debating club, he should retire. A clergyman, friendly to the Society, gave me his opinion in these words: 'Leave them alone, and they will cut their own throats.' He added, however, that he should continue a member, as he thought the Society ought to be watched by the clergy. Many

"* These words have a mark under them on the copy of the letter which the Committee obtained, and which they have every reason to consider as genuine."

other particulars, not worth recording, occurred.

"'I am, your's,' &c. &c.

"'Hertford, June 22, 1813.'

"The Anniversary was held on the 7th of June—Lord Grimston, the President, in the chair. His Lordship expressed his warm approbation of the Society, adding, that if it should ever abandon the principle on which it is founded, he should no longer consider himself as bound to support it.

"The Report of the Committee was read by Professor Dealtry, one of the Secretaries.

"The Hon. E. S. Cowper, M. P. having addressed the meeting in terms of high regard to the Society, Mr. C. Fox Townshend rose, and delivered the following speech."—Second Report, Hertfordshire Auxiliary Bible Society, pp. 1—5.

Then follow the speeches of Mr. C. Fox Townshend and the Rev. T. Lloyd. The Report proceeds thus:

"Mr. E. G. Fordham said, that a challenge had been given by Mr. Townshend to the enemies of the Bible Society to come forward and state their objections. He was himself *a decided enemy*, and, thus challenged, would deliver his sentiments. He said, that no consideration under present circumstances could induce him to support it. The hope that it would destroy the Established Church was the only thing that could lead him to think favourably of it; and this hope he indulged because the Bible was of Divine authority, and the Church of human. But these considerations were entirely overborne by his objections on another ground; namely, that it circulated corrupt copies of the Scriptures. He demanded whether any man could believe in the inspiration of Solomon's Song, and the two first chapters of Matthew and Luke?—He was proceeding, when

"Mr. N. Calvert and Mr. Dealtry rose at the same time. Mr. Calvert asked Mr. Dealtry, 'Do you mean to speak to order?' On being answered in the affirmative, Mr. Calvert sat down. The call for Mr. Dealtry then appeared to be unanimous, and silence being obtained, he addressed the President in the following terms.

"'My Lord, I wish to speak to order. I trust that the individual who has just conducted himself in so extraordinary a manner will not be suffered to proceed. He can have no right to take a part on this occasion. The advertisement invited only the subscribers and friends of the Society. He has declared himself to be an enemy, and has acted like one. We are not assembled now to consider whether a Society shall be established. It is established; and it would be the height of absurdity to discuss in this place the authority of particular parts of the sacred canon. Our principles are known. The Bible which we have given, and which we shall continue to give, is in the authorised version. It is the same which our fathers loved, and in substance the same with that for which our martyrs shed their blood. I hope and trust that the meeting will not suffer that gentleman, whatever may be his pretext, to interrupt the order and harmony of our proceedings.'

"During this address the sense of the meeting was shewn in the most marked and decisive manner. Mr. E. G. Fordham attempted in vain to gain an hearing. The universal cry was 'Down! Down!—withdraw! withdraw!' His brother demanded, 'What, will you not hear us?' 'No, No,' from all parts of the room. 'Then,' said he, 'you have less liberality than you pretend to have.'

"Mr. King Fordham (uncle to the individuals who had avowed their hostility to the Institution) also spoke to order. He observed, that the persons invited to this meeting were the friends and supporters of this Institution;—that from his own knowledge the two gentlemen who had last risen were not subscribers

to the Bible Society, nor members of it. He therefore conceived they had no claim to be heard on the present occasion.

"Mr. N. Calvert followed, and said that he attended the meeting to support a religious object, and not to be present at a theological discussion; and if the meeting was to be converted into a debating club, he should take up his hat and retire.

"Lord Grimston then rose, and informed Mr. E. G. Fordham and his brother that the sense of the meeting was obvious. They must either withdraw or remain in silence.

"No further attempt was made to disturb the harmony of the day."—Report, &c. pp. 15—17.

The speeches of Mr. Clayton and Dr. Gregory follow.

The observations of the Committee will be read with interest:—

"As no charge has been made against the remainder of the proceedings, the Committee do not think it necessary to detail them.

"Those who attend a public meeting have no need to be apprized that the several speakers can alone be responsible for their own observations, unless sanctioned by the meeting; and it will readily be believed that the conduct of those who disturbed the harmony and good feeling on this occasion excited, in the minds of the Committee, the same sensations of regret which was felt by the whole assembly.

"It will appear from the preceding speeches, which the speakers themselves have been so kind as to furnish in consequence of an application made for that purpose, that the letter which professed to contain an account of these transactions is extremely incorrect in the following respects.

"1. In the report of Mr. Townshend's speech, of which a copy as correct as possible is now before the public.

"2. In representing Mr. E. G. Fordham as a friend to the Society. He avowed himself to be an enemy, and stated that he rose in that character on account of a challenge from Mr. Townshend.

"3. In stating that some disapprobation was expressed; as if the disapprobation was only slight and partial, whereas the disgust was universal; and in suppressing the important facts that the objector was called to order by Messrs. Dealtry, Calvert, and King Fordham; that the sense of the meeting was decisively with them, and most unequivocally expressed; and that the objector was not suffered to proceed.

"4. In the representation given of the speeches of Mr. Clayton and Dr. Gregory. It ought in candour to have been noticed, that the sentence attributed to Dr. Gregory as his own, was cited at the time as a quotation from one of the Fathers of the church.

"5. In stating the words of Mr. N. Calvert. He did not use the expression, 'a *dissenting* debating club.'

"The Committee are at a loss to discover by what means it was ascertained, that more than two thirds of the persons assembled were dissenters. They see the purpose for which the assertion was introduced, and they cannot but notice it with reprehension; especially as it does not appear from any expression in the letter itself that the writer was present.

"The Committee conclude with recommending to the public extreme caution in receiving the statements of those who are determined, from whatever motive, to injure the Bible Society. It is important in the first instance to examine the facts, and next to inquire whether the speeches actually delivered have not been garbled or misconstrued. Nothing is more easy than to misrepresent the proceedings at any public meeting."—Report, &c. pp. 19—21.

It does not appear who was the author of that curious letter which has led Mr. Norris so widely from the truth, and we shall indulge in no

conjectures; but one thing does appear, viz. that Mr. Norris was informed of its incorrectness before his volume was published. And what is his conduct? Why, to be sure, he cancels the several sheets in which the mis-statement is introduced; or, if that be too expensive, as the charge is often brought forward, he apologizes for it in a preface. Oh, no! he ventures upon a nobler flight. Cancel! apologize! Let him speak for himself. At the very commencement of his book he thus defends the story, (believing it to be true); and he defends it by another statement, equally well founded, believing that also to be true:

"Since the manuscript account of the meeting at Hertford has been in circulation, from which the Editor extracted the Statement which will be found p. 97, note, he has been informed that the words 'support' and 'patronized' have been construed into a mis-statement, that the speaker is a Subscriber to the Bible Society. By a reference to p. 90, note*, the reader will see that the Bible Society does not consider a pecuniary contribution 'a necessary qualification for its Patrons.' The speaker in question (as the Editor is just informed) is not a money patron, but merely patronizes the Institution by his eloquence at its Auxiliary Meetings: and it is completely ascertained that he delivered the sentiments attributed to him, expressing his opinion of the Bible Society's tendency to overthrow the Church, in terms of approbation."

Now the fact is, and Mr. Norris was apprised of it; not only that the speaker in question neither was nor is a subscriber to the Bible Society, or to any of its branches; but that he does not, nor did he ever, *patronize* the Institution by his eloquence at Auxiliary Meetings: on the contrary, that he openly avowed himself an enemy, *a decided enemy*, to its design.

We conclude these observations with a passage which, by some fatality, Mr. Norris has cited from Leslie:—

"Never to matter truth or falsehood, he tells us, was the constant rule from forty-one downward. But his countryman objects—'The rogues will be disproving our lies, what shall we do then?' 'Psha, man,' replies Observator,' thou art an oaf. Thou art not half learned in our mystery. Disprove, quotha! what signifies that? Repeat the same lie over and over again, and with ten times more assurance. Never heed answering: who minds answers? 'Tis the weakest side that answers: they are the defendants, and it is the attacking party carries it ten to one.'" p. 281.

Could any man believe, that the same page which contains this quotation, introduces again Mr. Norris's account of the Hertford Meeting?

IV. We proceed to his REASONINGS.

1. "The giving countenance to it (the Bible Society) militates against an ordination vow." p. viii. "The public judgment of the Church of England is cancelled." p. ix. "The integrity of our holy mother is impeached." p. ix. And all this because a Society patronised by a majority of the whole band of Bishops gives nothing but the Bible to the poor!

2. "In all the ramifications of the Bible Society one system prevails." p. xviii. "Its characteristic principle is, that it should be ONE AND INDIVISIBLE." p. xix.—Is not this a characteristic of Dr. Bell's schools? Of the Church of England? Nay of Christianity itself? Let us appeal to a testimony which our author will respect: the testimony of Mr. Norris himself.

"He" (the Editor) "does mean to affirm, that the Scriptures promulgate one faith to be kept, and one mode of worship to be observed, and further to avow his deliberate conviction to be, that the Church of England in both these respects sets forth the revealed way of Salvation." p. xxvi.

And why then should the Bible Society adopt one system at Hackney and another at York?

3. Whoever presumes to give away Bibles to the poor without permission from the curate of his parish, intrudes upon the office of the ministry: "You become a volunteer," says Mr. Norris, "in the work of that ministry in which I hold a

subordinate appointment." p. 10. The same doctrine is enforced in a very edifying lecture, p. 12, which proves that Mr. Freshfield had "not been separated by the Holy Ghost to the very responsible office of overseeing the flock of Christ, and watching for their souls." Mr. Norris makes no distinction between the simple act of giving a Bible to a poor man, and discharging all the duties of the Christian ministry. Is this the doctrine of the Society in Bartlett's Buildings, when it recommends establishments in the country?

4. Mr. Freshfield having inadvertently stated that he had "earnestly and seriously referred himself to God in prayer, that he might be guided and directed in the affair, according to his holy mind and will," p. 5. is not a little rebuked by the divine for his presumption in approaching a Throne of Grace: "God's holy mind and will," as Mr. Norris very gravely states by way of information, "is not now communicated by illapses from Heaven." see pp. 11, 52, 53, 114, 115. What is the meaning of this lecture? Is it prohibited to a lay-churchman to pray for the direction of God's holy will? Is the Collect for the 19th Sunday after Trinity expunged from the Prayer-books at Hackney?

5. It is often said by the friends of the Bible Society that its tendency is to promote harmony and peace. No, says Mr. Norris, I dislike it; I will oppose it in my curacy with all my might:—and then he thinks it consistent with good reasoning to adduce this sort of opposition as an evidence of the strife and animosity which it engenders! He quarrels with the Society, and says, See how litigious it is! He reviles it, and cries, Do you hear how it abuses me? He attributes to it the most base and execrable motives, and exclaims, What an uncharitable institution! The value of his reasoning will be obvious from the following illustration:

On the appearance of the Messiah, the angels sang, "Glory to God in the highest; on earth, peace, good-will towards men." Might not a good sturdy lover of demonstration have contended that he taught not peace, but a sword? Did not bonds and imprisonment accompany the Apostles of this new religion wherever they went? Was there a single worshipper of Diana at Ephesus, who would not have charged his own violence upon the Gospel of Christ? And is it a proof of the delinquency of the Bible Society, that Mr. Norris is angry? He returns to this charge at p. 160.

6. Mr. Freshfield, p. 23, has the following observation:

"I may however be allowed to say, for those who are desirous to establish the proposed society, that they are not unnecessarily forward in suggesting the measure, inasmuch as the societies of a similar description, already formed, and others forming entirely surround the district; and would probably, in a few days, leave it an exception in the midst of an enlightened and respectable neighbourhood." pp. 23, 24.

To a plain man the meaning of this passage is obvious. Mr. Freshfield does not represent the two parishes of Newington and Hackney as containing less of light and respectability than the parishes around them; but speaking of them and the others conjunctly, as an enlightened and respectable neighbourhood, he states, that this district would probably soon be an exception—not as to light and respectability, but as being the only district, in a very extensive neighbourhood, which had not such a society established within it. Now what says Mr. Norris? He reasons thus:

"It" (the Bible Society) "so completely entrances the understanding, that a person in himself kindly-affectioned, doing justice, loving mercy, and walking humbly with his God, once fascinated to drink of its incantations, from that time forth becomes blind to all religious excellence, and to every commendable quality belonging to those who resist the importunity used to bring them within the magic circle of the fraternity, and can so far forget himself, as to hold up

a neighbourhood to contempt as, 'an exception to surrounding light and respectability.'" p. 49.

He first quotes the passage *falsely*, and then proceeds to *demonstrate* upon that false quotation.—We do not accuse him of dishonest intention. We really believe that he was persuaded alike of the accuracy of his quotation and the soundness of his reasoning. He even defends it, after Mr. Freshfield has told him what he meant! p. 110.

7. The establishment of Auxiliary Bible Societies according to our author is a proof that, in the minds of those who support them, the method of salvation by Jesus Christ was incomplete, and that it was now to be improved upon and rendered perfect by man's device, p. 56. What does Mr. Norris think of the establishment of the Society for promoting Christian Knowledge, with all it attendant satellites of Diocesan and District, in other words, Auxiliary Committees? Were these expressly enjoined by our Saviour?

8. Mr. Norris having, in his usual style, insulted the Dean of Carlisle and the other distinguished Professors and Members of the University of Cambridge, who attended the Town-hall on the formation of the Cambridge Society, by stating his persuasion, that there is not one of them whose opinions upon theological points are held there in much consideration, appeals afterwards to this magnanimous assertion as to a *fact*.

"In reply to your charge against me of disrespect towards those concerned in the Cambridge proceedings I have only to observe, that I delivered no opinion, but merely stated a fact; a fact moreover which I confirmed by the most irrefragable testimony." p. 62.

Mr. Norris gave no testimony: there is nothing but his own assertion, the value of which on this point we leave to the judgment of every man who knows the University. Mr. Norris thought he was reasoning when he was only affirming; then re-asserts his former assertion, p. 122, and again calls that assertion a *fact*. We are convinced that Mr. Norris knows nothing about the University of Cambridge; and we will not hurt the delicacy of the living by defending them from a charge which no man believes. Had he been resident when Dr. Jowett died, he would have witnessed the universal respect and affection with which the memory of that good man was every where regarded. He would have seen that his opinion on theological subjects was held in high consideration;—and then he would have *demonstrated* after his manner, that the sentiments of the University were just the contrary.

9. Mr. Norris is unable to distinguish—and he has great authority for his want of discrimination—between the operation of the Bible Society in its corporate capacity, and the acts of individuals in their individual capacity. The Bible Society gives Bibles alone; and for this single purpose are all its funds employed. Some of the individuals who support it disperse little papers, to detail its nature and object, and to recommend its labours. Now Mr. Norris charges all this upon the Society: as if these papers were issued by the authority of the Committee, and paid for from the funds of the Institution, which is altogether untrue.

"Pledging itself only to distribute Bibles, it circulates, together with them, that vast farrago of adulation to itself, and calumnies upon those who discountenance its proceedings, together with that variety of vain conceits and mischievous imaginations which those numerous papers contain." p. 65.

At the same time we are of opinion that the Society might circulate many of these papers without any violation of its principle.

10. "I beg of you to recollect that I am not the aggressor. *For* here am I, placed in a post of responsibility, not only to maintain the faith once delivered to the saints, but to prevent, to the utmost of my power,

the bond of Christian unity from being broken," p. 65. (Mr. Norris to Mr. Freshfield). That is, I began this controversy first, it is true: but I did not begin first. *For* here am I in my own curacy; and you attacked *me*, inasmuch as you wanted to give Bibles in this district without my concurrence, who am specially careful not to cheapen their value by too large a distribution.

11. Mr. Freshfield.—"After generally premising you wrote 'merely to correct the many erroneous conclusions and misapprehensions' which my letter contained, you state, thus you could not see how the circumstance of the parish in which you officiate being only a part of the district for which the Auxiliary Bible Society is proposed to be established, 'affected in the least the weight of your objection.' I therefore answer, that the district described has no necessary connection with any parish, as a parish; it includes the entire of two parishes and part of one other, (I believe of two others:) it is therefore clear of any ecclesiastical head, and if rightly considered, cannot intitle the parochial clergy in any one parish to 'deprecate the proceeding' because in opposition to their opinion; nor would all the clergy within the district be so intitled, though it is not yet ascertained that all concur in doing so: however, it is enough for my original proposition that the objection founded upon the opinion of the parochial clergy at Hackney is materially weakened thereby."

Mr. Norris.—"This is speaking out plainly—the only boon which those, who view with lively apprehension the proceedings of the Bible Society, have to ask of its advocates. Let the reader treasure up this declaration in his mind, that one part of the reformation to be wrought by that Society is to 'clear' all the parishes in the kingdom 'of their ecclesiastical heads.'" pp. 73, 74.

See the charge reiterated p. 102 and p. 127, where he writes thus:—

"Mr. Freshfield conceived and began to execute the presumptuous project of 'clearing' the parishes of Stoke Newington and Hackney 'of their spiritual heads,' and 'of saving the souls of the inhabitants from eternal perdition' by a new method and a new ministry of his own." p. 127.

What did Mr. F. do? He gave away Bibles himself, and wished to induce others to do the same.

12. Mr. Norris has discovered that the princes are not royal; and that the patronage of prelacy and nobility must mean of the whole prelacy and of all the nobility!

"'It has received the sanction of Royalty, the support of Prelacy, the patronage of Nobility.' (Vide Address to Parishioners of Hackney, App. No. 6.) The first absolutely false, for neither the King, nor the Regent, have given their sanction to the Bible Society; and the term Royalty applies only to them. The second partially false, for Prelacy is a comprehensive term, describing the whole bench of Bishops, seven of whom only in this kingdom out of twenty-six have lent to the Society their names; and the latter, for the same reason, completely hyperbolical, but to what extent, the Editor has not time to ascertain." p. 92.

Rare discoveries for the lovers of demonstration! See also page 147, and his note, charging those who speak of the support of Royalty, as wanting in modesty and veracity! Are we then to abandon the title of Royal Highness?

13. Mr. Freshfield, p. 127, cites the following passage:—"If this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Mr. Norris meets it by the following sneer:—

"The most grateful acknowledgments are due Mr. Freshfield for 'offering' to the Editor's 'adoption' his valedictory citation, (from Acts v. 38, 39.) and as the best return he can make, he begs to direct his correspondents' attention to v. 34 of the same chapter, which will temper his zeal with a little useful knowledge by instructing him that what he 'offers' as authority, is but the opinion of a Pharisee of the Pharisees." pp. 127, 128.

Here Mr. Norris evidently assumes that the passage was adduced on account of its *authority*, whereas it was cited merely for its *good sense*. When Mr. Norris attacked the Dean of Carlisle and Mr. Dealtry for citing this text, he had for-

gotten, we presume, that they had Luther for an example. The Archbishop of Treves, at the conclusion of the diet of Worms, called in Spalatinus; and in his presence asked Luther, whether he himself could suggest any healing measures, that were likely to succeed. "Nothing better," replied Luther instantly, "than the advice of Gamaliel, 'If this work be of men, it will come to nought; but if it be of God, ye cannot resist it.' The Emperor and the Princes may inform the *Pope*, (and we too can inform *Mr. Norris*)—that this whole religious agitation and controversy will die away of itself in less than two years, unless God be actually on my side*."

14. A layman cannot give away Bibles without being hostile to public preaching:—

"When our Saviour enjoined his disciples to 'go into all the world, and preach the gospel to every creature,' it was evidently his intention that the gospel should be preached. Those men who attempt to propagate the gospel, without the intervention of a preaching ministry, by the mere circulation of the Scriptures, do not fulfil our Saviour's intentions; but forsake the way in which he ordained his own religion to be taught, and mark out a new way of their own." p. 155.

This passage is selected from the Counter-address at Hackney, written probably by Mr. Norris. See also pages 166, 168, 172, &c.

15. Mr. Norris believes (p. 159) that since the members of the Society give Bibles without note or comment, they are hostile to comments: surely not a very just conclusion! The Bartlett's Buildings' Society has for an entire century dispersed Bibles with the simple text. Is Mr. Norris therefore hostile to comments?

16. Mr. Norris cannot distinguish the "*exclusive object*" of the Bible Society, viz. to circulate Bibles; and its contingent advantage, viz. to promote union. p. 175.

* See Milner's History of the Church.

17. Our author is exceedingly perplexed by the following occurrence. Mr. Dealtry having found certain positions in the writings of the Country Clergyman, which savoured not a little of Rome, declared his persuasion that they had a leaning to Popery: an anonymous Socinian, Mr. Norris says, also considered them as Popish: then comes Mr. Gandolphy, and declares that these are the very principles which he, as a Roman Catholic, has always maintained. A common reasoner would infer, that the writings in question were Popish. But what says Mr. Norris?

"It is curious to observe the association which is thus formed between Mr. Dealtry, Chaplain to a Protestant Bishop, the anonymous Socinian, whose papers are to follow, and Mr. Gandolphy, a real Romanist; the two former insiduously introducing vulnerable points into the English Reformation, and the latter taking advantage of the treachery, and then, in the haughty tone of a victorious assailant, boasting of his 'success in subverting the grand and fundamental principle of Protestantism:' and glorying over 'the Reformers' indiscriminately, as having 'run mad with the Bible fever." p. 240.

Now, to our apprehension, there is nothing curious in three persons of different persuasions asserting of a Popish tenet that it *is* a Popish tenet. If they should all agree that the work under review is full of wonderful facts, and uncommon modes of argumentation, where would be the marvel? For its facts *are* wonderful, and its argumentation *is* rather unusual.—Indeed, we should not be much astonished if Mr. Gandolphy were to claim Mr. Norris as a brother and a friend.

18. It is brought as matter of charge against Mr. Owen, that he is registered in the Evangelical Diary as a reputed Gospel Preacher. Mr. Norris does not inform us who inserted his name, nor what conclusion he derives from it.

19. It is amusing to see what deference Mr. Norris and his friends pay to the conjectures of any enthusiast, who anticipates evil from

the Bible Society.—It must tend to ruin the Church and State; for some nameless person at Birmingham was heard to deliver this opinion in the presence of some other nameless person, in August, 1810. Is this logic? (See p. 363.) Are our intellects so degraded, that we shall fly to the ravings of a wild man in the West? Would Mr. Norris, or his anonymous correspondent, take any other opinion upon such testimony? If a person had come to the chapel on Clapton Terrace toward the close of 1812, he might have heard, we are told, many a sermon about the dangerous tendency of Bible Institutions. But would any reasonable man urge this as an argument against the Bible Society?

20. "Dr. Milner, at p. 142, laments (says Professor Marsh) 'that a Bible Society was not formed in the time of Charles I. Now there was a Bible Society formed in the reign of Charles I. (rejoins the Professor) and it comprised all the Puritans in the kingdom. I have got a print of it, of which I gave an account in a preceding chapter.' Referring to this chapter, the account will be found as follows: 'The print consists of three figures; the figure of a Puritan with a Bible in his hand; the figure of an English Bishop with the Prayer Book in his hand; and the figure of a Romish Bishop with the Mass Book in his hand. The two last figures are in all respects alike, they have the same height, the same dress, the same look, the same every thing. Over them is written, "Every plant which my Heavenly Father hath *not planted*, should be rooted up." Here we have a true specimen of the Bible only to be distributed by the Protestant; and we know that in four years from that time the Prayer-book was formally abolished." pp. 384, 385.

The analogy is this: The Bible Society in the reign of Charles (if indeed it ever existed) comprised all the Dissenters, and *excluded* all the Church—it was just such a Bible Society as Dr. Marsh and Mr. Norris are labouring to establish. The existing Society includes the Church, and is patronized by a majority of the bench of Bishops.—Of Mr. Norris's talents as a reasoner, these specimens alone are decisive.

It may, perhaps, be said, that Mr. Norris has professed different views from some of those which have been assigned to him. The position is true. His assertions are *not* "one and indivisible:" his system is subject to variations: and we should do him injustice if we did not admit that one part of his volume stands frequently in direct opposition to another. For example: He has no hesitation in attributing the most excellent motives to Mr. Freshfield (p. 2); and in the general dissemination of the authorised version of the Scriptures among the poor, he goes with him heart and hand. Now read pp. 84, 85:—

"Does Mr. Freshfield mean that no deference is due to the judgment of the parochial clergy upon 'questions of principle;' but only upon those of 'form, compliment, and etiquette?' If so, how necessary and useful must the divinely constituted order of the priesthood appear in that gentleman's estimation? But no sooner has he taken the question out of their cognizance, and driven them out of court, than he brings them back again to wage amongst themselves a war of unavailing words, and proceeds to balance, one against the other, their contending opinions. To what purpose is this, except it be to cast scorn upon a conscientious pastor of a parish by a triumphant display of that compleat prostration of ecclesiastical authority, which the auxiliary system has been for several years most insidiously labouring to accomplish, and which Mr. F. considers so nearly effected that he speaks of it in the beginning of his letter as if it were now established by law? But Mr. F. should know that the church, though its enemies are 'compassing it on every side,' is not yet disfranchised of that system of discipline, by which the limits of its several ministries are defined."

"When the kingdom is re-organised, and the Bible Society's new District Map published by authority, then its Managing Committee may form a new ordinal to correspond with this new order of things, and may make to themselves priests of whom they please. But at present the confusion which Mr. F. would introduce is premature and we trust that, through the quiet good

sense of Englishmen, under the superintendance of the good providence of God, it will never take effect."

Again:—We have seen with what care Mr. Norris would guard against the interference of the laity in distributing the Scriptures: but he also declares he wishes for their assistance. "So far from discouraging this valuable co-operation, I beg to assure you that I am most tenderly alive to its incalculable importance!" p. 57. The distinction which he purposes is to this effect:—I have no objection to your giving a Bible, if *I* permit you to give one: but unconsecrated persons incur a fearful responsibility, if they attempt to do good without my consent.—These are *not* the words of Mr. Norris, but they convey the exact meaning of pp. 58, 59, 60.

Mr. Norris, as our readers have perceived, is solicitous to check a too general diffusion of the Bible. What then are we to understand by this passage? "It is unnecessary to say that both he and his curates (the clergy of Hackney) had been endeavouring to inculcate and promote the duty and benefit of a private perusal of the Scriptures, long before the Bible Society had existence." We could produce much of the same sort, but this may suffice.

Under the idea that these observations will convey a pretty clear view of the statements which our author has made, we will now attend to some cases of OMISSION, relating chiefly to the formation of the Hackney Society.

1. With respect to the nature of his publication,

"It commences with a letter from the Rev. Dr. Watson, conveying to a respectable parishioner his reasons for disapproving of the projected Institution which, at the joint request of that gentleman, and several of his neighbours, was printed and circulated through the parish for general information. This is followed by the unanimous resolutions of three successive meetings of vestry, passed in consequence of the Vicar's letter, and circulated through the parish: together with another letter from him, occasioned by the vote of thanks expressive of the high sense entertained by the vestry of the value of his pastoral exertions." p. xxi.

The omission in this paragraph is not unimportant, if what we have been told be true (and this Mr. Norris knows), viz. that the whole of this letter-writing between the Vicar and his Parishioner, the entreaty to allow a publication of the letters, and the concession, to which Mr. Norris evidently appeals as detached and independent testimony, were matters planned and executed, by Mr. Norris himself.

2. Why has our author omitted the date of his own letter, No. 5, and of Mr. Freshfield's, No. 6? Was it to convey an impression that each of those compositions was drawn up with such care as to be ready for the public eye? Was it to deprive Mr. Freshfield of his claim to the reader's indulgence, on account of the haste in which his letter was written?

3. Mr. Norris talks much about the proceedings of the vestry, and repeatedly assumes, that they were unanimous. But we would ask whether he could not have recorded a protest on the part of many more vestrymen than those who attended the meeting? We would also ask Mr. Norris, whether the vestry meetings, convened for the purpose of opposing the Bible Society, were not, in truth, so small, that, upon one occasion, they adjourned for want of a quorum; and that, upon another, they sat an hour, and then only obtained a sufficient number by entreating the attendance of a gentleman known to be adverse to their proceedings?

4. After affirming (p. 194), that the indiscriminate circulation of the Scriptures in all languages and countries, is unnecessary and ineffectual*, our author proceeds thus:

* We recommend to Mr. Norris, and all persons who deny the possibility of religious

"But there is nothing either in the constitution or the object of the Society for promoting Christian Knowledge, which prevents its members from circulating them in any way, or to any extent they may think proper." p. 195.

He ought to have added, that the Society for promoting Christian Knowledge is not in possession of any edition of the Scriptures in foreign languages, except the Arabic; and, therefore, that the foreign circulation at least cannot be effected by it. And is it not true that, for some reason not yet assigned, many even of the Arabic Testaments, printed by that Society in 1720, became, by the mere process of damp and delay in the course of eighty years, but little calculated for use?

5. "It is important to observe," says Mr. N. "that in this lowest link of the chain of Association which exceeds in compass all the rest, the Bible Society is to all intents and purposes a secret confederation, as the Editor has taken the utmost pains to obtain a copy of the muster roll! and co-collectors have refused copies of their lists to one of their own body whom they suspected not to be hearty in the cause; and it is literally true, that in the two districts most remote from the church, where the measure has succeeded, the only lists which the Editor has been able to procure are the lists of those who have become alive to the mischief, and in these are the names of several receiving parochial relief, and who are thus made to pay out of the parochial rates their penny contribution." p. 359.

The omissions in this passage are of the following sort:—1. He does not tell us whether the Committee were aware, that any person receiving parochial relief is a subscriber. 2. The Curate of Hackney should also have told us, with whom rests the responsibility, if the parish poor are destitute of the Holy Scriptures. 3. Was, or was not, the co-collector, alluded to in the above extract, an enemy in disguise? And did he not wish to procure information, in order to defeat the benevolent objects of the Society?

This passage opens a very curious field of inquiry. We have seen with what remarkable aptness a county newspaper, or a raving enthusiast, in some remote part of the kingdom, is always ready to supply materials to the enemies of the Bible Society, for any charge which they think it expedient to adopt; and we are much deceived if this system will not hereafter be carried to a far greater extent. If the person who condemned the circulation of the Scriptures at the Hertford meeting had declared himself not an enemy, but a friend to the Society, what a delightful argument would it have afforded to the Curate of Hackney! It was so much to the purpose, and of such admirable utility, that the author of the circular letter had no scruple to call him a friend at once; and when Mr. Norris found that this statement was incorrect, he prefixes an advertisement, intended for the lovers of demonstration, to prove that he was at least an oratorical patron. We confess, that, after reading the last extract of Mr. Norris, we have given way to something of suspicious conjecture—but we will wait for future information.

The suspicions thus excited naturally lead our thoughts to the letter of that pretended Quaker, which has excited so much of personal appre-

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instruction being conveyed by the Scriptures alone, to consider the following statement, which has recently been received from India, and which has been furnished by the same Dr. Carey of whom Dr. Marsh thinks and has written so highly.—

"There is a general spirit of inquiry about the Gospel all over the country; and this inquiry increases more and more. Five natives of high caste, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth, without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the Sabbath, and meet for Christian worship, before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition, and who, it is hoped, will be enabled to make a profession in due time."—Missionary Register, vol. i. p. 424.

hension in the mind of Dr. Marsh. It is probable that most, who have taken any public share in this controversy, have been troubled with letters, not always in the highest style of compliment and civility. On perusing the document published by the Margaret Professor, we were strongly of opinion, and we are now confirmed in the belief, that the letter was written by an enemy of the Bible Society, under the character of a friend. We will tell the tale, and our readers shall judge.

First let us hear Dr. Marsh.—

"Though I was ready to give every opportunity to the Quakers, of ascertaining whether the Letter-writer had only assumed the Quaker, or was a Quaker himself, in order to remove the imputation from their own Society, the question to what class of persons he belongs is to me a matter of perfect indifference. Whoever was the writer, it shews the intolerance and the malice with which I have been assailed. This inference is so obvious, that my correspondent (who cannot doubt, that I have received the letter, and with the Abingdon post-mark) has endeavoured to obviate it by the most improbable conjecture, that man ever made. He conjectures, that the letter was written not by an adversary, but by a friend; that the object of it was to serve my cause, by furnishing me 'with a document to bring the (Bible) Society into contempt.' Now let any man coolly and impartially read that letter, and say, whether the bitterness, expressed in that letter, could have been so expressed by any man, who had not the feelings of bitterness; whether the bigotry and intolerance displayed in it, was only fictitious bigotry and intolerance, the result of cold calculation exercised in the commission of a base and malicious fraud. Whoever wrote it, he was a real bigot: and bigots are too impetuous to enter into distant calculations. A bigot indeed might have the cunning to conceal himself by assuming a character which did not belong to him, though he would then probably write in a fictitious hand, as almost all the other abusive letters, addressed to me, have been written.

"If his object had been publicity, he would not have trusted to the chances of my publishing the letter to the chance of not effecting his purpose; he would have given publicity to the letter himself. The conjecture therefore is equally ungrounded and uncharitable.

"After all, though my Chelmsford correspondent has been unable to discover any Quaker in the neighbourhood of Abingdon, who bears the name affixed to the letter in question, I can inform him, that a gentleman of the highest respectability, a gentleman of his own profession, and who would do honour to any profession, has been more successful in his inquiries. I hope that I have now said enough to obviate the charge, which under the present circumstances might not improbably be made."

We now request a hearing for ourselves.—A most diligent inquiry was made by the Quakers, both in Oxfordshire and Berkshire: no person of the name subjoined to Dr. Marsh's letter was to be found in their societies; and it is believed, that there is no such Quaker in England. What, then, becomes of Dr. Marsh's assertion, that a gentleman of the highest respectability, &c. has been more successful in his inquiries? Has he found the writer? No. Has he discovered any individual of the name? No. There is in the Retreat at York, an unhappy person, who has been confined in that place for the last two years, the letters of whose surname bear some resemblance to those of Dr. Marsh's correspondent, but the spelling is different; and as to the Christian names, they are no more like each other than James is like Joseph. This poor man was taken to the Retreat in 1811, and did not come from the neighbourhood of

Abingdon. Is this what Dr. Marsh wishes us to understand by the words "more successful in his inquiries?" We think that Mr. Norris himself will agree with us in the persuasion, that "an enemy hath done this," under the guise of a friend*.

6. In this ponderous volume of 440 pages, the Editor professes to give us the several documents which relate to the Hackney Meeting: yet he has omitted one paper of considerable importance. It is entitled, "Hackney and Newington Auxiliary Bible Society." If our readers will peruse the following extract, they may possibly be induced to think that they have discovered some reason for the omission.

"It is emphatically stated in the Protestant Catechism, sanctioned by the Heads of the Established Church, 'That all people not only may read the Scriptures, but it is their duty to read them, or as they have opportunity, to hear them read, for our Saviour has expressly commanded to search the Scriptures—and St. Paul orders his Epistle to be read to all the brethren, that is, to all Christians, and the Bereans are commended for searching the Scriptures:' and in the same Catechism, in answer to the question, 'Are not the Scriptures obscure and hard to be understood?' we are taught to answer—'As to whatever is necessary to salvation they are plain and easy to those who read them with due care and suitable dispositions; if the Gospel be hid, it is hid to those that are lost in whom the god of this world hath blinded the eyes of them that believe not.' And 'the Society for promoting Christian Knowledge,' usually called 'the Bartlett's Buildings' Society,' have very properly and powerfully enforced this doctrine in one of their admirable tracts, in which it is said, 'Christians there are innumerable who are almost entirely ignorant of the Bible, because those that have the rule over them, suffer it to be read only by particular persons, and with the greatest precaution, as if it were a dangerous thing to put the word of God indifferently into the hands of all men.' It is then stated to be 'a great misfortune and a shame to Christians, that the number of those who cannot read should be so great among them:' it is added, 'that many do not read the word of God, because they are unable through their poverty to purchase that divine book,' and proceeds, 'those to whom God has given riches should supply this defect, by dedicating some portion to the pious use of providing Bibles for the poor.' The same tract proceeds, 'God in his infinite wisdom and unbounded goodness, has supplied men by the revelation of his will, with the most perfect means of instruction: he inspired the prophets and apostles;' and was pleased their writings

* After the preceding pages had gone to the Printer, the subjoined Advertisement appeared in the London newspapers:—

"[Advertisement.]—The following notice has lately been given in the Cambridge Chronicle, which we are desired to copy:—'The Margaret Professor requests all gentlemen, who, in consequence of an advertisement in this paper, may doubt the authenticity of the Abingdon letter, to call upon him and see that letter, an examination of which will convince them that it is authentic.'"

We are ignorant of the reason which induced Dr. Marsh to keep open house for the inspection of his letter. Without waiting upon him on this occasion, we shall assume that he *did* receive a letter with the Abingdon post-mark. But by whom was that letter written? By the person whose signature it bears? Where is that person? Neither Dr. Marsh nor his correspondents have been successful in their inquiries: they have not found a Quaker of the name. "Nay," says the Doctor, "I have proof: here is the letter to testify." To testify what? Its own existence; and that is all. Our readers probably recollect the story of a lady walking upon the battlements of an Italian castle, and hearing from her maid terrible stories of a ghost. "Where was it?" said the lady. "By that cannon, Signora." What proof of it?" "What proof, Signora? why there is the cannon to testify it."

should be preserved, that in them truth might always remain pure, without being corrupted by the forgetfulness and inconstancy, the carelessness or malice of men. The Scriptures, therefore, are the most valuable blessing God ever bestowed upon us, except the sending his Son into the world. They are a treasure, which contain in them every thing which can make us truly rich and truly happy.'

"Again: the tract proceeds—'Supposing the Scriptures were regularly read in the churches, this alone would not be sufficient, unless Christians read them likewise in their own houses. The express declaration of God's word, the practice of the Church both under the Old and New Testament, and many other reasons which it is not expedient to mention at present, prove the necessity of doing this. Besides, private reading is attended with some advantages, which public reading is not; in private one may read with more leisure, consider things more closely, repeat the thing more than once, and make a more nice application. Private reading is likewise the best way to improve by what we hear in public, it being impossible rightly to comprehend what is said in public discourses and sermons, without being well versed in the Scriptures; add to this, that private reading keeps up a spirit of piety and devotion, whereas those who neglect this, inevitably fall into an indifference and disrelish for Divine things, which must be attended with remissness in the duties of religion, and with a slavish subjection to the passions.'

"The preceding extracts sufficiently illustrate the duty of all men to read the Scriptures, and the binding necessity upon all Christians to furnish those with the means, who from poverty, or other causes, are destitute of so great a blessing."

But did Mr. Norris know of this publication? He did: he refers to it in the following terms.

"Within a short time after the General Meeting, whose proceedings were thus reported, the constituent resolutions with an Address of eight pages subjoined, from the Committee of the new Society, were circulated through the parish; the purport of which was in the first place to set forth the duty and the benefits of a private perusal of the Scriptures; which doubtless every conscientious member of the Church of England is ready to admit, and which, after the statement in the Vicar's letter, (App. No. III.) it is unnecessary to say that both he and his curates had been endeavouring to inculcate and promote to the utmost of their power, long before the Bible Society had existence." p. 309.

We strongly recommend the circulation of the tract in question: it contains a decisive answer to those miserable sophistries, which certain individuals continually obtrude upon us under the assumed sanction of the Society for promoting Christian Knowledge. It is a happy circumstance that the Hackney Auxiliary Society itself has publicly refuted and disclaimed them.

We trust that by this time our readers will be able to form a tolerable judgment of the work under review. We have omitted many observations, which this singular production might be expected to call forth, because we exceedingly lament the condition of a mind which labours under so many and such afflicting terrors. We are verily persuaded of the sincerity of our author's views: we have no doubt that he believes all his facts to be true, all his statements to be ingenuous, and all his reasoning to be full of demonstration. We perfectly believe him, when he asserts it as his persuasion, that the Royal Dukes are not royal; that Mr. Steinkopff went on a mission to Bonaparte; that the Bible Society is upon the system of the Puritans and the United Irishmen; and that our nobles and dignitaries, who support it, are deep in a foul conspiracy for the subversion of authority, and the utter demolition of order and truth and religion and law!

Happy, thrice happy the days, if this Biblical dæmon had never been

conjured from the pit! How wide have been its ravages! How terrible its mischiefs! Hence the contempt of the Scriptures! Hence the murders at Shadwell!* p. 375. Hence the attendance of Dissenters upon the service of the Establishment! p. 97. Sad is the neglect of authorized ministers, and tremendously daring are the notions of the poor! They talk about the Bible, as if they could understand it; whereas their ancestors were contented to listen to their betters: they adopt words, which should never be heard but in the mouth of the priest—such words as no layman should presume to utter. How appropriate to this institution are the almost prophetic declarations of John Cade, Esq.! "Thou hast most traitorously corrupted the youth of the realm. And whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used, and, contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face, that thou hast men about thee that talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear!"

We much admire that Mr. Norris never undertook to prove that the Society is Antichrist. The points of resemblance are very numerous and striking; we could furnish him with several parts of the demonstration already: and country Newspapers, or "manuscript accounts of public meetings," can easily supply the rest. Its antichristian *spirit* is obvious to all men; for if you should happen, in the mildest terms which the Hackney side of London Bridge can furnish, simply to represent it as hostile to church and state in its very aim, principle, and design; if you only describe it in the most ancient fish-like and delicate language of that part of the metropolis, as a villainous liar and a most horrible incendiary; it has the insolence to turn round and charge you with calumny! It has no reverence for the priesthood and no respect for spiritual fathers!

Mr. Norris has exerted himself with singular industry to collect every circumstance, however trivial, which can by any device be converted to the discredit of the Bible Society: and he believes himself to have made no small progress in the cause, if he can produce one instance of improper conduct among the thousands who lend it their support. At Uxbridge he has found a case perfectly delightful — proof positive — logic infallible — demonstration in its essence. A Mr. Clarke, he tells us, Vice-President of the Uxbridge Society, has published some Socinian papers, and "makes the Bibles which he receives from the Bible Society the vehicles of their circulation." We believe the fact to be greatly exaggerated; but we will reason on the ground assumed by Mr. Norris. We readily concede that nothing can be more infamous than the hand-bills attributed to this Socinian of Uxbridge. But what controul has any Bible Society over its Bibles after they are bought and paid for? We are members of the Society for promoting Christian Knowledge: Suppose then, after purchasing Bibles and Prayer-books at that institution, we disperse them with noxious tracts, what power could prevent us? And would any sensible man bring it as a ground of charge against the whole body, that some individual had scandalously abused his privilege? We are extremely sorry that the conduct of this Mr. Clarke of Uxbridge should have given the children of sophistry such occasion of triumph. We know nothing of the man; and are therefore unable to decide, whether he be one of those who have been induced to profess himself a friend of the Society, in order, by these abominable proceedings, to stab it more deeply; or whether, from some peculiarity of constitution, he is rather deserving of pity

* Mr. Norris's reasoning would have been much improved if the murders at Shadwell had *followed*, instead of *preceding*, the establishment of an Auxiliary at Blackwall.

than indignation. If he be accessible by those feelings which govern the greater part of mankind, we hope that he will repent bitterly of this ungenerous and insidious warfare: we consider him as the worst enemy to the Bible Society that has ever yet blackened its character and impeded its progress.

This man is a Socinian: and Mr. Norris concludes, that the Bible Society tends to the growth of that sect. Demonstration worthy of the reasoner! —Does our authorised version teach Socinianism? Is not every guinea, which is subscribed to this Institution, employed in the circulation of our own Scriptures? And could not the man circulate his unchristian tracts, whether he belonged to the Society or not? The Bible Society, as a society, gives nothing but Bibles: but the best gifts of Heaven may be abused; and Mr. Norris's friend, the co-collector of Hackney, might practise the same trick with Mr. Clarke, after his guinea was subscribed.

Another of this gentleman's objections arises from the circumstance of Auxiliary Meetings being occasionally held in churches; and he has got up a few stories on that subject, which he doubtless believes to be true.

We are of opinion that the church is by no means a proper place for any assemblies, but those of religious worship. The associations connected with the House of Prayer are serious and sacred; and we would rigidly exclude all secular concerns from the House of the Lord. We would recommend, in the strongest terms, to the friends of the Bible Society, to give no occasion to the enemy to blaspheme. Let every thing be done with correctness, order, and sobriety. It is plain that the Society can never be injured but by those whom it has cherished in its bosom. If their conduct be correct, then, in spite of sneer, and folly, and demonstration, the Word of God will assuredly proceed in its course, and will be impelled more swiftly on its way by the very storms which assail it.

We view this subject with sentiments of delight, and with the language of warm congratulation. "Look on this picture, and on this." What are the offences of the Bible Society? An enemy, under the guise of a friend has dispersed some Socinian tracts with his Bibles: and two or three meetings have been held within the walls of a church. We are astonished that no more can be said! It must needs be that offences will come: but how wonderful is it, that so little can be objected, where the blessings have been so unexampled and the operations so extensive! Not less than a million of Bibles and Testaments have been circulated by this Institution. The glorious light of revelation has ascended by its means over kingdoms and empires, which were sitting in comparative darkness! The Sun of Righteousness has arisen to cheer at once the inclement regions of the north, and to give new life to the opposite hemisphere. A Socinian has given tracts! A meeting has been held in a church! Mr. Norris is angry!—We are sorry for these offences. But the blessings of Revelation are extending by this Society, not merely to the poor of Hackney and of the British Isles, but to distant shores and mighty continents. The flame is kindled, and it will spread wider and wider: it will grow and expand and dilate itself, and no power on earth can quench it.

But it is time to draw to a close: we began with Mr. Norris, and with Mr. Norris we will end. Our extracts have not been numerous; and as we wish to do him ample justice, we will select two passages, as specimens of his taste and style of writing. They appear to have cost him uncommon pains, before they acquired their polish and perfection: we consider them as among the most elaborate paragraphs to be found in his work.

1. Of his taste.

"Its involution of character is so exquisitely skilful that the full idea of it is not yet conveyed; for besides what it withholds, what it imperceptibly insinuates enters into its mystical composition. The Scriptures indeed, by the preliminary filtration which they are made to undergo, come into this vast reservoir, prepared for their general diffusion, purified from that particular tincture which they have received, as well from those who interpret them according to the truth, as from those who corrupt them according to their various imaginations: but they are not emitted in this purity to those to whom this splendid receptacle dispenses them again; for, in consequence of the various strata of which its channel is composed, they undergo a sort of chemical process within it, by which they are impregnated with all those tinctures conjointly in their most subtle and least detectable * forms with which before they were separately coloured; and the truth is annihilated by the overpowering evaporations of error." pp. 379, 380.

2. Of his style:—an entire and detached paragraph.

"A more impressive demonstration than this of the reprobate state of mind to which the expedient of separating the sacred text from its true 'interpretation, criticism, and comment,' has so fatal a tendency to reduce those who adopt it, and of the despite against the Spirit of Grace which will too probably ensue, placed as it is upon the pages of the Sacred Volume which was thus made the ruin of those which it was designed to save, could not surely have been prepared to act as a preservative upon Christians, effectually to prevent them from stripping it again to 'that simple state,' and 'presenting it,' thus unprotected from injury and insult, 'as an object of universal circulation,'" p. 382.

* "Such abominable words as no Christian ear can endure to hear."—*Jack Cade.*

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press:—*A Life of James II., from Memoirs written with his own hand; his Advice to his Son; and his Will, dated 17th Nov. 1688: under the superintendance of the Rev. Mr. Clarke, the King's Historiographer;*—The Travels of Humbolt and Bonpland in South America, translated from the French by H. M. Williams, with Atlasses, &c.;—Westminster Abbey, a Poem, by the Rev. T. Maurice;—A Translation of La Place's Treatise on Mechanics, with explanatory Notes, by the Rev. J. Toplis, B. D.;—Klopstock's Letters, translated by Miss Benger;—Gellert's Essays and Letters, translated by Anne Plumtre;—History of the Propagation of Christianity among the Heathens since the Reformation, in 2 vols. 8vo.;—A brief Memoir of the Life and Writings of Christlieb Von Exter, who died in the eleventh year of his age, with the Testimonies of Professor Franck and the Prince of Anhalt, by Mr. W. Jaques;—Plain Reasons for infant Baptism, by Rev. J. Cobbin;—and Brown (of Haddington)'s Dictionary of the Bible, in two neat pocket volumes, embellished with two coloured maps.

Preparing for the press: A History of Great Britain, from the Revolution in 1688, to the French Revolution in 1789;—(By subscription) Schauff's Syriac Lexicon;—A Seven Years' Residence in Greenland, with Mineralogical Discoveries, by Mr. Gieseeke;—The History of England, from the Year 449 to his own Times, by William of Malmesbury, translated from the original Latin, with Notes, Collations, &c., by Rev. J. Sharp, B. A.;—A comprehensive and combined View of the Prophecies of Daniel and St. John, and of 2 Esdras xi. et seq.;—Memoirs of the Family of the Wrens, with Additions, consisting of original Letters by Sir Christopher Wren, &c.;—An edition of Aratus's Diosemea, with Latin explanatory Notes, by Mr. T. Forster, jun.;—(By subscription) a Grammar of the Arabic Language, by the Rev. J. F. Usko;—and Lives of the British Generals from the Conquest, in 6 vols. 8vo.

Mr. Bowyer proposes to publish by Subscription a series of Twelve Views, commemorating the recent Triumphs of the Allied Arms, accompanied by a Narrative, price, in boards, 4*l.*; also an Historical Engraving of the Death of Sir R. Abercrombie, price 2*l.* 12*s.* 6*d*; proofs, 4*l.* 4*s.*

The price of gold is 5*l* 12*s.* per ounce. A guinea, therefore, is intrinsically worth 1*l.* 8*s.* 9*d.*; and a bank note, 13*s.* 11*d.* Silver bears a proportionate price.

The phenomenon of a fossile human skeleton, lately sent by Sir Alexander Cochrane from Guadaloupe, has been deposited in the British Museum. It was found with some

other a few years since, in a bed of hard limestone, in that island, and part of one skeleton was sent to France, and is now in possession of M. Cuvier, the naturalist. The specimen sent to London is perfect from the neck to the ancles, and is supposed to have been a female. Dextrous workmen have been employed in detaching the stone from the form of the skeleton, and a drawing has been made to accompany a memoir, which is to be laid before the Royal Society. A glass case is making for it, and when complete, the fossile will be exhibited to the public.

[*We are forced to defer the insertion of much Literary and also Religious Intelligence. A great mass of the latter will be found in the Appendix for the last Year.*]

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

FRANCE, lately so dreaded by the nations; France, which a few months ago laughed to scorn the very idea of her soil being ever polluted by a foreign foe; has now become the grand theatre of the war, and sees some of her fairest provinces in the power of hostile armies. On the 20th of December the allies crossed the Rhine in great force from the side of Switzerland, an amicable arrangement having previously been made with the Swiss Cantons, by which they have agreed to furnish 20,000 men to the common cause. The army in operation on this quarter, amounting to upwards of 200,000 men, speedily possessed itself of Alsace and Franche Comté. It has hitherto found little resistance except from the fortified places, which, however, do not seem to have materially retarded its advance. On the 17th instant the head-quarters of Prince Swartzenburgh were removed from Vesoul to Langres, which is only about 150 miles from Paris. A detachment from the left wing of this army has delivered the ancient republic of Geneva from the French yoke, without any blood being shed; and has also secured the passes of the Alps: while another division has bent its march towards Lyons. The only battle of any moment in this line of operations, has been between that part of the allied army which consists of the Bavarian troops under General Wrede, and a French force assembled near Dijon, under Victor. After a severe contest the French are said to have been completely worsted. That division of the allied army which has advanced towards Lyons is doubtless intended eventually to communicate and co-operate with Lord Wellington, who appears to have been prevented from moving forwards only by the dreadful state of the roads.

On the 4th instant the army of General Blücher, amounting to abont 80,000 men, crossed the Rhine, in three columns, at Coblentz, Caub, and Manheim, forcing every where the enemy's positions, and taking some prisoners. These columns were expected to unite in the neighbourhood of Metz, which is about 170 miles east of Paris, about the 16th instant.

The invasion of the French territory from the side of Dusseldorff, which had been assigned to the Crown Prince of Sweden, has been delayed by the obstinacy of the Danish Government in rejecting the terms he had offered on the part of the Allies. After Holstein, however, and a great part of Sleswig, had been overrun by his forces; Gluckstadt also having been reduced, and Hamburgh, in which Davoust and his army are shut up, having been invested; his Danish Majesty consented to a suspension of hostilities, which has since issued in a treaty of peace. The Crown Prince being thus set at liberty, had begun his march southward, and on the 20th instant the advance of his army had already reached Holland.

In the Seven United Provinces the only places possessed by the enemy are the Helder, Naarden, Deventer, and Gorcum. They also hold the chief places in Dutch Brabant, including Antwerp, with the exception of Breda and Williamstadt, which are in the hands of the allies. An English fleet under Admiral Young, which has taken its station in the Roompot, has delivered South Beveland from the enemy. The French appear to have collected a considerable force at Antwerp. On the 12th instant a body, consisting of about 20,000 men, having advanced under General Decaen, who commands there, came into contact with the allied force under General Bulow, posted between Breda and Antwerp, the right wing of which is formed of the English under General Graham. They were driven back with considerable loss; a good many prisoners and several pieces of cannon were also taken. The plan of the allies will probably be to content themselves at present with observing the different fortresses in possession of the enemy, while the main body of

the army, which is under the command of the Crown Prince, moves forward to co-operate in the invasion of France. In the mean time the allies are gradually contracting the circle from which Bonaparte can derive the means of maintaining his lawless power. He is evidently alarmed at the progress of their armies, but probably still more so at the supineness with which France seems to respond to his loud and reiterated calls for exertion. He has exhausted all the ordinary topics of appeal on the subject of hostile invasion, with the view of rousing the population. The levée en masse has been called for; but there has hitherto appeared no symptoms of a willing obedience to the call. The allies have traversed more than a hundred miles of French territory, and have hitherto scarcely met with the shadow of resistance, except from walled towns. At the same time there can be no doubt that the compulsory measures adopted by Bonaparte will bring together a large and formidable force, not sufficient indeed, we trust, either from its number or its discipline, to arrest the victorious course of the allied arms, or to prevent their final triumph, but, doubtless, sufficient to render the struggle which is to close the protracted sufferings of the universe, both severe and sanguinary.

In his distress Bonaparte has had recourse to the policy of the National Convention, in appointing thirty Commissioners, selected from the Legislative Body, to whom he has committed the superintendance of the conscription, and of the other means of defence in the different provinces of France; and to whom he has delegated an almost unlimited power of acting according to circumstances. What has been the success of their mission is not as yet very apparent. Much indeed is said of armies about to be formed; but, except the army under Soult, by which Lord Wellington is kept in check, and in advance of Paris, where Bonaparte has drawn together a large body of troops of the line and national guards, we cannot discover that there is any considerable army as yet on foot in France.

Bonaparte's hope of escape appears to us to depend entirely on his succeeding to prevail with the allies to grant him peace. He loses no opportunity of declaring his willingness to submit to any terms they may dictate, which will leave him possessed of the sovereignty of France; and he complains loudly, that, notwithstanding this declaration, the allies, regardless of his pacific overtures, continue to advance into the heart of his empire. The allies have declined replying to these overtures until Lord Castlereagh shall have reached their head-quarters; and in the mean time they are lessening every hour the debatable ground. We may possibly be too much influenced by our own feelings and wishes, in the speculations we indulge respecting the present extraordinary state of Europe; but we cannot help hoping and believing that the allies are unalterably fixed in the determination not to make peace with Bonaparte; and that this determination proceeds on grounds which will fully justify it even to our most squeamish patriots—to all, in short, who do not love Bonaparte for his own sake; we mean, on the ground that France, in all her coasts and all her provinces, groans for deliverance from his iron dominion. If this be, indeed, the purpose of the allies, and there is a great variety of circumstances which lead us to conclude that it is, it must necessarily be connected with the restoration of the Bourbons. That that event is a consummation of the existing conflict which is most devoutly desired by the great bulk of the French nation, we cannot entertain the smallest doubt. Independently of those sentiments of loyalty which have all along been cherished by multitudes, and which a retrospect of the horrors produced by the revolutionary phrensy cannot fail to reanimate in the nation at large; independently of the agonizing solicitude which every parent in France must feel, to save from the inexorable conscription and the wasting sword, what the sword and the conscription have yet spared to them; independently of the consideration of all the sufferings, and sacrifices, and privations, which France, bleeding at every pore, has had to undergo, to glut the pride and ambition of a merciless usurper, and that still severer pressure which she has in prospect if she weds her fortunes to those of her tyrant; independently of all this, is it not obvious that there exists in France no such attachment to Bonaparte personally as would incite them to fight for his title to the throne in preference to that of their lawful monarch? Even the terrors of an invasion seem incapable of rousing them to one voluntary effort which may tend to the maintenance of the existing usurpation. On these grounds, among others, we are disposed to believe that the allies are bent on the re-establishment of the ancient dynasty of France; and we anticipate also that ere long its re-establishment will be effected. If any proof were wanting that such an event is seriously contemplated by the allied powers, it would be found in this circumstance, that all the French princes who have been residing in this country have either departed or are on the eve of departing for the theatre of war. Now it is not merely from a compassionate wish

that this exiled and persecuted family may be restored to the inheritance of their fathers, that we desire to see Louis XVIII. seated on the throne of France; but from a strong conviction, that neither with Bonaparte, nor with any kindred spirit who might be expected to grasp the sceptre of revolutionized France, are we warranted, by the experience of two and twenty years, in indulging the hope of permanent peace. The fabric of military despotism, which has sprung from the revolutionary convulsion, cannot possibly coexist with the liberty and independence of neighbouring nations. It has become essential to the tranquillity and security of the great commonwealth of Europe that it should be crushed; and the time seems now to have arrived, through the Divine mercy, when the groans of suffering humanity, having entered into the ears of the Lord of Sabaoth, are about to be converted into anthems of praise and songs of grateful exultation for that event.

We should be false, however, to our principles, as well as unfaithful to our readers, if we did not avow that many fears, on the present occasion, mingle themselves with our joy and gratitude. If the Allies should be led by the intoxication of continued success, and the extinction of the power of their adversary, to transgress the bounds of that moderation which has hitherto marked their conduct;—if they should begin to think of personal aggrandizement, instead of thinking how best to achieve the peace and happiness of mankind; if the Bourbons should lose the salutary impressions which the wonderful scenes that have been acted on the theatre of Europe are so well calculated to convey to the minds of princes, and should indulge a thought or wish of reigning otherwise than by law, or of exercising their renovated power otherwise than for the well-being of their subjects;—if, forgetful of His hand, who, for the wisest purposes, has been exposing them and their people to the chastising scourge, and who in mercy has at length staid the desolation, and afforded them an opportunity of manifesting their penitence, and their submission to his will; the rulers of liberated Europe should fail to turn to Him who has so signally cast them down and raised them up again—should fail to make righteousness the stability of their thrones; what can the Christian Observer expect, but that the judgments which have been so mercifully averted will, ere long, be fully executed? Let us all unite in humble and earnest prayer to God, that he would avert from us these evils; that he would establish his empire in the hearts of the kings of the earth; that he would make them the nursing fathers of his Church; and hasten the glorious period when all kingdoms shall become his.

Having thus taken a connected view of the present posture of affairs on the Continent, we shall return to some particulars on which we could not sufficiently dwell without breaking the continuity of our exposition.

1. The treaty of peace with Denmark, which includes this country, stipulates that Norway shall be ceded to Sweden, in return for Swedish Pomerania; Stralsund being continued as a depôt for British merchandize;—that Denmark shall join the Allies with 10,000 men, provided Great Britain shall grant her a subsidy of 400,000*l.*;—that all our conquests shall be restored, excepting Heligoland;—and that Denmark will do all in her power to effect the entire abolition of the Slave Trade. This last clause holds out a cheering prospect to the friends of the African race. It shews that the British Government has constituted itself their advocate and guardian; and leaves no room to apprehend, that when the peace of Europe shall come to be signed, the claims of suffering Africa will be forgotten. It were indeed a gem in the diadem of Louis XVIII., if the day which sees him ascend the throne of his progenitors, should witness the everlasting extinction of the French Slave Trade. That Holland, Spain, and Portugal would concur in following the great example, can hardly be doubted.

2. The situation of Hamburgh is beyond measure affecting. Davoust had ordered the inhabitants to supply themselves with provisions for six months. Those who did not (probably could not) comply with this order, were driven out of the city, to the number of 30,000, in a state of dreadful destitution. The inhabitants within the walls are scarcely less the objects of commiseration, exposed to all the horrors of a bombardment and assault. The Crown Prince has shewn every humane attention in his power to the wretched Hamburghers who have been driven out to encounter every form of privation in this dreadfully inclement season. We rejoice to perceive that a subscription has been set on foot in this country for the relief of these wretched Hamburghers, and of the suffering Germans generally. And when we consider, that to their sufferings we owe in a great measure our immunity from suffering, we trust that the aid afforded will be such as the occasion so loudly demands. We should rejoice to see a collection for this purpose in every church in the kingdom. Hamburgh is completely invested.

3. A series of severe actions took place between the armies of Lord Wellington and Marshal Soult, on the 9th, 10th, 11th, 12th, and 13th of December, in which the latter was uniformly repulsed. The French were in general the attacking party, and their object was, by flank movements, to dislodge our forces from their positions. They completely failed, however, in their object, and the result was, that Lord Wellington was enabled to establish himself in advance between the Nive and the Adour, with the command of the navigation of both these rivers, and that Soult withdrew to Dax. The loss of the French is stated to have been very great: that of the allies was also large: it consisted of 270 British, 365 Portuguese, and five Spanish, killed; 1510 British, 1690 Portuguese, and 21 Spanish, wounded; 200 British and 300 Portuguese missing. No occurrence of moment had taken place in this quarter, from this time to the 10th of January; the weather and the state of the roads being adverse to all movement. Lord Wellington had opened the ports of France which were in the hands of the allies to British and neutral ships, and this measure has since been sanctioned by an order in council.

4. The seat of the Spanish Government has been transferred from Cadiz to Madrid. The Regency were to arrive there on the 5th, and the Cortes on the 15th inst. It is rumoured that Bonaparte has liberated Ferdinand VII. having first caused him to sign a treaty of peace and alliance. Such a treaty will of course be considered as void.

Nothing new has occurred in Catalonia.

UNITED STATES.

The Canadian campaign has been closed without the attainment of any material object on either side. The Americans have got a considerable footing indeed in Upper Canada. They have also a decided superiority on Lake Erie, and an equality of naval force on Lake Ontario; but their attempts on Lower Canada have been completely foiled for this season.

The President's Message to the Congress, on the 7th of December, when the session commenced, has reached this country. It is marked by a spirit of inveterate hostility to England. He complains of our rejection of the Russian mediation; of our employment of the savages; and of our daring to punish our own natural-born subjects, for fighting against us in the American ranks; and he expresses strong hopes of future success, as well as of great benefit to the United States, from the consequences direct and collateral of the present war. Mr. Madison expresses the fixed determination of the American Government to retaliate the punishment which may be inflicted on British traitors found in arms against their country, on the persons of British prisoners of war.

GREAT BRITAIN.

The weather has been remarkably severe and inclement during the whole of the present month. The falls of snow have been such as greatly to interrupt the communication of the metropolis with all parts of the kingdom; and the frost has been so intense, that, for several days, the mercury in the thermometer varied from 14 to 18 degrees, and even sunk at one time to five degrees. In and about the metropolis much sympathy has been excited for the state of the poor, and great exertions have been made to alleviate their miseries. We trust that the feeling and the exertion have been universal.

Our cruizers have been particularly active in the Elbe, in the Scheldt, and in all parts of the Mediterranean, particularly in the Adriatic. They have rendered most essential services to the common cause.

ANSWERS TO CORRESPONDENTS.

E.; VINDEX; CLERICUS; URBANUS; ACADEMICUS; and R. P. B.; will be inserted.

H.; A CONSTANT READER; AN UNKNOWN FRIEND; and S.; are under consideration.

We beg to apologize to H. T. for the delay in inserting his paper, which has been unavoidable.

HELMA's letter has been received.

We are much obliged to RENNIS for his communication, but we have already inserted so much on the same subject, that it appears to us inexpedient to renew the discussion at present.

Had we conceived that the paper of Αληθευς threw any *fresh* light on the subject in discussion between him and another correspondent, we should have inserted it. We will re-consider the subject.

The Correspondent who has written respecting the price of advertising, is requested to send his address to the Publisher, who will satisfy his inquiries.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

MEMOIR OF THE LATE REV. EARLE GILBEE, D. D. RECTOR OF BARBY, IN NORTHAMPTONSHIRE.

EARLE Gilbee was descended from a highly respectable family in Kent. He was educated at the Charter-house, where for a considerable time he was a head scholar. From thence he was entered at University College, Oxford, where he successively took the degrees of A. B., A. M., B. D., and D. D. While he was at college, his conduct and attainments procured him the marked esteem of his tutors, one of whom is now head of the Charter-house.

His first exercise of the ministry was in London, where he served a church for some years. During this period he seemed deeply to feel the obligation he was under of preaching the great truths of the Word of God in their primitive purity; and he did, in fact, deliver the sound doctrines of our Reformers from the pulpit, even before he had experienced much of their power in his own heart. Hence, when some of his hearers at that period came to him for spiritual counsel, under trouble or perplexity of mind, he knew not at first what to reply. Indeed his own progress in the divine life was very gradual. He was in the habit of examining very carefully every doctrine, before he adopted it as an article of his creed; and he thus became at length thoroughly grounded in the principles he embraced.

In the year 1795 he was instituted to the living of Barby in Northamptonshire; on which he constantly resided till his death, and never employed a curate. Here he distinguished himself as a diligent, faithful, and successful minister of Christ. He preached twice every Sunday, besides delivering occasionally a catechetical lecture in the evening. He established, also, a week-day lecture in the church; and besides this, many of his parishioners were accustomed to come to his own house for pastoral instruction.

In these exercises he appeared as the able, laborious, yet humble servant of Christ and his church. His sermons were prepared with so much care, yet delivered in a style so clear and plain, and with a voice so distinct and harmonious, that while they proved acceptable to the scholar, they were the delight of the pious cottager. They were characterised by sound argument conveyed in simple, yet fluent, and impressive language; and they possessed a force, which rivetted the attention and won the hearts of the hearers. His preaching was particularly directed to the consciences of his hearers. The "suaviter in modo" and the "fortiter in re" were each happily exemplified in his discourses. He possessed considerable powers of mind, and readily comprehended any subject to which his attention was directed. But his chief praise was, that all his talents; all he was, and all he possessed; were consecrated to the service of God.

His theological sentiments were strictly in unison with those of the church of which he was a minister;

and her language he understood in that plain, obvious, and grammatical sense in which her ministers are enjoined to receive it. He was not under the necessity of resorting to any laboured scheme for reconciling the doctrines of the church, as they appear in the Articles, Homilies, and Liturgy, to his own sense of the Holy Scriptures. He found an obvious and perfect agreement between the principles of these formularies and those of his Bible. He was sincere in his attachment to our ecclesiastical establishment, and would have equally professed her creed whether she were endowed with wealth or oppressed by poverty.

His disposition was most kind and amiable: it excited the affection of all who knew him. His manner had a benevolence and suavity rarely met with, even among good men, which endeared him to his parish, his family, and his friends, and rendered his intercourse with them peculiarly useful.

His publications were confined to two occasional sermons; one in favour of the Society for the Conversion of the Jews, and the other in favour of the Missionary Society, in whose objects he was particularly interested; but he has left behind him a work consisting of a scheme of sermons designed for the younger clergy, part of which he had prepared for the press. Should it be published, it will prove, I doubt not, a valuable present to those for whom it was composed.

With excellent sense and an extensive knowledge of all subjects connected with his profession, Dr. Gilbee manifested a gentle and condescending spirit, which tended to excite general love and attachment. He took a lively interest in the concerns of his friends, and his truly Christian sympathy and friendly counsel often materially contributed to reconcile them to their afflictions.

Dr. Gilbee was a firm friend to the British and Foreign Bible Society, and much rejoiced in witnessing the establishment of an Auxiliary Institution in the county of Northampton in 1812. He justly considered that Society as both a bright ornament and a powerful support of the cause of Religion and Benevolence. He also believed it to be a pillar of the Established Church of England; a blessing to all foreign nations, and the glory of our own. Under this impression, he united most cordially with that host of wise and good men of all ranks, who have so happily succeeded in promoting the formation of Bible Societies, throughout every part of the British dominions.

A highly valued friend of Dr. Gilbee observes concerning him: "What he was as a preacher is well known. No man understood his subject better, or entered more heartily into the spirit of it. He was lucid and methodical on every subject he handled. His style was classical, elegant, and simple; his attitude and manner in the pulpit highly engaging. All he said came with great effect, because his own mind felt its influence. Those who heard him the oftenest were his greatest admirers. There was great variety in his preaching: he always had new matter; and the Lord blessed his labours to a very considerable degree.

"The leading features of his character were these: He had great compass of understanding; his knowledge was general. In nothing, perhaps, did he excel so much as in *humility*. And if ever I saw a man without guile, it was Earle Gilbee. *Kindness* and *benevolence* were the very temper of his mind. It was as his meat and drink to lessen human misery and produce happiness. He was a true *lover of peace*, and would make any sacrifice to maintain it. I never knew a man who was more *dead* to this world: perhaps he even erred in inattention to his earthly concerns. The circumstance in his character which I chiefly lamented, was, that he lived too much in the shade. He was too fond of a retired life.

"It would be unnecessary to add, that he made one of the best parish priests, husbands, fathers, and friends."

After several years passed in the useful and honourable exercise of his ministry, it at length appeared to be the will of his heavenly Father to remove him from the church militant on earth to that triumphant in heaven. For several months before he died, he declined greatly in health, but still retained his usual flow of spirits, with an easy contented mind, under great bodily weakness, and sometimes under excruciating pain.

The following is an extract from a letter written by Dr. Gilbee in August last, from Ramsgate, to a friend, the Rev. Mr. Newcatre:—

"After all, my dear friend, life is hardly worth an anxious thought. Were it not for its intimate connection with eternity, it would be a mere nonentity, a dream, a shadow, a nothing. Thus as ministers we teach our people, and as ministers let us exemplify our own lessons; we shall then be solicitous not so much for our continuance in this world as for an honourable departure out of it. I thank God, that in the prospect of my removal, my chief regret is, that I have not served him better. On the other hand, in the prospect of living a few more years, my chief desire is to serve him with more fidelity in the time to come. In that regret and in that desire I see my best evidences. Encouraged by them, I can quietly leave it with God to shorten my life or to lengthen it, to sweeten it or to embitter it, as seemeth to him good.

"You must not, however, suppose that I have no fears with regard to death and a judgment to come: on the contrary, I am at times sharply exercised by them: but still I would not be without them. Our fears I consider as very unpleasant companions; but perhaps they are our best safe-guards, inasmuch as they excite us to prayer and watchfulness, discover to us our insufficiency and nothingness, and cause us to cling more stedfastly to the blessed hope set before us in the Gospel. Such I experience to be the blessed fruits of fear; nor will I quarrel with the unpalatableness of this medicine, while it operates thus kindly. I need not detail this argument further. The balance between life and death is easily struck by the Christian. The Apostle encloses it all in a nutshell: Phil. i. 21; 'For to me to live is Christ, and to die is gain.' May the grace of God enable us both to attain to his experience in this point!"

He returned from Ramsgate to Barby in September. It was not long before an increase of alarming symptoms began to appear, and he was evidently sinking into the grave.

The night before this excellent man departed, he sent for a few of his most intimate friends in the town, in order to leave with them his dying testimony. He addressed them to the following purpose:—

"I do not think it right to quit this world without leaving behind me my dying testimony, for the comfort of my people. I charge you, therefore, to tell them from me, that the truths which I have preached to them bear me up now above the fear of death. My faith in Christ is without a cloud, and makes me happy in the prospect of death. The Gospel supports my soul; but I have to repent that I have not been more faithful and zealous for the Lord. The religion of Jesus is so consoling to me, that it suppresses all doubts and fears. 'For me to live is Christ, and to die is gain.' Though my family at this time want a father's care, yet with Christ I can confidently trust my soul, my family, and my people; knowing that Infinite Wisdom cannot err.

"Tell my people, that I feel myself a sinner, a penitent sinner, a sinner saved by Divine grace; and charge

them to cleave to the Lord with full purpose of heart, and they will find the blessed effects of this in life, and the comfort of it in the prospect of death. Tell them to be rooted and grounded in the truths of that Gospel which I have declared unto them. Yes, tell them from me, their dying pastor; from one who has a regard for their immortal interests; to watch and pray much, that their spiritual enemies may not get the advantage over them. I entreat them to attend diligently on all the means of grace, waiting upon God, that they be not moved from the hope of the Gospel; and let them not be ashamed to declare to the world that they are on the Lord's side. Let them act a faithful part, that they may in their last moments say, from heartfelt experience, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'

"Tell those of them who have some thoughts of religion, not to put off such concerns to a future time, but to be in earnest now; for time fleeth fast away, and death is at their door. O bid them from me, not to trifle with their precious time, but to seek Christ with their whole hearts while he may be found. The work is most important; let them no longer halt between two opinions, but be decisive, seeing their eternal salvation depends upon it.

"Tell those of my parishioners who have made light of the truths which I have preached, now to reflect and consider how many opportunities they have lost, how many sermons they have heard with indifference, how many Sabbaths they have trifled away, and how much time they have squandered which can never be recalled. O tell them, that it is my earnest prayer that the death of their minister may be the life of their souls. Assure them, that I find the world to be now what it has been to me for a long time, nothing more than a shadow, a vapour, a bubble, a nothing. Tell those who have treated me and the truths which I have preached with scorn and contempt, that I now solemnly declare my firm persuasion, in the prospect of my speedy dissolution, that nothing but faith in the crucified Redeemer, and a full dependance on his mercy, can render a sinner acceptable in the sight of God."

The manner in which these words were delivered was truly affecting: the tears of affection flowed down his cheeks; his eyes and hands were lifted up to Heaven, while he earnestly prayed for a blessing on his last efforts to benefit the people of his charge, by leaving with them his dying testimony to the truth of the Gospel. He seemed also greatly to rejoice in the prospect before him—in the anticipation of the glory on which he was soon to enter.

On the next day he sent for the Rev. Mr. Newcatre, who has given the following account of this his last interview, in a letter to a friend:—

"He expressed great joy on seeing me, and clasped me in his dying arms. He said he was very thankful to die in the bosom of his family; that he would not turn over a straw to live, unless it were the will of God. 'I know,' said he, 'whom I believe.' I wished him to spare his little strength; but he was desirous rather of turning the short time yet left him to a good account. 'I could wish,' he said, 'to have some of my people here. I could wish to preach Christ to them once more; but tell them how I die, and how I love them.' He was so collected, as to send his love to one whom he knew to be near and dear to me. He embraced Mrs. Gilbee with great tenderness, expressing his strong attachment to her, and his esteem for her worth.

"When his strength failed him he grasped my hand, smiled, and bowed his head, to express that all was well. This he did till he became quite insensible.

"About six he left this world to enter on an eternal Sabbath, and to see Him whom his soul loved."

Another friend, describing his last

moments, says,—" His conversation was most heavenly and interesting, and his mind most deeply impressed with the importance and glory of Divine things. He said, among other things, 'If I were in the pulpit now, how I should preach Christ to my people, and leave with them my dying testimony for Christ!' He then called on those who were present, to join him in singing the hymn which begins,

> " Come ye that love the Lord,
> And let your joys be known."

He repeated the whole with great feeling, and soon after fell into a kind of slumber, spoke no more, and departed without a sigh or a groan."

His funeral was conducted in the following manner:—Before the corpse walked two medical men, who had attended him; his attorney, and the clergyman who read the burial service. Six clergymen, as pall-bearers; the widow and her eight children; and several of his nearest relations, followed as mourners. At the gate before his house the whole parish met the funeral train of their revered minister. Every one who could at all afford it, had clothed himself in black. They thus followed him in regular and mournful procession to the church, where an interesting and pathetic address was made to the numerous hearers, by the Rev. Mr. Newcatre. Weeping and sighing were heard from every part of the congregation. The cause was not trivial: Dr. Gilbee was no longer there.—He died on Sunday, October 2, 1813, while his people were at church.

The three last texts from which Dr. Gilbee preached were the following: Phil. i. 23; "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."—2 Tim. i. 10; "Who hath abolished death, and hath brought life and immortality to light through the Gospel."—2 Tim. iv. 1; "Who shall judge the quick and the dead, at his appearing and his kingdom."

For the Christian Observer.

CHRIST'S INVITATION TO THE WEARY.

When we familiarly term our present state a "vale of tears," we do not properly mean, that every step in our pilgrimage to eternity is wearisome and painful; but, that each individual has a human share of suffering. The most careless observers know, that some of their fellow-travellers are, for example, languishing under disease; others distressed in mind; a third party oppressed by indigence; a fourth perplexed by the cruelty of a relation, or disheartened by the ingratitude of a friend; several ruined in their estates, and several in their reputation; and that there are numbers who, though they have suffered none of these things specifically, are yet disappointed and vexed by the world, and, with many a bitter sigh, confess to themselves, that whatever else they possess, they have not attained the happiness they once expected. In this sad and disordered state of mankind how welcome ought to be the invitation which Jesus Christ addressed to the world; *Come unto me, all ye that labour, and are heavy laden, and I will give you rest!* It does not appear that this was exclusively addressed to such as mourn for their sins, but generally to every person who feels himself depressed and disquieted; to the man of affluence, and the man of fame. I instance these characters, from a conviction that the first of them has not reached the summit of the golden eminence which his avarice keeps stedfastly in view; nor that the latter is at all satisfied with the applause, which is the envy or boast of his flatterers and dependants. Could we penetrate into their bosoms, we should either smile or mourn at the contemplation of immortal creatures panting after an unknown something, and burdened by feelings of disappointment and insulted vanity. The life of an earthly-minded man, no matter what shape his earthliness as-

sume, is a life of discontent. He may not be conscious of this while engrossed by a favourite pursuit, and sustained by health and general success: but let him be surprised by sickness, or by a derangement of affairs once prosperous; let the career of his happiness be rudely arrested, and then the feebleness of his strength will discover itself; he too will be weary and heavy laden. Under these circumstances he will naturally attribute his inward distress to the secondary cause of it; when the real source is the earthly mind, which neither expected trouble, nor is able to endure it when inflicted. I am not here adverting to such afflictions as are permitted by God to come even upon his most faithful servants; but to such disquietude and dismay as a lover of the world brings upon himself by his very eagerness to possess the world. There is an essential difference between an unsought but heaven-commissioned affliction, and the perplexity which is the natural fruit of human wishes.

Leaving, however, this character for the present, let me turn to one of another description, to a humble penitent, whom I will suppose to have lived in a state of false security, indifferent concerning his eternal prospects, at ease in his sins, mingling confidence with ignorance, and practical infidelity with self-righteousness. At length he begins to suspect the stability of his foundations, to inquire, whether he has not been throughout deluded; and proceeds by the first gradations of alarm and conviction, to the great question, "What must I do to be saved?" This is the man who is weary and heavy laden. He looks back on his past life as a long course of mistake and rebellion; he has no consolation in re-tracing a line never to be trod again; his hours are gone, and gone for ever, or rather preceding him, to be witnesses of his folly at the day of judgment; his conscience is loaded with the remembrance of a slothful, wasted life, and regards itself as all but inaccessible to the impressions of the Holy Ghost. The time was, when his solicitude and anxiety centered in this world: but now they are transferred to eternity. Sins which once appeared to be venial errors, or were never suffered to become matter of reflection at all, now hang as a depressing weight on his soul: forgotten follies are restored to his memory: he becomes his own judge, and his decisions are unrelenting. He regards a world once flattered and flattering, as his enemy and the destroyer of souls. Death also, and the reckoning to come, startle and alarm him; and the fear of what lies beyond that reckoning is no longer dispelled by the society and example of the unthinking:—

Those awful syllables, hell, death, and sin,
Though whisper'd, plainly tell what works within;
His hours no longer pass unmark'd away,
A dark importance saddens every day;
He hears the notice of the clock, perplex'd,
And cries—perhaps eternity strikes next!
Hard task—for one who lately knew no care,
And harder still as learnt beneath despair.

All this, more or less, takes place in the mind of him who is burdened by the discovery and the conviction of sin. It is not, indeed, safe to prescribe a certain course of inward disquietude or terror as an indispensable evidence of repentance; but it would be treachery to the souls of men to deny that a process either of serious uneasiness, or of actual terror (I do not shrink from the use of a strong term), has been experienced by the majority of religious persons at the outset of the Christian life. Jesus Christ grounds his own eternal Gospel on the assumption that his followers feel such a degree of guilty anxiety, as causes them first to examine, and finally to embrace, a doctrine suited to such an exigent case as theirs and theirs only. In fact, what is the promise which he adds to his invitation? *I will give you rest.*

To recur in this place to the character whom we left in a state of mere worldly suffering, as distin-

guished from him who "sorrows after a godly manner,"—the inquiry is, how Jesus Christ offers even to this character repose and happiness. It is conceived, that the offer is made, inasmuch as there is no partiality, no exclusiveness, in the general invitations of the Gospel: "Whosoever will, let him take the water of life freely." Bring, therefore, this disappointed, murmuring lover of the world to the Cross, which, "once seen, is death," not only "to every vice," properly so called, but to every emotion of discontent. He may, indeed, ask, with the scorn and incredulity natural to an unsanctified heart, "What will Christianity do for *me?* Tell me specifically, what are the advantages which it will confer upon *me?*"—I think the reply would be, "It will give you the very thing you now want,—peace of mind; it will ensure you what you have been hitherto seeking in vain,—contentment; it will take a range beyond even this, for you shall repose yourself on the hope of eternal glory;—but, in whatever terms the consequence of your submission may be described, assure yourself that the Gospel brings what will quiet and satisfy your restless soul for ever;—pardon, resignation, hope, and fervid anticipations shall be yours on this side the grave: whatever may arise during the remainder of your earthly existence, there will ever be this to soothe and elevate your mind, that Jesus Christ is your guardian and friend, your confidence, and your exceeding great reward."—— If this be not rest unto the soul of a worldly man, and distinct, so far, from the fulfilment of the promise to a penitent, (though every worldly man, if saved, must be a penitent), it is difficult to ascertain how the invitation of Christ may be termed universal.

I would now pass on to the more promising subject of this invitation; namely, the man of a broken spirit. This person, whatever be his anxiety or alarm, is convinced that something must be done, for all around is dark and threatening. His soliloquy is, "How must I obtain relief! As heaven and hell are before me, how can I escape the one; how can I aspire to reach the other!" Then, perhaps, sins long since committed, flash upon the conscience, and he may be ready to give up all as lost. Assume, however, that he is able calmly to inquire, by what mysterious means Christ can impart rest unto the soul of a creature so guilty, so abject as himself. If the inquiry were addressed to me, I might answer, "You think your sins great, and great they certainly are, far viler than even your fears suppose them: but are *you* an exception to the universal offer of forgiveness? Is every mourner to be comforted but you? Did Jesus Christ endure the sharpness of death, the thorny crown, the scourge, the scorn, the cross itself, the curse and the punishment of sin, but not for you? Come, then, to Calvary, make a surrender of your soul and body before Him who is there lifted up. He will teach you, by his word and Spirit, that he is able to *save to the uttermost* those that come unto God by him; he will assure you, that his blood was shed to redeem you from the guilt and punishment of your iniquities; he will reveal himself in all the fulness of his mediatorial character, as a Ransomer, Deliverer, Saviour; as a Surety and a Pledge; and as having, by one offering, perfected for ever them that are sanctified; and this shall be rest unto your soul!"

We are all nearly and eternally interested in this great subject. I know not that I could select an individual, either among my immediate connections, or among such persons as the accidents of vicinity or business bring under occasional observation, whom I could not adduce as a living evidence of the general weariness which characterises this present world. An exception, indeed, is to be made with regard to those who, through the infinite

grace and mercy of Jesus Christ, repose their souls on the solid peace already in their possession, and on the glorious hopes of what is hereafter to be realized. Yet it is discernible, that whenever these persons make a deviation, not evident, perhaps, to the world at large, such deviation is followed by a proportionate return of the weariness from which they still, in the main, have escaped. If an enlightened Christian is betrayed into any thing like sin, and wanders from the direct path of holiness, his peace *must* be deranged, because, in deserting Christ, he turns aside from the source of all tranquillity; and, instead of finding rest among the pleasures of sin, those delights are turned into vexation, remorse, and anguish. The yoke of sin feels heavier, much heavier, than it was in the days antecedent to his illumination, and the burden is more intolerable to be borne.

Young people, to whom life is fresh, to whom "all that sparkles in the eye of hope" is as exhilarating as "all that pants in the bosom of suspicion" is hateful, will indeed listen with incredulity to the assurance, that all *do* labour and endure this general weariness; and they may probably urge the falseness or partiality of this doctrine, by citing their own gay feelings in evidence of the contrary. But I should not despair of convincing even them (I will not say beyond the hour of conviction), that "the whole creation groaneth and travaileth in pain together until now." Inexperienced as they are, the majority of them have not escaped some practical experience of the real nature of the present state of our existence. I would ask my young fellow-travellers, whether they have lost no parent, brother, sister, or companion? Have they never languished under sickness, or sunk under the pressure of inferior distresses and disappointments? Oh, yes! *You* also have sighed and wept, and have had, at least, a minor's share in the general desolation of mankind. I sympathize with you, as with all sufferers beside; but I am not sure that, had your earthly destinies been controuled by my wishes, I would have permitted you to reach maturity without a sigh or a tear. A youth of uninterrupted gaiety is purchased at too costly a rate. It furnishes no preparatory discipline for future days; and there is no heavenly wisdom in that popular philosophy, which teaches us not to 'destroy the paradise' of young persons by warning them that their Eden must quickly be lost, or rather by the assurance that no paradise can be opened in the wilds of this world but by the grace of God in Christ Jesus. The invitation of the Saviour of mankind to the weary knows no distinction of age; and is indeed peculiarly worthy of the acceptation of immortal creatures in the morning of life; when they are soon to enter the world; a period requiring decision of conduct, and a spiritual hardihood or inflexibility of soul. When they have once entered, the choice cannot be long suspended: and there is no neutral territory between the kingdoms of light and darkness.

It might be well for young probationers (whose minds are so far at least illuminated as to be able to discern the sanctifying effects of religion in some, and the entire absence of those effects in others), to select, as a kind of spiritual study, an example of irreligious old age. If ever compassion be called to its fullest exercise, it must surely be summoned to the contemplation of a man who is weary and heavy laden on the verge of the grave, with no bright prospects beyond it. Strange and melancholy as the expression may appear—this man has lost both time and eternity! By his own confessions, complaints, and retrospective upbraidings, the promises of the world have ended in disappointment; and by his insensibility, or silent alarms, he has secured no celestial reversion in the

life to come. The sight of such an accumulation of ruin as this, might, for a moment, persuade even the libertine to forget his pleasures in sympathy or terror; and how much more may it strengthen the convictions, and awaken the exertions of those who view in this painful spectacle the consequences of a wasted day of grace!

Although Jesus Christ introduced his invitation by that awful address, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,* it is yet very credible, that he wept tears such as he wept over Jerusalem, when contemplating the characters and habits of the wise and prudent sages of the world; and particularly when he witnessed any individual among them who had reached hoary hairs in the prejudices of a Pharisee, or in the sensuality of the Sadducees; in either case weary and heavy laden, without hope, and beyond conviction. Not that old age is universally impenetrable by Divine grace; for instances are to be found where the loiterers of a long life have laboured in the vineyard during the eleventh hour; but the examples are few, although numerous enough to forbid despair, and too rare to flatter indolence.

I have frequently been struck, when attending at the Holy Communion, with the indirect commentary prefixed by the Church to the passage which forms the basis of the present paper:—Hear what comfortable words our Saviour Christ saith unto all that truly turn to him; "*Come unto me,*" &c. The precaution here is very observable. The invitation is termed *comfortable;* but to such, and such only, as turn, and *truly* turn, to Christ. It is thus, as it were, guarded from the touch of those who remain in an unconverted state. The example of the Reformers in confining the consolations of the Gospel to penitent and self-condemned souls calls for our imitation. I have myself been distressed, and indeed confounded, by witnessing the apparent self-congratulation and confidence with which notoriously irreligious persons have appropriated encouraging and highly spiritual passages of Scripture; passages, in truth, which many exalted believers have either been too humble to apply to themselves, or, when they have applied them, have received them as a self-convicted traitor would receive favours from his sovereign. I appeal to any clergyman conversant with the religious state of the majority of his parishioners, whether he has not been frequently embarrassed and pained by misapplication of the promises. The error indeed is sufficiently natural; for we are all ready to come for the wages before we have done our work; we are expert in selecting what will bring pleasure at no expense of suffering, and would waste the children's portion at the table of strangers. But the symmetry of the Gospel is not formed by human rules of proportion. If there are "exceeding great and precious promises," there are also the threatening "terrors of the Lord." Jesus the Saviour will quickly assume the severe attributes of a Judge; and they who now slight or reject the offer of salvation, will find no shelter in the unreal peace which they imagine themselves to have derived from the consolations of the Scripture,—no shelter from "the wrath of the Lamb" in the day of his final appearance; "and these shall go away into everlasting punishment: but the righteous into life eternal." EPENETUS.

To the Editor of the Christian Observer.

In casting a literary mite into your well-stored treasury, there is always this comfortable consideration; that the donor may be permitted to conceal his name, and put any mark upon his offspring which may be the most agreeable to his own parental sensibility. This permission is peculiarly acceptable to per-

sons who are led to speak of themselves; because the world is ever ready to ascribe to vanity, the offerings which the humble minded are anxious to devote to God. But the Christian, more especially if he be a minister of religion, cannot be silent, when the Great Lord of the vineyard blesses his labours. He loves to recount the mercies of Omnipotence. He asks no praise as the instrument in the hand of God: his sole object is to magnify the name of the Lord.

I have been led to make these preliminary observations, from a recollection, that so long ago as the month of March, 1812, a correspondent of yours, signing himself PHILALETHES, proposed several questions respecting the Sacrament of the Lord's Supper; which questions have not, I think, received an answer. Your correspondent lamented the slow and unwilling movements of his flock towards that Holy Table where the true believer receives the symbols of the body and blood of Christ, and, with them, an inward and spiritual grace to strengthen and refresh his soul. How, and in what manner, asks Philalethes, are the poor and ignorant people in a parish to be persuaded to come to the Lord's Supper? Hoping that some more experienced shepherd would have given the desired information to his inquiring brother, I have been hitherto silent: nor will I now venture to advise; but will merely state the plan which I was led to adopt, some years ago, in a country village, with the happy effects which have resulted from my unworthy labours.

Entering upon the discharge of my clerical functions in a venerable parish church, where two or three were literally gathered together in God's name; I shortly gave notice that the Sacrament would be administered to all those who were seriously and devoutly disposed, and in my sermon endeavoured to enforce the expression used by our Reformers, who term it, the *most comfortable* Sacrament of the body and blood of Christ. A very thin attendance marked the ignorance and religious indifference of the congregation. At this moment I felt exactly what Philalethes and many valuable pastors have pathetically lamented; but how to produce a change, was the great point of inquiry. The first step which I took was, to converse with the aged persons in my parish, judging that with many of them the shades of evening must be drawing towards that solemn hour of night when the labourer can no longer work. A spirit of grateful inquiry was soon raised;—several of these venerable travellers on the road of life resorted to my study; and there, with the Bible open before us, we conversed upon the nature, the importance, and the privilege of attending the Sacrament of the Lord's Supper. From this period our communicants gradually increased. They who attended the holy ordinance found much spiritual comfort and refreshment: others who hesitated, on account of their unworthiness, could not be satisfied, until at length they were assured, that Christ, who died for the ungodly, would receive them. By prayer and self-examination, they gave themselves to God. Thus the good leaven diffused itself; and from very few communicants, the Lord's Table is now attended by sixty persons, who have made these holy mysteries the subjects of prayer and much humble inquiry.

In a country village, every step which is taken by a minister and his parishioners is soon known and publicly canvassed. The attendance of many persons at the Sacrament, their serious deportment, and careful manner of life, quickly became the subjects of conversation: and I should not, in justice to three valuable Societies, forget to mention, that I believe much good arose from the distribution of the following books:—

1st, The pious country Parishioner instructed how to spend every Day in the Year; and Bishop Wilson on the Lord's Supper; sold by the Society for promoting Christian Knowledge.

2dly, The Homilies, which were read to the communicants every Thursday evening, and then distributed amongst them, in single tracts; with many Common-prayer Books, obtained from the Prayer-book and Homily Society; and,

3dly, Bibles and Testaments, procured at a very moderate price, from the British and Foreign Bible Society.

It is inconceivable the good which may be effected by public explanation and private reading. If, for instance, on the Sunday *before* the Sacrament, the minister preaches on that holy ordinance, his sermon will, by the Divine blessing, do more than the same sermon preached on the sacrament Sunday; because a week is given to the awakened conscience to reflect and meditate upon the truths proclaimed by God's ministring servant. If again, on the evening, in the week before the Sacrament, the *Exhortations in the Prayer-book* are read and explained, with the account given by each Evangelist of the institution of the Sacrament; taking occasionally St. Paul's 1st Epis. to the Cor., ch. xi., where he delivers to his converts the instructions which he himself had received:—If thus employing our time in necessary preparation, we draw down the blessing of Him who alone giveth wisdom to the simple, we shall have reason to rejoice when we partake of a still more spiritual banquet in the kingdom of God. Conversing with these communicants, I have been curious to know, how and by what means they were awakened to see the importance and the duty of frequent communion. The result of my inquiry has always proved the truth of the Apostle's words, "that there are differences of administrations, but the same Lord." One has simply told me, that a sermon led him to consider his ways, and to turn to God; another, that the private perusal of a book on the Sacrament brought him to the Lord's Table; a third, that his faith came by hearing the conversation of his pious neighbours. Many attributed their serious impressions to advice received in time of sickness; whilst one young person, who is now a constant communicant, dated her serious impressions from the day on which she took upon herself, in confirmation, the vows and promises which had been made for her at her baptism.

Sensible that every good and perfect gift cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning; and that God, who giveth grace to his ministering servants, can alone pardon their manifold imperfections, and accept their unworthy labours, for the sake of the Great High Priest of our profession; and wishing to ascribe all praise to God,

I remain, &c.

R. P. B.

FAMILY SERMONS. No. LXII.

Matt. xiii. 3.—*Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up.*

In this parable, our Lord represents the effect which the preaching of his Word would have on several different kinds of hearers; whom he compares to several different kinds of soil, in which seed is sown. The first kind of hearers are those whom he compares to the way-side or road; that is to say, those careless hearers on whom the Word of God makes no more impression than seed would do on hard road, which, not being broken by the plough, would afford no lodgment to the seed scattered upon it; and therefore, the fowls of the air would soon come and devour it. Of this class of hearers there are some in every assembly, who, either from habit or a regard to character, continue to come to the house of God;

but who come entirely unprepared, and go away neither affected nor improved. During the time of prayer, even if they join in the responses, their thoughts are wholly occupied by other subjects. They have no real devotion; they are affected by no contrition for sin, and no desire of grace; they offer up no heartfelt praises to God. During the sermon they either do not attend at all, or they attend to cavil: they seek no improvement; they apply nothing to their own heart; they are not induced, by what they hear, to alter any part of their conduct or to put up one earnest prayer to God for his grace. With respect to spiritual life, they are absolutely dead, and so little do they see the necessity or the excellence of real religion, that they hate or despise even the profession of it. They frequently doubt whether there be any truth in Revelation at all. They imagine, that if there be a future state, it will be only a state of greater happiness than this life; and that all shall be admitted into it, except, perhaps, a very few whose vices and crimes have been the most destructive to society. They think that religion, when carried to excess, (and every thing is excess, in their opinion, which influences the conduct,) is one of the greatest evils, and that the profession of it is the result either of hypocrisy or folly. They keep themselves therefore far enough from it, and plainly shew, that they esteem nothing desirable but the gratification of their carnal appetites, and the enjoyment of such a share of health, riches, and pleasure, as they can procure. With such principles it is not to be wondered at, if they remain unaffected by the most awful declarations, the most tender entreaties, the most forcible arguments. What disadvantages do not the ministers of the Gospel labour under, when they address them! Scarcely ever can they obtain an attentive hearing; and if they do, they speak only to prejudiced minds, employed at the very time in cavilling against what they say, and reviling what they cannot confute. Yet it is the duty of ministers to address them, to warn them, and to endeavour to persuade them; and in compliance with this duty, I would now reason with them, under the hope that the Spirit of God may bless his truth to some who have hitherto been too thoughtless, and too much engaged with other things to attend to it.

I. Permit me, then, in the first place, to ask, whether your present conduct and views have been produced by mature reflection? You have, I doubt not, some arguments to justify your conduct. But this is not enough; have you taken pains to free your mind from prejudice? Have you given due weight to arguments on the other side? Have you seriously read the books which have been written against those principles which you adopt, and that conduct which you pursue? Have you conversed with such religious persons as you had access to, candidly stated your objections, and inquired of them a reason for the hope that was in them? Till you have done this, you have not acted fairly, nor can you justify, even to your own conscience, the part you take.

It is a melancholy instance of the depravity of our nature, that so many are willing to embrace irreligious principles upon grounds which, on any other subject, they would think altogether insufficient. Were some objections to occur to us against the philosophy of Newton, many parts of which may appear abstruse, and some strange, if not contrary to the testimony of our senses, yet we should not think this sufficient to make us immediately reject it as erroneous: should we not rather say, "I do not yet sufficiently understand it? There may be answers to the objections of which I am not aware. The difficulties, I feel, may be entirely owing to my own ignorance of the subject. Men, eminent for their learning,

their abilities, and their judgment, have embraced the philosophy of Newton, after the closest study, and the most careful inquiry. These difficulties must have occurred to them as well as to myself; but they have not been sufficient to shake their belief in it. I will therefore suspend my judgment, and take pains to understand it thoroughly, before I determine upon it." Thus men act about other things; but with Christianity they pursue a different course. The weakest and most absurd arguments against it, such as are the first to offer themselves to the most shallow capacities, are hastily adopted, and, without examination, obstinately retained. Persons who are very young, mere children in knowledge, and whose profession and habits of life have disqualified them from much information or much attention to such subjects, pass sentence on the truths of the Gospel with a degree of confidence and presumption that is astonishing. It does not check them, that persons of the greatest talents, of the most profound learning, and the soundest judgment, have, after the closest inquiry, embraced the truths of the Gospel; nay, many of them, after they once had been of a contrary opinion. Surely some credit ought to be given to such instances as these. Surely a religion, which, uninjured, has stood the assaults of infidels, and the storms of persecution, for eighteen centuries, and which in every age has been the consolation and the hope of some of the wisest of mankind, ought not to be rejected so lightly; nor to be condemned, without a very serious attention to the evidence which may be advanced in its favour.

Permit me to put the question to you seriously, What if the Gospel should be true? What if it should be found at last that Jesus Christ was indeed the Son of God, sent by Him to be the Instructor of the world, and the Saviour of all who truly believe in him? Suppose he were an impostor: the real Christian has lost nothing: for if there be a future state, *he* cannot be miserable in it. *He* must be acceptable to God who has endeavoured to serve him faithfully, even though he should have been mistaken in this point. But if the Gospel be true, what will be the fate of those who have rejected his word, and refused to have Christ reign over them. Here the event is fatal. It is a loss which is not to be remedied. It is a ruin for which nothing can make amends. Here therefore is a risk which in the fullest sense of the word is infinite. And shall a man run this risk for nothing? For what does he gain by it even in this world? Not more real happiness or honour. Not, indeed, any happiness of a long duration—not the addition to his life of a single moment—but often the ruin of his peace, disease, and early death. This would be infinite folly, even if it were much more probable than it is, that Revelation were untrue. But when we take the other side, and consider the miracles which have attested the truth of the Gospel; the probability that a revelation would be given us by that gracious God who gave us our being; the reasonableness of the Gospel, its excellent tendency, and the innumerable internal proofs which it bears of being given by God, and the wonderful accumulation of external evidence in its favour; here indeed we are at a loss to find terms strong enough to express the folly of those who slight and despise the claims of Christianity.

2. But even if Christianity were not true, yet does not your own conscience bear witness against you, that your conduct is sinful? Do you not do things which you must admit to be wrong, and do you not omit duties which you know you ought to perform? You know, for instance, that there is a God who made you. Is it not, then, undeniable, that it should be your first duty to fulfil his will? Even the heathens, by the mere light of rea-

son, could discover, that if there were a God, he must delight in goodness. Are you not bound to worship him in sincerity and truth; to resist all your evil tempers and affections; to take the utmost pains to find out what conduct is pleasing to him; and having discovered it, to pursue that conduct invariably? But you do not do this. You are living without God in the world. You do not glorify him as God. You bow not the knee to him in secret with just reverence of his power, and gratitude for his goodness. You do not take any serious pains to know his will; nor are you, led by regard to him, to abstain from the practices which you must know are displeasing to him. You do not even act up to the light of nature. You give no earnest heed to the things which reason as well as Revelation points out to you to be due to God. In short, you are living to yourself as much as you can, and are destitute of any real desire to please or glorify your Creator.

3. Suffer me also to urge upon your consideration the excellent tendency of that religion to the claims of which you have turned a deaf ear. You see almost every day instances of the fatal effects of unrestrained passions and appetites. More than half the misery which mankind suffer, takes its rise from that very indulgence of them to which you look for happiness, and for restraining which you dislike religion. What multitudes by violating the laws of chastity are brought to misery, reproach, and ruin, perhaps to an early and infamous death! What numbers are sacrificed, ere they have lived out half their days, to excessive drinking; their faculties, their fortunes, their families ruined by it! How many are drawn by their pride, and their love of luxury and dissipation, to commit the most dishonest actions in order to obtain money! What numbers, infatuated by the love of gaming, destroy at once the fruits of long industry, and are either ruined themselves, or live by the ruin of others! What melancholy instances do we behold of the dreadful effects of revenge, jealousy, or malice! How do they prey upon the breast which nourishes them, as well as produce misery to the unhappy objects of their hatred! Think, also, of the crimes which swell the Calendar of Newgate, and which during the last year spread terror and consternation through the land. Unrestrained passions are the real evils of mankind. These are a perpetual torment. Many natural evils soon end, or become more easy to bear, but these continue and increase, and propagate misery; they poison the very sources of pleasure, and render calamity more painful. These are the true enemies of mankind, which produce discontent and anguish of mind and a broken heart. These are what lead to the perpetration of the greatest crimes. The act of dishonesty, theft, or murder, for which the felon is executed, has its origin in some passion, perhaps pride or the love of luxury, which has not been restrained. Now what effectual remedy can we use against the too-powerful influence of such passions? The gibbet may restrain them by its terrors, but has no tendency to cure them. But the Gospel has. It is the very remedy which God has provided. It points out their evil; it implants holy principles, which serve to restrain and regulate them, and to give them an entirely new direction. All men wish to set bounds to the passions, especially of others, when they transgress the bounds of order and become injurious to society; but, alas! it is not seen that the only way to do this effectually is to attack them in their principles, to apply the axe to the root of their self-love, vanity, pride, worldly mindedness, and to implant in their room the fear and love of God. Now this is to be effected only by the Gospel; and, even if you should be regardless of the guilt and the crimes which the want of religion produces

in the world, at least compassion for the miseries which mankind endure should induce you to spare to them the only consolation which is left to many under affliction. Without the support of religion, what can those do who have lost all that was dear to them in this life? And they who are in this situation are not a few; nor can any say that he himself may not soon be placed in it. How exquisite is the misery of the husband, who has lost the partner of his happiness! How desolate the state of the widow, who has been bereaved of the stay and support of her life! Still more deserving of our pity are those whose hearts are broken by the perfidy, cruelty, oppression, or fraud, perhaps, of those very persons on whom nature or affection had taught them to depend. What multitudes, also, are suffering under the torment of painful disorders, or languishing under some slow disease, against which they are struggling in vain, and which is aggravated by seeing, perhaps, an infant family left destitute of support by their death! How many are striving in vain to extricate themselves from embarrassed circumstances, and enduring the most painful feelings, while every pleasing hope of competence vanishes, and leaves them a prey to poverty and dejection, perhaps despair! Now where can these unhappy sufferers look for comfort? You have derided religion as imposture or enthusiasm; you have encouraged them, perhaps, to deride it too. What, then, will you now say to comfort them? Relieve them you cannot; and will it console them to say that they must endure what they cannot help? Ah! see now, how that Gospel, to which you have given so little heed, might be to them an unfailing spring of consolation! Had they been accustomed to call God their Father and Friend, to look up to him with a hope full of immortality, to hold communion with a Saviour, and to rejoice in his love and grace; to look not to things temporal, but to things eternal; then they would not sorrow without hope. They would cleave to their God, and find a refuge in his mercy and love. The whole prospect before them would not be dark and gloomy; but beyond the cloud they would perceive the shining light which would inspire them with the hope of soon enjoying a brighter day. They would then bear with a resignation and a composure of mind evils which else would be intolerable, and enjoy intervals of sweet peace, and hope, and consolation which would overbalance their sufferings.—Little do those parents think, who are training up their children not only without religion but with prejudices against it, how truly they are training them up to bring upon themselves misery, to endure it keenly, and to suffer it without hope. Little do those young persons think, who, like the way-side hearers, pay no attention to the truths of the Gospel, who esteem attendance upon the worship of God a burden, and [illegible] gloomy thing, the enemy [illegible] happiness; little do they think how fatally they are ensuring misery to themselves. It is impossible that God the gracious Father of mankind could have ordained a service which would not be for the advantage of his creatures. It is impossible that the love and fear of God can have any effect but what is beneficial to the world. Be persuaded of this. Listen to the law of God. Understand the infinite value of the knowledge of Christ as an armour to defend you in this evil world. Unhappiness must be in your ways, not less from the nature of things, than from the righteous judgments of God, while you continue to believe the suggestions of the evil one. No other fruit than this can you reap from refusing to receive into your hearts the Son of God, who hath said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Should you be inclined, from what has been said, to be a more attentive hearer of the Word of God, let me then give you a few words of advice.

Be upon your guard against being offended either by the faults of persons making a profession of religion, or by what may appear to you their absurdities. Religion itself is the same thing whatever be the faults or mistakes of those who profess it. Let it be your business to be earnest in prayer to God, that he would direct you, that he would bestow on you his Holy Spirit to enable you to walk uprightly before him. Search the Scriptures under the guidance of this Spirit, that you may know the will of God; and what you find commanded there, endeavour in the strength of Divine Grace to perform. Examine also your own heart; see that you are not resting in a form of godliness without the power of it. Seek to be conformed to the Divine Will: encourage a tenderness of conscience, and pray to be animated with a pure desire to glorify God.

Such means, steadily persisted in, will not fail, under the Divine blessing, to lead to such a knowledge of your own hearts as will endear to you the love and grace of your suffering Redeemer. They will shew the necessity of faith in him as the medium of pardon and the source of hope. They will explain difficulties better than any commentator; and by the gracious appointment of Him who is the sole Author and Finisher of our salvation, they will be instrumental in carrying on the work of his grace until your souls are renewed in his image, and filled with abiding and abounding love and peace and joy in the Holy Ghost. *Amen.*

To the Editor of the Christian Observer.

In reading your Number for the last month, I was much pleased with the excellent letter by Rusticus, on "the growing Expensiveness of a College Education," and I sincerely wish that his sensible remarks may have the good effect desired; but I cannot refrain from expressing to you, that I think the subject may be still further pursued, and that it may be viewed in another and more important light. Rusticus gives full credit to the under-graduates of Cambridge, for amiability of disposition; nor does he wish "for a moment to be understood as impeaching the general excellency of their character:" on the contrary, he is an admirer of their zeal and piety: and yet, such were their entertainments, and such their conversation at table, that he confesses he was glad when "the time of his departure arrived." I will not waste the time of your readers, by arguing, that it is absolutely necessary for a minister of the Gospel himself to possess that heavenly treasure which he offers to others; but I would ask *you*, sir, when we consider the sacred calling for which these younger members of the University are designed, are not some of the practices mentioned by Rusticus very reprehensible, on a ground of still greater importance than the injury their fortunes may sustain? The solemn season of their ordination is approaching, when they will have to profess themselves influenced by the Eternal Spirit, to take the office of the priesthood; from which time they will have to preach to others, "the unsearchable riches of Christ." It will *then* become them to "know nothing," comparatively, "but Jesus Christ, and him crucified." It will be their business to be "crucified to the world," and for "the world to be crucified" to them. It will belong to them to practise, as well as to preach, the self-denying doctrines and duties of our holy religion.—Who is sufficient for these things? Will frequent or regular "wine and dinner parties;" will the ability to treat of the "respective excellencies of Port, Sherry, and Madeira;" will "elegant furniture and dress, expensive entertainments, a well-fur-

nished cellar, long bills for fruit and horse-hire," and even "bills unpaid," (for *that* is hinted at by Rusticus); will these things qualify a student for the sacred employment of the ministry? Or will they not have the most direct tendency to destroy the "good seed" sown in the heart; to unfit the mind for devotional exercises, and to create a distaste for the ministerial duties?

It has been often lamented, that without waiting to witness the disposition of mind, without regarding how far the requisites to form a *true* minister of the Gospel of Christ may or may not be possessed, young men are so frequently designed by parents and guardians for "the Church;" as though it were, like other professions, to be entered at pleasure, and only considered as a mean of livelihood! It has often, too, been lamented, that while at college, those who are intended for the ministry do not receive, exclusively and separate from others, an education peculiarly fitting *them* for their sacred profession. Indeed, from the first moment of a boy's being dedicated to the Church, I cannot but think it a great desideratum, that throughout the whole of his education, his future calling should never be lost sight of; and if I am so happy as to accord in sentiment with you, I should rejoice to see, at *your* recommendation, many of our excellent clergy opening seminaries, *expressly for the purpose* of educating youths, previous to their admission at college, who are designed one day to fill the pulpits in our venerable Establishment. It is thus, I think, that the desirable purposes and wishes of Rusticus, will be best fulfilled, and "the Establishment" be prevented from losing "many valuable servants." I am, &c.

E.

MISCELLANEOUS.

To the Editor of the Christian Observer.

It can reflect no peculiar credit on a single obscure individual, to echo the universal sentiment of praise and admiration which, I doubt not, has long since burst from all your readers, on the perusal of your invaluable papers upon the subject of Education. I esteem it a very high encomium to say, what I nevertheless believe to be true, that the pages of the Christian Observer have acquired fresh interest, and a new lustre, in the eyes of all well-judging men, from the pen of your excellent and able correspondent, the author of those papers. He has entitled you, Mr. Editor, to the attention of posterity, in a new and a two-fold light. On their respect, indeed, I always considered you as laying a just claim; and to that your correspondent has now added the most unquestioned and interesting right to their gratitude and esteem. His profound knowledge and actual experience on the important subject of the education of youth; his enlarged views of those general principles on which alone it can be properly conducted; his easy arrangement of complicated matter, and the apt perspicuity of his style, must be points familiar to the observation of his most ordinary readers: and for the benefit already derived from labours, of which I would fain, as yet, not see the conclusion, as a humble individual somewhat interested in the subject, I desire to render your correspondent my most unfeigned thanks.

With these truly unaffected sentiments of respect and gratitude to the writer of the papers in question, I hope it may not be deemed incon-

sistent to express my dissent on the subject of one single opinion advanced in them; an opinion, I own, of considerable importance, and on which I should be most happy to invite a discussion in your pages, far more satisfactory than any which my humble pen can hope to compass. The opinion I allude to is that given in your Number for November last, p. 701, on the subject of EMULATION. I am conscious that at the very mention of the word Emulation, a thousand feelings will start into the breasts of your readers, perhaps as various and discordant as the ideas usually affixed to that name. Should I boldly at once aver my intention of defending the principle, I scarcely dare open my eyes or my recollection to the vast host that cometh out against me in such a cause. The names of Mr. Law, Mr. Gisborne, Mr. Wilberforce, would, even without any further search, be sufficient to strike dumb the bravest disputant; and when to their verdict I add the peremptory denunciation of your able correspondent already referred to, I can be proud of nothing but my fool-hardiness in making such an attempt. Such, therefore, as it may be, I desire to implicate no one with me in the charge of temerity. Most distinctly I trust you will assure your readers, Mr. Editor, that you are not personally responsible for sentiments broached in your pages with the evident view, not of settling, but investigating the truth. Of your correspondent I will only ask the candid attention which he is so well instructed how to pay to suggestions even in their most youthful and unripe forms; together with the permission, on my part, without defining very accurately what we mean by emulation in the first instance, rather to take his own statement of the whole subject, and to enter at once upon some difficulties in his system which have struck my mind very forcibly, upon viewing it simply as it stands.

In the first place then, sir, there are two thundering consequences which must necessarily present themselves to the attentive mind from the position of your correspondent. The first is, that a principle—not a modification of one, but an actual principle—exists in the mind, owing its creation to some other power than God, and to be absolutely eradicated and annihilated by his grace. That such a principle as the love of eminence, the love of excellence—call it the love of excelling others, of rising superior to others—exists in the mind, and is a distinct feeling or affection of it as different from others as the principle of fear, for instance, is from that of hope, can admit of no question. It is not a mere modification of other principles; it is a principle itself, and has an independent exercise sufficiently discernible and peculiar to itself. Now it is not necessary to inquire how far the evil power has the means of creation in his hands. It is conceivable at least that he has not; and that to create an evil principle in the mind, would be as far beyond his allowed limits of mischief, as to create for the purposes of evil, a solid particle of matter. But the question does not hinge here. The point of fact would be generally conceded, and I apprehend to be incontrovertibly true, that no principle has been so engendered in the mind of man, and that our lamentable and hereditary taint consists entirely in the perversion, the excess, or the misuse of principles pre-existing in the mind, and is to be cured, not by their expulsion, but their regulation. "What! regulate robbery, murder, and adultery!" I think I hear your correspondent exclaiming. Yes, I answer: regulate, not those individual exercises of the passions which are but their abuse, their deformity, and their adaptation to the standard of darkness; but regulate the principles, the divinely-created, necessary, and still perfectible principles, from whence those actions, through perversion, proceed. Regulate these and you will change their offsprin

And then, in the place of those shocking deformities before mentioned, you may perchance discover the most beneficial results arising from the very same, though differently modified, causes; and those principles, which, in their abuse, engendered robbery, murder, and adultery, may, in their proper and healthy exercise, prove respectively the self-preserving principle by which the admirable machine of man invariably tends towards its own continuance; the indignant principle, which, in the breast of the regenerate, hates iniquity with a perfect hatred; the social and domestic principle which gladdens the face of nature, and crowns all climes with the beauty of successively rising generations.

> —— Heaven its wonted face resumes,
> And with fresh flow'ret hill and valley smiles.

It is not the place, at present, to say, how any given passion, such as hatred or love, *may* be regulated and refined and sanctified in its exercise, any more than to shew how the parent-principle of a devilish ambition may be converted into an honest emulation. This hereafter. It is only now to be asked your correspondent, whether he is ready to discard any one known and connatural principle of the mind wholly from use, because it has been abused; whether emulation, in some shape or other, be not such a principle; and whether, therefore, he is prepared to meet a consequence for which he will find no parallel, by forbidding every exercise of this one affection of the mind, which, if originally created there by God, would seem, as such, no less capable of a beneficial modification than others? The apparent total proscription of this principle in Scripture will come better under discussion when we speak of its different varieties.

The next ill-favoured consequence which meets us from the position of your correspondent, is the radical error which it charges upon all mankind, and even the most virtuous and best judging amongst them; nay, the actual guilt in which it necessarily involves almost every system, both theoretical and practical, which has ever been devised or executed for the improvement of the race. Of course, we give up the whole heathen world at a stroke. Soame Jenyns has proved their primary virtue, patriotism, perhaps one of the fairest public fruits of emulation, of no account in the Christian scale. And Cicero, the most attractive and unexceptionable specimen amongst them of the effects of emulation in the individual character, perhaps we must allow, holds scarcely an inch of ground in common with the Christian moralist. But turn to the world of Christians, and the matter is scarcely mended. Almost all the excellence, whether intellectual or, we might even say, moral, which has been attained amongst Christians, is, in a great majority of instances, to be traced to the source of emulation. We do not say from what it ought to have arisen, or how far the latter species of excellence, if so derived, should be called *immoral*, or not; but such, in point of fact, has been the derivation.—Let reason judge, where, but for this almost universal principle of action, would have been our statesmen, our philosophers, our metaphysicians, our poets, and even our divines. What person, at all acquainted with the nature and the mixture of human motives, will not, in point of fact, attribute, at least in part, to the operation of this principle the labours of a Baxter as well as a Clarke, a Henry as well as a Grotius, an Austin as well as an Erasmus, a Chrysostom as well as an Origen. Call it mixture, or call it alloy, can any one, conversant in human nature, doubt the presence of something like the principle of emulation in the production, we may say, of almost all those immortal labours which grace

the names above-mentioned? The principle, in as far as it exists at all, we question not to be precisely analogous to the feeling which your correspondent condemns in children. And the same condemnation which he bestows in one case, must as strictly and universally hold in the other. Nor is the depth of the condemnation less formidable than the extent of it. It would prove, upon every one of those venerable names just mentioned, as well as upon almost all that on any other account are handed down in the page of history, the possession and encouragement of a principle in their minds primarily and purely evil. Their very fame, the very sense of approbation excited in the breast of others at the mention of their names, and which it is impossible not to imagine, in by far the greatest majority of instances, operated as a stimulus on their minds, as it does on the minds of their admirers, is *ipso facto* evidence against them. No excuse, no palliation, can be offered of their guilt. The application of such appellatives as an honest emulation, a love of excellence, (which includes in its very name the idea of excelling others), a proper regard to reputation, an aspiring mind directed to good objects, a disinterested ambition, must involve an actual contradiction in terms. Nay, those persons who have in any degree contributed first to excite, and then to use such a principle, in the minds of children more especially, are to be esteemed as amongst the worst enemies of the human race, the actual allies of the great founder of evil. Bell and Lancaster are, indeed, proscribed, and consistently so, by name in your correspondent's essay; and so far from encouragement, assuredly, under his view, they cannot deserve toleration; and the subscriber to the schools of either is a partaker in their evil deeds. It need not be said to how many educators of youth, and their system, this broad note of condemnation must equally apply; and even the worthy and respected Missionary, Mr. John, Senior of the Danish Mission at Tranquebar, must come in for his share of the sentence, for having proposed, upon a mistaken view of its excellence, the transplantation and culture of this very principle across the Atlantic, in native free schools, throughout the whole of our Indian possessions.

In the investigation of truth, exaggeration can only defeat its own object. If, therefore, the above statements at all wear that complexion, let it be attributed, as in reality it must be owing, only to the nature of that position of which the question is made. The position contains no qualification on the part of your correspondent. I cannot, therefore, see what qualifications or limitations can be adopted in the conclusions to which it necessarily tends; and I am far, sir, from wishing to heap together, in the first instance, arguments only to prejudice, and appeals to consequences, the most slippery of all modes of reasoning. On this account, I forbear to insist on another very considerable difficulty attending the position in question, viz. the impossibility of finding any other principle to substitute for emulation, which shall operate either so universally or so strongly. Constituted as the species now are, and as every individual of that species now is, your correspondent would surely not suspend all operations both in the moral, intellectual, political, and every other world, till he shall have found such a substitute; or, referring to the only pure motive, on his principles—the love of God—by what process will he render that a motive sufficiently extensive in the multitude, or powerful in the individual, to produce all those effects, both in education and in after-life, which are so necessary for our very existence and daily sustentation?

To come, then, to some more direct observations upon this principle of emulation; I confess with less confidence than in declaring the

consequences of entirely proscribing this principle from the human mind; I proceed to some considerations for the defence, though at the same time regulation, of it. It is to be recollected, that nothing is more difficult in all cases than to draw lines in moral conduct and moral principles: and as he takes the least trouble who dries up the element in dispute and annihilates it from existence, so he, perhaps, is most entitled to candid construction who attempts, if he does not presumptuously attempt, the more godlike task —of directing it. "Hitherto thou shalt go, and no further; and here shall thy *proud* waves be stayed."

I would begin then, sir, by humbly asking, if the term *emulation* be sufficiently understood. It saves an infinity of trouble to define our terms; and it is a great question whether this very subject has not been beyond measure embarrassed for want of definition. *Imitation*, says your excellent correspondent, is a very good thing, but *emulation* a very bad one. We may follow examples, dead or alive, but we must not be guilty of teaching our children emulation. Mr. Gisborne, to whose eloquent pages an appropriate reference is made, says nearly the same thing. At least he condemns the principle of emulation as highly dangerous, if not actually sinful, in itself; but admits and prescribes the principle of following example. Now, it is not very clear whether the distinction here intended, is, that we may attempt to equal other persons, but not to surpass them; or something else, yet to be explained. If the former, the question is made at once a question of degree; according to which we may lawfully aspire to a certain point, but not beyond it. But, in this case, what becomes of emulation as a principle radically bad; or how is that actually sinful, and fit only to be eradicated from the mind, which, after all, to a certain degree, comes to be prescribed as a legitimate means of improvement? Besides, this distinction is, according to Johnson at least, without a difference; for, looking into his dictionary, we find "to emulate" is "to rival," "to imitate, with hope of equality, *or* superior excellence." We must, therefore, suppose, that some other distinction is intended between emulation and bare imitation. Something must be supposed, in the dispositions attending the two acts; so different from each other as to erect one of them into a virtuous or at least desirable, the other into a pernicious and guilty propensity. And that this distinction is intended by your correspondent is pretty clear, when he tells us, that imitation must be so conducted as not to run foul of certain bad dispositions, of which emulation is one; and on the other hand, that emulation is in itself an evil utterly intolerable on account of a certain vice of the mind which ever accompanies it, or rather which it is; for "emulation," says he, "is a desire of surpassing others for the sake of superiority;" that is to say, it is pride. Here, then, it is true, such as it is, we have a definition of emulation; and who, admitting for a moment the justice of the definition, could for another moment attempt the defence of the passion? But suppose we inquire if this be a fair definition; and whether it might not be as just to say of the other and more favoured principle of action, that "imitation is a desire of resembling others, for the sake of similitude?" Under such a definition of this latter act, who would not equally rise up in arms against it, as possessing the most dangerous qualities, and leading to the very worst consequences in a world which, to resemble, is to follow it to ruin? And the answer which its advocates will most readily adopt is simply this, that imitation is indeed a desire of resembling others, but not for the sake of similitude merely—which would be at the best like a monkey—but for the sake of some supposed excellence in the exam-

ple which it is desirous of attaining. And this is the answer that the patron of emulation would render to the definition given of it above. He would say, It is indeed the desire of surpassing others; but not for the sake of superiority merely, which would make it the questionable feeling that is asserted; but for the sake of some other ulterior object, which may be as various and diversified in its nature as the whole circle of affairs that respect as well the future as the present state of being could make it. Just then as imitation might be defined the act of imitating others, so emulation *might* be defined the act of aiming to surpass them. And even on the exceedingly narrow ground of such a definition, there is little doubt the act of emulation might be defended against the allegations of your correspondent. He admits of imitation under certain restrictions: precisely under the same restrictions we would contend for emulation. The desire to surpass another cannot in itself be very different, and only in degree at all, from the desire to equal another. In fact, viewed in their naked form, stripped of all circumstances, they are, as to the practical question of guilt or innocence, identical. And if your correspondent is pleased to saddle emulation with certain unfavourable adjuncts, motives, &c., to rob it of its character, the very same or equally unfavourable concomitants may be given to imitation. Whilst, on the other hand, the very conditions under which he is pleased to set forth and prescribe a laudable imitation, are exactly those under which we should feel as little hesitation in speaking of a laudable emulation.

"But we own, we are not satisfied with a definition which makes a distinction between two acts so very nearly allied and identical with each other as Imitation and Emulation. We are rather desirous of merging, in the first instance, one of them, and certainly that which is the lesser act of the two, into the other. And calling both by one word, Emulation, we should then desire to trace it still further back to something else which may bring us into contact with the more simple and essential properties or principles of the human mind.

With this view, perhaps, Emulation might rather be defined to be *the desire of excellence, leading to its pursuit, according to some given model, standard, or example.* The question as to what standard may or may not be adopted in this pursuit, might be considered of much weight in determining the comparative measures of safety in conducting it. The standard of authoritative precept would of course be considered the safest: next, that of some imaginary model, some "beau idéel" impressed on the mind from some cause wholly independent of exterior personal considerations. Of examples, dead ones might be considered as the next in safety; and the least safe of all, as tending to excite unfavourable passions in the pursuit, would be living ones in contact with the aspirant. These last, however, as it happens, are the very standard to which, under proper restrictions, your correspondent himself brings the mind of the pupil in his pursuit of excellence. It will, therefore, by him, as well doubtless as by all reasonable persons, be admitted, that under some circumstances the pursuit of excellence may be conducted with reference to the standard of actual living examples, who are in contact with the pursuer, and of course engaged in similar pursuits. It is said, *under some circumstances,* —for it now appears, even on the verdict of your correspondent himself, that *circumstances* are the chief and only source of difference in the nature of this pursuit; and hitherto we may most justly represent the act of emulation, according to the above principle, as a strictly neutral operation, of which circumstances alone are hereafter to determine the goodness or badness.

In fact, this principle of emulation; this desire of excellence abstractedly considered; this thirst of improvement; call it, if you please, this ambition to rise to some standard hitherto unattained, seems to me to be that very original and essential property of the human mind of which we have been in search. It is in some form or other, I firmly believe, wholly inseparable from all inferior intelligences; and seems to be that grand and universal law by which all finite intellectual substances gravitate in endless progression towards that source of perfection from whence they emanate. You may modify, combine, limit, direct, controul it as you will; you may, if you please, rail at it, condemn it, and exclude it from your system; but you never will and never can extinguish its operation in the human mind. There it will still remain; there it will forcibly act. Under a thousand forms it will ever elude the subtlest grasp that should attempt its destruction; and what is more, will, with no recollection of your unnatural designs, kindly repay them by still continuing, as it has always done in time past, to yield you the most solid fruits of excellence; and to fill with activity, vigour, and effect, all the necessary, all the useful, and all the venerable departments of human life.

Naturam expellas furcâ, tamen usque recurret,
Et mala perrumpet furtim fastidia victrix.

It is this principle which the reasonings of your correspondent covertly and in effect tend, though I am far from saying *aim*, to discard from the system of education, and even to banish from the human mind. And feeling as I do, the inefficacy of the attempt, as well as the tremendous loss which would accrue to the world should it succeed; it can be no matter of surprize that I thus humbly endeavour to save so much time and labour, that might be more usefully employed, and to discourage an attack upon one of the most operative, most indestructible, and, as I cannot help adding, most beneficial properties of intellectual creation.

VINDEX.

(To be continued.)

To the Editor of the Christian Observer.

My situation in a remote part of the country, and disinclination to travel beyond the limits of a maritime province, create in my feelings a kind of morbid strangeness to the habits of a town life; of which I have long known nothing, but through the medium of books, and the conversation of casual visitors. I have, however, lately had an opportunity of receiving periodical details of the proceedings of the fashionable and commercial crowds, which mingle their numbers in your busy capital; in consequence of my second son having remained in town during six months, previously to his departure for a western colony. I commissioned him, while in London, to send such information as might furnish our domestic circle with a passable idea of what was going on in scenes so different from the calm uniformity of our own retirement; and particularly wished him to communicate a few notices respecting the present state of our national learning,—a subject not indeed immediately within the range of my regular pursuits, but interesting, in its degree, to one who in earlier life knew a little of Virgil and Theocritus, and more of our own Milton; and who retains that general love of literature which was impressed upon him when he gathered his opinions of mankind and his elements of moral science from the midsummer-nights' dreams of poetry.—My poor William has really deluged us with literary gazettes, for such his letters must be termed; but the misery is, that I do not find he has read a single book during the whole half year. I *do* find, nevertheless, that he is become the bosom friend of some gay booksellers at

the west end of the town; and that under their shadow he is already in the last stages of the bibliomania. As a proof of the progress of this distemper on a constitution which, I thought, would long defy contagion, he sent me last week a copy of a forth-coming advertisement, as it will appear, he tells me, in all the quarterly journals of the next season. It contains one hundred and fifty articles, and the first seven are announced as follows;—

Select List of New Publications; to appear, if possible, on the First of April, 1814.

1. Correspondence of the late Marchioness of Q————; from 1780 to 1810.—This exquisitely interesting accession to elegant literature is acknowledged to contain the only genuine record and classification of varieties in amusement and dress, during the specified period; the noble authoress having, amidst an infinitude of minor details, indulged her correspondents with the *secret history* of the introduction of the *pelisse* into the *British* wardrobe; the origin of *puce* and *coquelicot;* the partial suffusion of those hues over patrician habiliments, and a comparative view of their influences on the splendour of three successive birth-days; and, particularly, with an elaborate memoir on the rise of the *bandalore* (that once athletic and philosophical recreation of fashionable life), its premature decline and fall, and mysterious connection with the measures of *a certain cabinet* in the earlier periods of the *French Revolution.*—The work, printed uniformly with *Miss Seward's Letters,* is expected to extend to eight volumes; the last two being reserved for confidential notes addressed to the principal *female domestics* of her ladyship's establishment. Portraits, fac-similes, and graphic illustrations of costume, furniture, horticulture, and general taste will be liberally dispersed through every volume.

2. Legends of the Cradle. By Mrs. Bunch.—At a period when the intellectual efforts of women rival the most distinguished productions of the other sex, it is unquestionably due to the memory of an ancient female fabulist, (who, from the matronly and maternal character of her style, has long borne the familiar and endearing appellation of *Mother* Bunch), to rescue her pretensions from that unmerited oblivion which, it is feared, begins to darken their celebrity. Accordingly, an authentic edition of the *Buncine Tales,* printed from a black-letter copy recently discovered in the *British Museum,* and collated with a MS. in the *Advocate's Library* at *Edinburgh,* is now offered to the public, and especially to the guardians of education. The Editor trusts that the patrons of antique *British* literature will remunerate the labour and anxiety bestowed on this national work. The sex of the original writer will remind a gallant and chivalrous age of the veneration demanded by the name *(clarum et venerabile nomen!)* of a lady, who, without any disparagement to the recent claims and talents of *Madame de Genlis, Miss Edgeworth,* and the *Aikin* family, long monopolized the merit of developing the nascent energies of legislators, warriors, and philosophers.—The *Legends,* preceded by a biographical preface, and whole length and breadth portrait of the authoress, engraved, by special permission, from an original painting in the principal nursery at a ducal mansion, will be printed in one vol. royal 4to; price 5*l.* 5*s.* in extra boards.

*** The editor of *Mrs. Bunch* avails himself of the opportunity of contradicting a report, that he had pledged himself to prepare a variorum edition of the *Life* of *Thomas Thumb,* and of the sentimental narratives of that adventurer's (supposed) contemporary *Mrs. Goose.* The fact is, that he has long entertained very serious doubts of the veracity of the singular achieve-

ments said to have been performed by so diminutive a hero as THUMB (or *Thumbicus*, as the monkish annalists of the middle ages usually write the name), particularly his success against personages of extraordinary stature; and he inclines to think that historians confound *Thumb* with *John* the well-known *Assassin of Giants*.—The editor's reluctance to publish the *Geosian Fables* is founded on a conviction, that no perfect MS. or edition of them has survived the ravages of time, or rather the criminal indifference of librarians; and, without specifying *names*, he reminds those whom it may concern, that the mutilated legends of *Guy Earl of Warwick*, and of *Cinderella*, in the library of the *Royal Institution*, will remain as monuments of the negligence and *venality* of a certain individual, whom misguided tenderness has hitherto shielded from justice.

3. GEOLOGY OF FINCHLEY COMMON.—However superfluous it may appear to invite the attention of philosophical mineralogists to this important title, the author cannot deny himself the gratification of apprizing the geological world, that his unwearied researches among the awful and almost illimitable solitudes of *Finchley* have been rewarded by the discovery of seventeen new earths; the examination of which furnishes data utterly subversive of the two rival hypotheses of the *Vulcanists* and *Neptunists*, and (he flatters himself) demonstrative of a new and conclusive theory.—Subjoined is an analysis of the dark-coloured sediment (or *limus*) deposited by the *Thames*, and such tributary streams as increase its waters between *Blackfriars* and *London* bridges.—The work will unquestionably form an era in physical science; and, it is presumed, must specifically recommend itself to such *ladies* and *young persons* as frequent the various Institutions of the metropolis in pursuit of experimental philosophy.

4. TAILORS; THEIR INFLUENCE ON SOCIETY AND MANNERS, AND CONNECTION WITH THE ECONOMY AND COSTUME OF EMPIRES.—The *English* editor of this rich intellectual effusion has accompanied his version with illustrations which will render the whole performance (originally written for circulation on the continent) applicable to the local peculiarities of his native island. He has also added a dissertation on a subject unaccountably omitted by the *German* author; namely, the hypothesis that nine individuals of the profession are required to constitute the true *homo sapiens* of *Linnæus*. The appendix contains an essay towards a theory of the *oriental posture*, so generally assumed in the celebration of the sartorian mysteries.

*** A *French* translation of these volumes was discovered at *Paris* by the police, and destroyed by express command of *Napoleon*; who, as it would appear, was alarmed by the spirit of metaphysical freedom breathing through every paragraph.

5. An illustrated Edition of THE WHOLE DUTY OF MAN.—In the present improved state of ethics, many original thinkers have expressed their surprize that no attempt has been made to enforce the claims of virtue by the auxiliary might of typography and graphic science. It is therefore proposed to prepare a superb edition of the above popular code of rectitude, illustrated by a series of the most finished specimens of *wood engravings* hitherto produced by the *School of Bewick*. The letter-press will be corrected by an eminent amateur in modern divinity; who, without presuming to adulterate the text, has engaged to subjoin such notes and comments as may soften the austere obduracy of its precepts, and, in some instances, furnish a practical refutation; in correspondence to the enlightened theories of the age. It is assumed that a cursory perusal of these annotations, added to an inspection of the designs and vignettes, will super-

sede the necessity of any irksome study of the original work, smooth the once rugged ascent to the *temple of virtue*, and display the deathless triumphs of the pencil over the retiring forces of vice. The potency of the graphic art in this publication is computed by recurring to the fact, that for several years subsequent to the appearance of *Hogarth's Rake's Progress*, no rake, who had examined that (till now) unrivalled series of plates, ever relapsed into his antecedent indiscretions.—The undertaking will be completed before the next fashionable season; in order that parents and guardians may opportunely inspire with a permanent love of virtue, and intolerance of irregularity, the young persons immediately under their influence, by presenting them with copies of this *irresistible persuasive to goodness*. It will be printed in an order of transcendent magnificence at the Shakspeare press, in imperial folio; with a portfolio of plates, exclusive of the head and tail pieces, and an engraved title in the lapidary style with characteristic decorations.—The price is not intended to exceed 3*l.* 10*s.*

6. SCAVENGERIANA; OR, ANECDOTES OF DISTINGUISHED DUSTMEN.—The variety and deserved popularity of publications in ANA encourage the compiler of these papers to anticipate a highly flattering reception from the innumerable lovers of select anecdote. His nativity and long residence in *St. Giles's (salve, magna parens!)* have afforded facilities of communication with leading characters among an ancient and meritorious profession, only to be appreciated by a careful examination of his performance. He has, however, the mortification of confessing, that all attempts to procure a *chronological set of illustrative portraits* have been fruitless; and he is driven to the necessity of offering a broken series, engraved from the only collection accessible to his inquiries, and possessed by a munificent patron of the arts in the vicinity of the *Seven Dials*.—The work will be published by subscription, and the copies most faithfully delivered in the order of subscribing. Names are received by the editor in *Dyot Street*.

*** The author of *Scavengeriana* has been for many years collecting materials for a peculiarly interesting historic work; which, he trusts, will speedily appear, under the title of *Annals of the Gypsey Monarchy*, from its Founder, *Robertus Muricidus (Bob the Rat-catcher)*, to the origin of the existing dynasty in the person of *Tom the Tawny*. Much information has been obtained from the Royal archives at *Norwood*, from oral tradition, and particularly from the *Charta de Foresta*, and similar documents. This great undertaking will be enriched by a glossarial dissertation on the ancient Gipsey phraseology; also by essays on *Pulmistry*, the *Spartan Virtue*, and various collateral topics. To be embellished with sketches of forest scenery, and accurate zoological drawings of *poultry*, &c. &c. &c.

7. SECULUM ASINARIUM; OR, A FIGGE FOR THEIR LEARNINGE.—This is the title of a beautifully illuminated MS. lately discovered among the *Selden* papers in the *Bodleian Library* at *Oxford*. By several gentlemen of high celebrity for their attainments in our early literature, it is pronounced to be a prophetic (though obviously ironical) estimate of the learned character of the nineteenth century; and probably composed on the model of Barclay's *Navis Stultifera*, or *Shippe of Fooles*. Of the accuracy of their decision the less critical reader may form a judgment after perusing the following specimen, selected almost fortuitously from the writer's *Prologue*:—"When such wights, as should be righte true schollars, do eschew sound learninge, they do straightway fall to picke out a *via regia* to wisdom; wherein they wander farre, and get nothing. Of this their travail come emptie heads and sicklie hearts; yea, great crie and small woll; and each wight is awearie, and saith, *I trowe, that*

what to do with myself I know not. Then you shall see them dozing over gaudie bookes with store of trumpery pictures; some whereof do shew faire castles and abbies in downright ruine; some, effigies of doctors without divinitie, rhymers lackinge reason, and critickes with sconces both shallow and muddie; and therewith abundance of tyttle cum tattle, stories of John Doe and Richard Roe, merrie sayinges of Tom, Dicke, and Madge; and sundrie bagges of moonshine. And in such do they take huge pleasaunce. All the while, Learninge is thrust out of the doores; and, standing in the court sorelie weeping, saith that all her own prime and preciouse bookes are tossed into the lumberre room, for the behoofe of bats and spiderres."—This extremely curious specimen of barbarous literature will be printed with types cast expressly for the purpose, in imitation of the MS. The impression will be limited to 150 copies (two of which, worked off on vellum, are intended to be presented to the public libraries of the two Universities), and the price of each 15*l.* 15*s.*

To confess the truth, sir, I was by no means ignorant of the strange infatuation which, at the present day, disgraces what is called the reading world; and one of my motives for commissioning my son to diversify his dispatches with notices of new books, &c., was to ascertain how far his residence in town had exposed him to the contagion of lettered insanity. The boy has naturally an eagerness for books; and while he remained at home, I provided him liberally with such standard authors as a clerical adviser of mine from time to time recommended. These he studied as much, and almost more, than could be expected from a young man beginning to acquire commercial habits; and when he left us, I calculated that, inexperienced as he was, yet he was too well read to fall a premature victim to a depraved and superficial taste. But, as you must yourself perceive, he is "catching the new-blown bubbles of the day,"—bubbles indeed, bursting as soon as caught, and leaving utter emptiness!

For about eighteen months I have taken in the Edinburgh and Quarterly Reviews, and one or two of the monthly journals; by way, as Cowper read the newspaper, of peeping at the world through the loop-holes of retreat. But the vast dimensions of these critical apertures let in a great deal too much; for, instead of peeping, one may survey the wide expanses of folly with a broad stare. I already begin to dread the arrival of the reviews; since they are no sooner landed on the table, than the children run to open the advertisements stitched up in these bewitching publications; and I am thenceforward in hourly danger, for some days, of being conjured by my girls to send for the new edition of Thalaba, or the Bridal of Triermain; or I am addressed in breathless and incoherent accents, "Oh! papa, here's a new poem from Lord Byron—another epic of Southey's—and quite a new thing from Walter Scott—and they have all been out a month—Oh! do write to-night to Hatchard." Judge, sir, from this, how far we are already gone in the downward course of literature. This comes of an eighteen months of reviews and advertisements! *Facilis descensus* indeed! Far am I from undervaluing the splendid talents of the bardic trio (as the girls call their three favourites), but I wish to teach my young people, that their own shelves display a neglected collection of the works of the mighty dead, with whom I would persuade them to hold high and daily converse; and when their minds are braced by this practical wisdom, they may *then* wander with more security among the lily-silvered vales, and low-whispering woods, of modern literature. I have promised my third daughter a copy of Rokeby as soon as she has given me, in writing, a prose analysis of Pope's

Essay on Criticism; and I propose to enter into a similar contract, whenever she and her sisters make the next clamorous application; hoping, by such a course of proceeding, to allure my pretty ramblers into the *classic* regions of British song.

The injury effected by the prevailing modes of literature is not confined to such minor ill consequences as the degradation of taste, and the perversion of fancy; but the mischief diffuses its unresisted influences over the moral, immortal part of our nature. The retrograde movements of the human understanding act with a sometimes unsuspected efficacy on the affections. A desultory exercise of the mind induces a languid state of conscience. A taste for superficial reading is not properly a disease existing locally, while it leaves the general constitution sound; but a symptom of some distemper seated in the vitals, and requiring a course of medicine, and a regimen of peculiar potency.—I wish the under-graduates in our Universities, (for, as I hear, the very fountains of learning are partially poisoned,) and particularly such among them as profess to be religious, and are training up for the ministry, under a serious conviction of the responsibility of their destination, would beware of indulging habits of literary trifling. *Heu, fuge, nate dea!* Let them assure themselves, that their irrevocable hours cannot be consumed on ephemeral books without very serious injury to their intellectual and spiritual health; that time lost at college will infallibly upbraid them in after years; and that it is no disgrace to be dumb to such inquiries as, "What do you think of the Rejected Addresses—the Corsair—Grimm's Correspondence—Madame de Stael on Suicide?" The inquiry should rather be, "What would Newton, and Barrow, and Maclaurin, and Waring, have said, could they have foreseen the morning table of a mathematical student strewed with lounging pamphlets?"

But leaving our juniors out of the question, what have our critical journals done for the reading population at large? Our incessant dabbling in reviews appears to me, especially when I look back to other times, to harass all intellectual exertion; and, what makes a bad thing worse, we study (as we call it) ten or twelve subjects in one and the same number, and on each of these ten or twelve subjects we must needs have an opinion, and then proceed to talk, with imposing confidence, about theories and departments of science, of the very existence of which we were unconscious till the appearance of "that capital article in the last Edinburgh." Nor is even this the worst, since I can assure you, from my own limited observation, that the quarterly journals are in high request with many, who, too much like my own children, confine their reading to the voluminous masses of advertisement found at the beginnings and ends; so that here also are "minds of large discourse, *looking before and after*;" for, to my certain knowledge, they never look at what goes between; but leave that to persons occupying a rather higher point in the scale of surface-knowledge. The time, indeed, may come, when the Trade may publish, monthly, a thick, and thickly-printed magazine, exclusively devoted to advertisements; which, I am convinced, would obtain an unprecedented circulation. Neither would it, in the least, signify to the "numerous readers," whether the books, formally announced, ever appeared; it would answer every end, both to publisher and purchaser, that they were described, promised, and priced, in all the pomp, and circumstance, and plenitude of a modern list. I am told, that your imperial city swarms with men of letters, who never dream of opening a book, unless it be to get information about other books; and that the number and variety of catalogues in their possession equal in value the gift presented to the Society of Antiquaries by Sir Matthew Mite, namely, an uninterrupted

series of the tickets taken at Islington turnpike, from its first establishment to the date of Sir Matthew's election as Fellow*.

In the Augustan age of English literature, reading was confined to a few; but the few were either scholars who buried themselves in books, or men of genius who chiefly shone by their own light. At that period, however, there was a laudable custom in some great houses, of loading the shelves of the library with wooden blocks, in the shape of books, duly gilt and lettered. Such was the Duke of Chandos's collection at Cannons: thus described by Pope:—

His study! with what authors is it stor'd?
In books, not authors, curious is my lord;
To all their dated backs he turns you round,
These Aldus printed, those Du Sueil has bound.
Lo, some are vellum; and the rest as good,
For all his lordship knows,—but they are wood.
For Locke or Milton, 'tis in vain you look;
These shelves admit not any modern book†.

Such was the wooden wisdom of queen Anne's days; but wooden as it was, I think it preferable to the bibliomaniac gabble of the present times. A volume of oak or elm possesses much more than the merit of negative excellence. It fills up a space, which otherwise would be occupied by wire-wove, hot-pressed, trash. I already sigh for the restoration of the wooden age; and, unless my children will return to their standard volumes, I shall some day make a general clearance of all our reviews and advertisements, and purchase an entirely new library from my cabinet-maker.

To conclude with one serious remark; let the guardians of modern education recollect, that the character of young minds is, in many instances, formed, not by the books read under an instructor's eye, in the regular school-hours, but by those more attractive publications which bear the epithet of *entertaining*, and of which the last ten years have produced a redundance for the nursery, the school, and the college; and that a severe selection of these becomes every day more necessary, from the increasing influx of superficial and ill-principled literature. And let the adult student resolutely banish from his collection, such books as disgrace the name of a scholar; let him treat ephemeral trifles *as* trifles; and let him perseveringly act on the principle of suiting his intellectual habits to the ultimate end of his being. *When I became a man, I put away childish things.*

ANTI-NUGATOR.

* Foote's Nabob; quoted in the Pursuits of Literature.

† Moral Essays, iv.—In Addison's description of the Lady's Library, (Spectator 37.) occurs, "All the classic authors in wood. A set of Elzevir's, by the same hand."

To the Editor of the Christian Observer.

In June, 1813, appeared the first number of a periodical work, called The Orthodox Journal; or, Catholic Monthly Intelligencer; printed, published, and edited by William Eusebius Andrews, 5, Fenwick Court, Holborn. In perusing the first six numbers, I met with part of a Charge, and two Letters, from the pen of the Right Reverend John Milner, Bishop of Castabala; from which I copied the enclosed extracts, and offer them for insertion in your Magazine. It may be expedient to premise, that the Italics and great capitals stand in the Journal exactly as they are found in my transcript.

I am, sir, &c. G. G.

Extracts from Bishop Milner's Pastoral Charge to his Clergy, dated March 30, 1813.

"Of late years you know that numerous societies have been formed, and incredible sums of money raised, throughout the United Kingdom, among Christians of other communions, for the purpose of distributing Bibles gratis to all poor people who are willing to accept of them. In acting thus, they act conformably to the fundamental principles of their religion, which teach,

"The Bible contains all things necessary for salvation, and that it is easy to be understood by every person of common sense." But who could have imagined that Catholics, grounded upon quite opposite principles, should nevertheless shew a disposition to follow the example of Protestants in this particular, by forming themselves also into *Bible Societies*, and contributing their money for putting the mysterious letter of God's word into the hands of the illiterate poor, instead of educating clergymen, even in the present distressing scarcity of clergy, to expound the sense of that word to them?! Yet such has been the influence either of public opinion, or of politics, upon several Catholics of both islands at the beginning of this 19th century! As it is highly probable that the prevailing *Bibliomania* may soon reach this district, I think it my duty to lay down a few maxims on this subject, which, in the supposed case, you will not fail, my dear brethren, to impress upon the minds of your people. 1. When our Saviour Christ sent his Apostles to convert the world, he did not say to them, Go and distribute volumes of the Scripture among the nations of the world; but, *Go into the whole world, and* PREACH *the Gospel to every creature.* 2. It is notorious, that not one of the nations converted by the Apostles or their successors, nor any part of a nation, was converted by reading the Scriptures. No; they were converted in the way appointed by Christ, that of preaching the Gospel, as is seen in the Acts of the Apostles, Bede's History, &c. 3. The promiscuous reading of the Bible is not calculated, nor intended by God, as the means of conveying religious instruction to the bulk of mankind, for the bulk of mankind cannot read at all; and we do not find any Divine commandment as to their being obliged to study letters. In the next place, the Bible is a book which, though inspired, is more or less obscure in most parts of it, and full of things *hard to be understood, which the unlearned and unstable wrest to their own destruction.* 2 Pet. iii. 16. Some texts *seem* to contradict others: several *appear* to inculcate the very vices which God condemns. Hence the worst of crimes may be perpetrated and defended, as they very frequently have been, on the supposed authority of Scripture; when Scripture is left to the interpretation of the ignorant or ill-disposed. Thus all the horrors and follies of the Grand Rebellion, even to the murder of the King, were supposed by the people to be authorised by certain texts of Scripture. In a word, it is evidently a much more rational plan to put the *statutes at large* into the hands of the illiterate vulgar, telling them to become their own lawyers, than it is to put the text itself of the mysterious Bible into their hands, for enabling them to hammer their religion and morality out of it.——A plain Catholic peasant, who is well grounded in the knowledge of his Catechism, really knows more of the word of God, as to the sense and substance of it, than a Methodist preacher who can repeat the words of the whole Bible by heart.——As to the text itself of the Bible, the Catholic Church, so far from locking it up, *requires her pastors* to study the whole of it assiduously, as being, by excellence, the *liber sacerdotalis.* She moreover recommends the reading of it to all persons who have some tincture of learning, and an adequate knowledge of their religion, together with the necessary humility and docility to dispose them (in common with her first Pastors and the Pope himself) to submit their own private opinion, upon all articles of faith, to the belief of the Great Church of all nations and of all ages.——In conclusion, then, my dear and beloved brethren, I am confident you will not encourage the distribution of Bibles or Testaments among the very illiterate persons of your respective congregations, as proper initiatory

books of instruction for them. Rather procure for them, if you can, a sufficient number of copies of the *First and Second Catechism*, the *Catholic Christian Instructed*, the *Grounds of the Catholic Doctrine*, and the *History of the Old and New Testament*."—(Orthodox Magazine, pp. 131—133.)

In a letter to the Editor (dated October 16, 1813), Bishop Milner says,—"I described* *a Catholic Bible Society* as a novel and 'portentous institution,' unknown to the fathers and doctors of past ages, at variance with the third rule concerning the use of Holy Scripture laid down by a committee of the Council of Trent, giving into the policy of Protestants, and of course injurious to the religion of Catholics, as also to the authority of their pastors, it being the exclusive business of the latter to instruct all ranks of people, by expounding to them, *viva voce*, both Scripture and tradition.—The Tridentine fathers make no distinction between Bibles in the vulgar tongue, *with notes*, and those *without notes*; since it is evidently IMPOSSIBLE TO ADD ANY NOTES WHATEVER TO THE SACRED TEXT WHICH WILL MAKE IT A SAFE AND PROPER ELEMENTARY BOOK OF INSTRUCTION FOR THE ILLITERATE POOR." (pp. 179, 180.)

* In a former communication.

REVIEW OF NEW PUBLICATIONS.

The Faith of the People called Quakers, in our Lord and Saviour Jesus Christ, set forth in various Extracts from their Writings. By HENRY TUKE, York. 1812. 12mo. pp. 32. Price 6d.

IN our Number for September last, we reviewed Mr. Clarkson's Life of William Penn, and in the course of our Review took occasion to introduce some remarks on the tenets of that body of Christians with whom Penn was united. Those remarks we certainly had conceived to be written in a spirit of candour and good-will. We ourselves were conscious of no contrary impression. Nothing could have been more remote from our apprehension, than that the attempt we made calmly to appreciate some of the peculiarities of Quakerism could have given offence to a single individual of that respectable Society, or have furnished the slightest ground for impeaching our Christian charity. Our surprise, therefore, and mortification were great, to find ourselves represented, in several letters addressed to us by persons calling themselves Quakers, as actuated by dispositions inconsistent with true Christianity; as scandalizing, abusing, and vilifying a whole body of people; as deriding the Spirit's operations, and therefore manifestly without the Spirit ourselves; as setting up the written against the living word; as blind leaders of the blind, &c. All this, however, we should have thought it right to overlook, although it unquestionably furnished a tempting opportunity of self-justification, had we not received a remonstrance on the same subject from one we have reason to believe to be the respectable author whose name stands at the head of this article. He requests that we should insert his communication in justice to the Quakers. We insert it in justice also to ourselves. It is as follows:—

"It really grieves me to perceive in the writers for a periodical publication, which I so highly esteem, and strongly recommend, as I do the Christian Observer, a disposition on various occasions to traduce and misrepresent the Quakers. Little, in-

deed, did I expect, that the review of a life so virtuous, so religious, so benevolent, and so honourable, as that of William Penn, would have drawn forth any unpleasant reflections on that religious Society, of which he was so bright an ornament. And when I consider that in these reflections, the present generation of Quakers is, in a great degree, exculpated, it does appear to me to betray a want of charity by no means creditable, either to the justice or liberality of the Reviewer. Supposing what is said to be true, respecting men and women passing naked through the streets; which, so far as relates to women at least, was not, I believe, the case with any acknowledged members of the society; what benefit do the members of the Church of England suppose they shall derive from a reference to those times of excessive zeal and violent persecution? Or shall the Scriptures be depreciated because those violent persecutors professed to make them the rule of their conduct, and the Anabaptists and Fifth-monarchy men grounded their violent outrages on a misconstruction of those Sacred Writings? Surely these instances apply at least as forcibly against the teachings of the Scriptures, as the cases brought forward by the Reviewer do against the teachings of the Spirit? What is there, of all the gifts of God to men, so good that the weakness or wickedness of human nature will not either mistake or corrupt?

"Very wisely, indeed, has the excellent Dean of Carlisle, in his controversy with Dr. Marsh, observed, that there were great faults on all sides, during these unhappy times; and that a free confession of this sort, or (what would be still better) silence respecting them, would perhaps be the most healing of all applications. If, however, a comparative estimate should be made of the conduct of different religious denominations during the reigns of Charles I. and II., including the Interregnum, I should feel very little reluctance in taking the part of the Quakers, in these times of violence and persecution; and I think I should be able to exhibit their conduct in at least as favourable a point of view as that of any of their opposers or persecutors could be placed.

"The Reviewer, after introducing his remarks on the Life of William Penn, with some strictures on the conduct of the early Quakers, and their doctrine of the light of Christ within, plainly asserts, 'that some, in their zeal for the hidden Christ, actually denied the outward Christ, and grossly contended, that the Gospels are a mere allegorical history of Christ in the mind,' &c. It is to be regretted, that in reporting the religious sentiments of others, we should not have recourse to their own acknowledged writings, instead of the works of their enemies. The accusation here brought forward has been often advanced, and often refuted. Charles Leslie, a bitter opponent of the Society, has repeatedly advanced the same charge, and particularly in the preface to 'The Snake in the Grass:' which excited the following indignant reply from Joseph Wyeth, in his 'Anguis Flagellatus,' or 'A Switch for the Snake;' a reply which I trust will set this question at rest, so that it will not again be brought forward in the Christian Observer*. Wyeth's words are: 'The assertion of the Snake is not allegorically, but literally a lie; for we acknowledge the satisfaction made by Christ to his Father; but we deny that groundless and dangerous notion of his having paid, and his Father exacted, that strict and rigorous satisfaction, by undergoing the self-same punishment and pains that the damned suffer in hell. We own the merit of his outward death and sufferings, but dispute against the misapplication of that merit to ungodly men, continuing impenitently in their sins.' Again: 'We have never said or believed, that the satisfaction made by Christ to his

* It has before been advanced and refuted. See vol. ii. p. 595."

Father and the merit thereof consisted in any allegorical suffering or blood of the Light within, inwardly shed;' and 'have never placed or believed the possibility thereof did consist in such allegorical death and sufferings, as the Snake does insinuate against us.'

"The Reviewer is not satisfied with these reflections in the introduction; but after his remarks on Clarkson's Life of Penn, which are in general favourable to both, he recurs to the Quakers and their principles, and states, that such is the caution used by their writers, that he cannot even now pronounce whether, when they affirm the Divinity of Christ, they mean to speak of him as a Divine Person, or as a quality of the Godhead. Perhaps I cannot more concisely reply to this charge, than by the following extract from a late publication:—'We can, indeed, say on this, as on every other occasion, that we believe all that the Scriptures have spoken and inculcated. We believe that the Evangelist was clearly speaking of Jesus Christ, and of his Divinity or Godhead, when he said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. In Him was life, and the life was the light of men." "And the Word was made flesh, and dwelt among us." Here we have a clear and full testimony both to the Divinity and Humanity of Christ; and we have, ever since we were a people, borne testimony to this Scripture doctrine.'*

"After this remark, the Reviewer enters into an examination of Barclay's fifteen propositions, which form the basis of the Apology for the Quakers, and endeavours to refute such parts as he disapproves. He would have acted more fairly, when writing on the Scriptures, and their inferiority to the Spirit which gave them forth, had he given a few words more of the passage to which he objects. His deficiency I will endeavour to supply. Barclay says: 'Moreover, those Divine inward revelations neither do nor can contradict the outward testimony of the Scriptures, or right and sound reason. Yet from hence it will not follow, that the Divine Revelations are to be subjected to the examination either of the outward testimony of the Scriptures, or to the natural reason of man, *as to a more noble and certain rule and touchstone.*' But there is another passage in Barclay, which, if the Reviewer had seen and brought forward, might have made his reader's mind, if not his own, easy on the subject, as showing that we do not set the Spirit in opposition to the letter, though we place the former above the latter. The passage is this: 'We shall also be very willing to admit it as a positive certain maxim, that whatever any do, pretending to the Spirit, that is contrary to the Scriptures, be accounted and reckoned a delusion of the devil.' What more explicit and strong than this can be said? Indeed I often think that our dispute, with some at least of the Church of England, on the Scriptures, is more about words than things. Some of the sentiments of the Reviewer himself may be adduced in support of this assertion. He admits, 'that as many as receive the light of the Spirit, in them is produced a holy birth, bringing forth holiness and purity.' p. 601. Now, when the Reviewer says, 'as many as receive the light of the Spirit,' he fully allows, that we have the power of refusing it; and therefore, that it cannot operate upon the mind of man without his being conscious of the same. But if the Spirit 'produces a holy birth, bringing forth

* Tuke's Principles of the Quakers, p. 53, 5th edition. See also a pamphlet entitled The Faith of the People called Quakers, in our Lord and Saviour Jesus Christ, set forth in various Extracts from their Writings; of which a few copies are sent with this to the Publisher of the Christian Observer."

holiness and purity,' surely its power is superior to that of the Scriptures, and that is all we plead for. Again: 'It may be true, that we should not pray, whenever the Spirit of God disposes the mind to prayer,' (p. 602). I think we must acknowledge, if the Spirit of God disposes the mind to prayer, that we cannot be insensible of its power; and surely the immediate operation of this Divine principle ought to be esteemed superior to that written revelation of the will of God which is bestowed through the Scriptures, however highly we may value those writings.

"I remember in a controversy several years ago*, in the Christian Observer, I produced testimonies in favour of our opinions, from Luther, Calvin, and various other eminent Christian writers. This piece the Editor declined inserting, because he knew the sentiments contained in the quotations were consistent with the views expressed by my opponent. Now, if, in explaining our views, we refer to authorities and passages which are agreed to by our opponents, it seems clear that there is a greater degree of approximation than they are willing to admit. If we cannot go the length of many Christians in calling the Scriptures the Word of God, and in applying texts to them which we conceive were never intended to be so applied, but that many of them exclusively belong to Christ,—we still acknowledge their Divine authority, and believe that they were 'given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' This is the highest testimony which the Scriptures give of themselves; and why are we to be accounted heterodox, because on this subject, and on the Divinity of Christ, we do not incline to go further than the Scripture leads us.

"The Reviewer appears to have mistaken the object of Barclay's 5th and 6th propositions. He there pleads, and I think successfully, for the extension of the benefits which result from the coming of Christ, to all those who share in the consequences of Adam's transgression; that is, to the whole human race. His object is to establish the opinion, that by the one propitiatory Sacrifice, all men were placed in a capacity of salvation, but by no means to release those who have the knowledge of the Scriptures from that responsibility for the gift of them which this invaluable treasure imposes.

"That the Quakers are advocates of the advantages of education, their conduct, as a body, and as individuals, amply proves. But as they believe that learning is only so far useful as it is sanctified to the cause of religion, and as they unite with the Christian Observer in the belief that 'God prepares true ministers,' they dare not limit this preparation to those only who are capable of reading.

"In justice to Barclay and the Quakers, I shall transcribe the following parts of his Thesis on *Worship*, and hope by so doing to obviate the objections brought forward on that subject:—'All true and acceptable worship to God is offered in the inward and immediate moving and drawing of his own Spirit, which is neither limited to places, times, nor persons. For though we are to worship Him always, and continually to fear before Him; yet, as to the outward signification thereof, in prayers, praises, or preachings, we ought not to do it in our own will, where and when we will; but where and when we are moved thereunto by the stirring and secret inspiration of the Spirit of God in our hearts, which God heareth and accepteth of, and is never wanting to move us thereunto, when need is, of which he himself is the alone proper judge. All other worship, then, both praises, prayers, or preachings, which man sets about in his own will, and at his own appointment, which he can both begin

* In the year 1806: see Christian Observer, vol. V, pp. 168, 464, 607, and 730.

and end at his pleasure, do or leave undone, as himself seeth meet, whether they be a prescribed form, as a liturgy, &c. or prayers conceived extempore, by the natural strength and faculty of the mind, they are all but superstition, will-worship, and abominable idolatry in the sight of God, which are now to be denied and rejected, and separated from, in this day of his spiritual arising.'

"There are other matters, loosely and incorrectly stated by the Reviewer, which afford room for animadversion; but which I think not of sufficient importance to notice, except that I would make a few remarks on what he says of the office of Elders among the Quakers. It is asserted, p. 602, that 'any one who may think himself prepared to preach to a Quaker congregation, must have previously received the permission of the Elders.' This is incorrect. It is 'in order that those who are in the station of ministers may have the tender sympathy and counsel of those, of either sex, who, by their experience in the work of religion, are qualified for that service, that monthly meetings are advised, to select such under the denomination of Elders*.' And the Quakers have never, by their discipline, or any other act, assumed the teachings of the Spirit of God to be 'dubious.' They acknowledge it to be an unerring guide; but as they are also fully sensible of the frailty of human nature, they believe, that in every Christian community order is requisite for the preservation of harmony. It is from this conviction, that 'those who believe themselves required to speak in meetings for worship are not immediately acknowledged as ministers by their monthly meetings; but time is taken for judgment, that the meeting may be satisfied of their call and qualification†.' These monthly meetings are open to all the members of the society, when every one is at liberty to express his sentiments on the call of those whose ministry is under consideration.

"The Reviewer has certainly said many handsome things of the people whose opinions he has endeavoured to controvert. Had he considered that 'a tree is known by its fruits, and that men do not gather grapes of thorns, or figs of thistles,' he would probably have been a little more doubtful of his own views of our principles, and have suspected that they have not that injurious tendency which he supposes likely to flow from them. Some of his compliments, however, are so mixed with a disposition for ridicule, that they are not likely to be very graciously received. His desires for our laying aside 'a few colloquial peculiarities,' &c. in order for our union with 'good old mother church,' will not, I apprehend, produce much effect. The space between us is too great, and occupied by subjects of too much importance to render such a union probable. But if we cannot unite in church fellowship, we can love and respect the pious and virtuous of all denominations; and to no class of Christians can we more readily convey our esteem and respect, than to the consistent members of the Church of England; for many of whom, within the small circle of my knowledge, I feel an unfeigned affectionate regard, and can say, it always gives me much more pleasure to unite with, than to differ from, them.

"I apprehend that I cannot close these remarks better than by adopting the words of a writer in the Christian Observer, in the very folio where the Review of Penn's Life commences. With this view I can cordially express "a feeling of regret that when the British and Foreign Bible Society has done so much to mitigate the hostilities of different sects, particularly the Church and the Dissenters, and is still exercising its benign influence, to produce agreement in every point where

* A Summary of the History, Doctrine, [illegible]scipline of Friends. 8vo. pp. 27. Sold [illegible] Phillips, London."

† Ibid.

agreement is possible, and to render unavoidable differences, charitable; in short, to reduce the world to two sects,—those who are Christians, and those who are none; there should exist writers who sympathize so little in this great object, as at least to endanger the incipient and increasing harmony, and to do what has an evident tendency to revive between the Establishment and the Dissent their former animosities. Surely other times should be chosen for such labours.' H. T."

On this communication we shall now proceed to make a few remarks.

1. Our respectable correspondent is not content with affirming, and endeavouring to prove, that we have laboured under mistake or misapprehension in respect to the Quakers; but he charges us with "a disposition to traduce and misrepresent" them, and with "a want of charity by no means creditable either to our justice or liberality." These are serious charges; whether they are just, must be left to the reader to determine, after he shall have read this article.

2. Our correspondent argues as if there were something uncandid and unchristian in the public examination of the principles of Quakers, and particularly in any reference to the early history of their Society. What benefit, he inquires, is to be derived from such a proceeding? Now it does strike us as not a little extraordinary that such a question should proceed from such a quarter. What, we would ask in our turn, is the tendency of some of the most esteemed Quaker writings? Is it not to contrast the conduct of the founders of their Society with that of other religionists of the same period? Is it not to bring other sects into discredit, the better to justify their own proceedings? From the "Journal" of George Fox down to the "Principles" of Henry Tuke, it is, for example, one end of their publications to detach men from a "hireling ministry," and to represent those who exact tithes in the light of persecutors. But while works are daily appearing, the effect of which is to recommend the tenets of Quakerism to general acceptance, and unduly to exalt the claims of the fathers of that system to public estimation, it seems somewhat unreasonable to expect that the very individuals whose faith and practice are assailed — in some instances directly, in others indirectly—shall not even presume to examine those tenets, or to sift those claims.— We do not blame the Quakers for what they have done. They have a right to publish, and to recommend, and to circulate with all their might, the Journal of George Fox. They have a right to exhibit portraitures of Quakerism, and testimonies against a hireling ministry, after their own manner. They have a right to demonstrate, if they can, that "truth" and "light" and "power" are to be found exclusively among them, and to represent their founder and all his followers as inspired persons. We neither question their right to do all this, nor censure them for the exercise of that right. But then we do expect in return to be allowed freely and calmly to examine their public pretensions, without being considered as either uncandid or uncharitable for so doing. Mr. Tuke himself admits, that the space between the Quakers and the Church of England is too great, and occupied by subjects of too much importance to render an union between them probable; and yet he expresses grief and surprise, that we should bring these important subjects into discussion; although we have shewn ourselves anxious to discuss them, not in a spirit of hostility or irritation, but of real respect and good-will for the very persons from whom we differ. What, in truth, have we done but defend ourselves? We have endeavoured to shew, that we have reason and Scripture on *our* side, when, notwithstanding the works of Georg

and William Penn, and Robert Barclay, and Thomas Clarkson, and Henry Tuke, we still think it our duty in the sight of God, not to adopt Friends' principles, but to continue members of the Church of England.

3. Our correspondent disapproves of our reverting to the period of the Commonwealth for our views of Quakerism. But surely, this also is somewhat unreasonable. He himself refers us, in his "Faith of the People called Quakers," to "the Journal of George Fox," as one "whose testimony may have the more weight," "as he was instrumental in gathering us to be a people, and is generally considered as the founder of our society." p. 7. We need not quote the high eulogium pronounced on the same individual by Mr. Clarkson; but shall content ourselves with referring to the testimony of William Penn, who, in his capacity of editor of "a Journal, or Historical Account of the Life, Travels, Sufferings, Christian Experiences, and Labour of Love, in the Work of the Ministry, of that ancient, eminent, and faithful Servant of Jesus Christ, George Fox*," thus writes:—

"It was about that very same time" (the time of the Commonwealth) "that the eternal, wise, and good God was pleased, in his infinite love, to honour and visit this benighted and bewildered nation, with his glorious day-spring from on high; yea, with a most sure and certain sound of the word of light and life, through the testimony of a chosen vessel," (meaning George Fox), "to an effectual and blessed purpose." p. vii. "He was a man that God endowed with a clear and wonderful depth, a discerner of others' spirits, and very much a master of his own." Then follows a delineation of the character of George Fox, "a person sent of God, to set up his kingdom in the hearts of men;

* The edition before us is a folio, printed 1765.

which he closes with addressing "Friends," as those who "profess to walk in the way this blessed man was sent of God to turn us into." p. xxxi.

After this, we are at some loss to imagine on what ground our correspondent can object to our referring to the times of the Commonwealth, which were the times of this very George Fox. He intimates, that they were times of excessive zeal. It cannot, however, be his intention, that the founder of Quakerism should be comprehended in this censure; for he himself has referred us to George Fox as a safe guide. Mr. Clarkson, in his recent work on Quakerism, goes back to George Fox as its founder. Mr. Penn, as we have seen, represents him as a divinely commissioned person, sent to set up the kingdom of Christ in the heart; and both Mr. Penn and Mr. Clarkson speak of his Journal as containing a full view of Quaker principles. We, therefore, naturally looked to the Journal of George Fox, in preference to any other writing, ancient or modern, for information on this subject; and we feel a full confidence, that no unprejudiced person —we mean no person who is not himself a Quaker—who will read, as we have done, this Journal with care, will think that our Review of Clarkson's Life of Penn is justly chargeable with harshness, or with a want of candour and forbearance towards the Quaker doctrines.

4. In one point, indeed, we appear to have mistaken the fact. No *women*, it seems, ever went naked through the streets; this practice having been confined to men. We believe that we were misinformed in this particular, and that the authority on which we relied does not justify our statement. Thus far, therefore, we willingly admit that we were in error. But our correspondent blames us for adverting even to the case of *men* passing naked through the streets, as if it were unfair to draw our facts from

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a period when violence and folly were but too generally prevalent. It may be necessary, therefore, to remark, that we should not have thought it right to produce such instances, had not George Fox, the accredited founder of the Society, recorded them with approbation as the direct and immediate work of the Spirit of God. It was this circumstance, and this circumstance alone, which seemed to us to connect them with Quakerism. "From Warmsworth, I passed," says George Fox, "in the Lord's power, to Barton Abbey, where I had a great meeting; from thence to Thomas Taylor's, and so to Skipton, where was a general meeting of men-friends out of many counties, concerning the affairs of the church. A FRIEND *went naked through the town, declaring truth, and was much beaten.*" p. 300. Again: "Many ways were professors warned by word, by writing, and by signs; but they would believe none till it was too late. William Sympson WAS MOVED OF THE LORD, *to go at several times for three years, naked and barefooted before them, as a sign to them, in markets, courts, towns, cities, to priests' houses,* and to great men's houses; telling them, so should they be stripped naked, as he was stripped naked. And sometimes he was moved to put on sackcloth, and to besmear his face, and to tell them so would the Lord God besmear their religion, as he was besmeared. Great sufferings did that poor man undergo, some whippings with horse-whips and cart-whips, on his bare body, grievous stoning and imprisonment in three years' time, before the king came in, that they might have taken warning; but they would not, and rewarded his love with cruel usage." p. 323.

Another "friend" is mentioned, in the same page, to have been *moved of the Lord* to go into Carlisle steeple-house, with a white sheet about him, to shew the presbyterians, &c., that the surplice was coming up again; and he put an halter about his neck, to shew them that an halter was coming upon them; "which," adds George Fox, "was fulfilled upon some of our persecutors, not long after."

We cannot believe that our intelligent correspondent would differ from us in his judgment of such transactions, or of the propriety of ascribing them to the immediate movement of Divine agency. And yet the book from which these extracts are made, is a standard work among the Quakers; and the man who records these things as proceeding from the motions of the Holy Spirit, is held up by them as a divinely inspired and divinely commissioned teacher. Surely, then, we were not to blame in adverting to such circumstances, if it were only for the purpose of inducing our "friends," and we call them so without affectation, to reconsider this matter in all its bearings.

And here, let it not be said that such cases prove only the *abuse* of the Quaker doctrine of the teachings of the Spirit, as our correspondent would intimate. They are the statements and sentiments of their own founder, accredited not only by William Penn, but by the whole Quaker body, who sanction and recommend the publication of them.

Nor are the instances of delusion we have already adduced by any means solitary instances—mere exceptions from the general sobriety of George Fox's character. They are in unison with almost every page of his voluminous work. We feel it incumbent on us to verify this assertion by a few extracts.

At p. 16, George Fox, speaking of himself, tells us: "Now was I come up in spirit, through the flaming sword into the Paradise of God. All things were new, and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocency, and righteousness, being renewed up into the image of God by Christ Jesus, that I was come up to the sta

Adam, which he was in before he fell. The creation was opened to me, and it was shewed me how all things had their names given them, according to their nature and virtue. *I was at a stand in my mind, whether I should practise* PHYSICK *for the good of mankind, seeing the nature and virtues of the creatures were so opened to me by the Lord.*" He finally fixed on DIVINITY as his department of service.

"As I was walking with several friends, I lifted up my head, and saw three steeple-house spires, and they struck at my life. I asked them what place that was? They said, Lichfield. Immediately the word of the Lord came to me, that I must go thither. Being come to the house we were going to, I wished friends to walk into the house, saying nothing to them whither I was to go. As soon as they were gone I stept away, and went by my eye over hedge and ditch till I came within a mile of Lichfield, where, in a great field, shepherds were keeping their sheep. Then was I commanded by the Lord to pull off my shoes. I stood still, for it was winter, and the word of the Lord was like a fire in me. So I put off my shoes, and left them with the shepherds; and the poor shepherds trembled, and were astonished. Then I walked on about a mile; and as soon as I was got within the city, the word of the Lord came to me again, saying, Cry, 'Woe to the bloody city of Lichfield!' So I went up and down the streets, crying with a loud voice, Woe to the bloody city of Lichfield! It being a market-day, I went into the market-place, and to and fro in the several parts of it, and made stands, crying as before, Woe to the bloody city of Lichfield! And no one laid hands on me. As I went thus crying through the streets, there seemed to me to be a channel of blood running down the streets, and the market place appeared like a pool of blood. When I had declared what was upon me, and felt myself clear, I went out of the town in peace, and, returning to the shepherds, gave them some money, and took my shoes of them again. But the fire of the Lord was so in my feet, and all over me, that I did not matter to put on my shoes again, and was at a stand whether I should or no, till I felt freedom from the Lord so to do: then, after I had washed my feet, I put on my shoes again. After this a deep consideration came upon me, for what reason I should be sent to cry against that city, and call it the bloody city! For though the parliament had the minster one while, and the king another, and much blood had been shed in the town during the wars between them, yet that was no more than had befallen many other places. But afterwards I came to understand, that in the emperor Dioclesian's time a thousand Christians were martyred in Lichfield. So I was to go, without my shoes, through the channel of their blood, and into the pool of their blood in the market-place, that I might raise up the memorial of the blood of those martyrs, which had been shed above a thousand years before, and lay cold in their streets. So the sense of this blood was upon me, and I obeyed the word of the Lord. Ancient records testify how many of the Christian Britons suffered there. Much I could write of the sense I had of the blood of the martyrs, that hath been shed in this nation for the name of Christ, both under the Ten Persecutions and since; but I leave it to the Lord, and to his book, out of which all shall be judged; for his book is a most certain record, and his Spirit a true recorder." Fox's Journal, pp. 48, 49.

"In the afternoon I went to another steeple-house, about three miles off, where preached a great high-priest, called a doctor, one of them whom Justice Hotham would have sent for, to have spoken with me. I went into the steeple-house, and staid till the priest had done. The words which he took for his text

were these: 'Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price.' Then was I moved of the Lord God to say to him, 'Come down, thou deceiver; dost thou bid people come freely, and take of the water of life freely, and yet thou takest three hundred pounds a year of them for preaching the Scriptures to them? Mayst thou not blush for shame! Did the prophet Isaiah and Christ do so, who spake the words, and gave them forth freely? Did not Christ say to his ministers, whom he sent to preach, Freely ye have received, freely give?' The priest, like a man amazed, hasted away." Fox's Journal, p. 51.

"After some time I went to a meeting at Arnside, where Richard Myer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him amongst all the people, 'Stand up upon thy legs,' for he was sitting down; and he stood up, and stretched out his arm that had been lame a long time, and said, 'Be it known unto you, all people, that this day I am healed.' Yet his parents could hardly believe it; but after the meeting was done, had him aside, took off his doublet, and then saw it was true. He came soon after to Swarthmore meeting, and there declared how the Lord had healed him. Yet after this the Lord commanded him to go to York with a message from him; which he disobeyed, and the Lord struck him again, so that he died about three quarters of a year after." Ib. p. 95.

"When Oliver Cromwell set forth a proclamation for a fast throughout the nation for rain, in a very great drought, it was observed, that as far as truth had spread in the North, there were pleasant showers and rain enough; yet the South, in many places, was almost spoiled for want of rain. At that time I was moved to write an answer to the Protector's proclamation; wherein I told him: 'If he had come to own God's truth, he should have had rain; and that drought was to them a sign of their barrenness, and want of the water of life.'" Ib. p. 231.

"The same day (1658), taking boat, I went to Kingston, and from thence to Hampton Court, to speak with the Protector about the sufferings of friends. I met him riding into Hampton Court park; and before I came to him, as he rode at the head of his life-guard, I saw and felt a waft (or apparition) of death go forth against him; and when I came to him, he looked like a dead man." Ib. p. 282. The issue was, the Protector soon died.

"About this time (1688), great exercise and weights came upon me (as had usually done before great revolutions and changes of government), and my strength departed from me; so that I reeled, and was ready to fall as I went along the streets; and at length I could not go abroad at all, I was so weak for a pretty while; till I felt the power of the Lord to spring over all, and had received an assurance from him, that he would preserve his faithful people to himself through all." Ib. p. 636.

George Fox has also told us (p. 325), "that when the Quakers were persecuted in New England, and put to death, he was in prison at Lancaster, and had a perfect sense of their sufferings, as though it had been himself, and as though the halter had been put about his own neck, although he had not at that time heard of it." But in truth, few great or interesting occurrences took place, of which George Fox did not receive, according to his own statement, Divine premonitions. The death of Cromwell, the restoration of Charles II., the punishment of the Judges of Charles I., the fire in London, the war with Holland, had all been previously revealed to him. We have met, however, but with one prophecy which is left to be verified by sub-

sequent events; the rest appearing to have been fulfilled before their promulgation. It is the following:—

"This was the last meeting I had in Scotland. The truth and the power of God was set over that nation, and many, by the power and Spirit of God, were turned to the Lord Jesus Christ, their Saviour and Teacher, whose blood was shed for them; and there is since a great increase, and *great there will be in Scotland*, though the time may be far distant at present. For when first I set my horse's feet upon Scottish ground, I felt the seed of God to sparkle about me, like innumerable sparks of fire. Not but that there is abundance of thick, cloddy earth of hypocrisy and falseness atop, and a briary, brambly nature, which is to be burned up with God's word, and plowed up with his spiritual plough, before God's seed brings forth heavenly and spiritual fruit to his glory. But the husbandman is to wait in patience." Fox's Journal, p. 263.

The accomplishment of this prediction is still future: we believe there are at this day very few Quakers in Scotland.

But the revelations of future events which George Fox represents himself to have received, do not respect national revolutions exclusively, whether political or moral: they still more frequently have a reference to the cases of particular individuals, by whom he or his friends were opposed, and against whom he was instructed, by divine inspiration, to denounce judgments.

A justice Sawrey and a priest Lampitt are stated to have raised persecutions against Friends; and they certainly appear, from Mr. Fox's Journal, to have conducted themselves in a most unjustifiable manner. Mr. Fox writes a letter to each. He tells the Justice, among many other things, that God has shortened his days, and that he should be "gnawed and burned one day," and should "feel the flame, and have the plagues of God poured upon" him, and have his "back bowed down always." It is added, "this justice Sawrey was afterwards drowned." p. 88.

The letter to priest Lampitt begins thus: "The word of the Lord to thee, O Lampitt." The letter is filled with vehement reproaches, and threatenings of eternal condemnation, unless he repent. He writes at the same time, "The word of the Lord God to all the people that follow priest Lampitt, who is a blind guide," and denounces a woe generally upon them. To one of them in particular, of the name of Adam Sands, "a very wicked and false man," and whom he addresses "Adam Sands, thou child of the devil, thou enemy of all righteousness," he declares "the Lord will strike thee down;" "the plagues of God are due to thee;" and at the close of the letter, we are categorically informed, "This Adam Sands died miserably." p. 91.

In one of these letters, is this extraordinary passage; "The Lord made one to go naked among you, a figure of your nakedness, and as a sign amongst you before your destruction cometh;" (p. 91); but we are not told to what sex this person belonged.

It would be endless to mention all the instances of divine judgment executed on the opposers of Quakerism. One man, who played pranks at a meeting of Friends at Dorchester, and lolled out his tongue at "a friend" who was speaking, as he left the meeting, came in the way of a bull, which struck his horn under the man's chin, and thrust his tongue out of his mouth, and swung him about on his horn in a remarkable manner. p. 293. A Mrs. Preston, abused him at Lancaster: but "the Lord God cut her off, and she died in a miserable condition." p. 303. In Wiltshire, the estates of some opposers wasted away; and of one John Line "the flesh rotted away." p. 345. In Cornwall, one Colonel Robinson, a very wicked man and a cruel persecutor of Friends, when going what he called, "a fanatic hunting," was dreadfully gored by a bull, and

died soon after. His fate is held up as an example of God's "just judgment upon the persecutors of his people." p. 347. At Lancaster, Daniel Fleming is told to take heed, lest the hand of the Lord be turned against him for having imprisoned the servants of the Lord: "it was not long after this, ere Fleming's wife died, and left him thirteen or fourteen motherless children." p. 362. At Southampton, he tells some Ranters, that "the plagues and judgments of God would overtake them," which accordingly took place. p. 399. "He that was then Mayor of Cork, being very envious against truth and friends, had many friends in prison; and knowing I was in the country, he sent four warrants to take me: therefore, friends were desirous that I might not ride through Cork. But being at Bandon, there appeared to me in a vision, a very ugly-visaged man, of a black and dark look. My spirit struck at him in the power of God, and it seemed to me, that I rode over him with my horse, and my horse set his foot on the side of his face." p. 407. We are not told what became of this Mayor of Cork. At Droitwich, a wicked informer was coming from the justices with a warrant against a friend, when he fell off his horse, and broke his neck: "the Lord prevented him, and cut him off in his wickedness." p. 422. Nor is this power of denouncing divine judgment, confined to George Fox. We are told, among other instances of the same kind, of Susan Frith, "a friend of Chesterfield," who "was moved of the Lord, to tell him" (the justice), that "if he continued in his persecuting of the innocent, the Lord would execute his plagues upon him. Soon after which he fell distracted and died." p. 389.

After these quotations, it seems scarcely to require any farther proof, that George Fox, and the primitive Quakers, considered themselves as the subjects of direct and immediate inspiration; that they regarded themselves as favoured, not merely with those blessed visitations of the Holy Spirit of grace and truth which all true Christians acknowledge as the only source of spiritual light and peace; not merely with those Divine influences which alone can convince the soul of sin, lead it to Christ, and renew it in all holy obedience; but with immediate, palpable, intelligible communications of the will of the Almighty, wholly independent of any reference to Scripture. If there remain any doubt on this subject, the following extracts must remove it.

At page 20, George Fox tells us, "The Lord God let me see, when I was brought up into his image in righteousness and holiness, and into the paradise of God, the state how Adam was made a living soul, and also the stature of Christ, the mystery that had been hid from ages and generations." "The Lord God opened to me by his invisible power, how every man was enlightened by the divine light of Christ." "This I saw in the pure openings of the light, without the help of any man; neither did I then know where to find it in the Scriptures, though afterwards searching the Scriptures, I found it." "On a certain time, as I was walking in the fields, the Lord said unto me, 'Thy name is written in the Lamb's book of life, which was before the foundation of the world;' and as the Lord spake it, I believed and saw it in the new birth." Then, after mentioning some of the main doctrines which he "was sent forth into the world to preach" by "the Lord God and his Son Jesus Christ," he adds, "These things I did not see by the help of man, nor by the letter, though they are written in the letter; but I saw them in the light of the Lord Jesus Christ, and by his immediate Spirit and power, as did the holy men of God by whom the holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; they were very precious to

me; for I was in that Spirit by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them." p. 21.

"Moreover, when the Lord sent me into the world, he forbad me 'to put off my hat' to any, high or low; and I was required to thee and thou all men and women, without any respect to rich or poor, great or small. And as I travelled up and down, I was not to bid people good morrow, or good evening, neither might I bow or scrape with my leg to any one. This made the sects and professions rage. But the Lord's power carried me over all." p. 22.

"As I went towards Nottingham, on a first day in the morning, with friends to a meeting there, when I came on the top of a hill in sight of the town, I espied the great steeple-house; and the Lord said unto me, 'Thou must go cry against yonder great idol, and against the worshippers therein.'" p. 24.

But on the subject of steeple-houses, there appears to have been a pretty general commission given to "*friends*;" for we learn, page 246, that about this time (1657), "friends that were moved of the Lord to go to the steeple-houses and markets, to reprove sin, and warn people of the day of the Lord, suffered much hardship from rude people, and also from the magistrates." And in a letter to "friends," written by George Fox himself, in 1658, he admonishes them thus:— "When any shall be moved to go to speak in a steeple-house or market, turn into that which moves, and be obedient to it; that that which would not go may be kept down: for that which would not go will be apt to get up." p. 271.

"The Quakers," we are frequently told, "dwell in the eternal power of God." Fox often speaks of himself as passing on "in the dreadful power of God;" of friends, as "dwelling in the power of God," and of those who resisted this "power of God," and who, therefore, "flew like chaff before him," "so dreadful was the power of God in him." (see pp. 148, 153, 157, 160, 200, 201, 205, &c.). In short, he maintains, that "friends had the *same power* and spirit that the apostles had and were in," and that "in that power and spirit the Lord gave us dominion over all," p. 331. And he instructs friends not to let "the sons and daughters, nor the handmaids, be stopped in their prophesyings, nor the young men in their visions, nor the old men in their dreams, but let the Lord be glorified in all." p. 249.

We shall content ourselves with two more extracts under this head.

"As I was in bed at Bristol, the word of the Lord came to me, that I must go back to London. Next morning Alexander Parker and several others came to me. I asked them, What they felt? They asked me, What was upon me? I told them, I felt I must return to London. They said, the same was upon them. So we gave up to return to London; for which way the Lord moved and led us, thither we went in his power." p. 395.

"After this meeting in Gloucestershire, we travelled till we came to Bristol; where I met with Margaret Fell, who was come to visit her daughter Yeomans. I had seen from the Lord a considerable time before, that I should take Margaret Fell to be my wife; and when I first mentioned it to her, she felt the answer of life from God thereunto. But though the Lord had opened this thing to me, yet I had not received a command from him for the accomplishing of it then. Wherefore, I let the thing rest and went on in the work and service of the Lord, according as he led me; travelling in this nation, and through Ireland. But now being at Bristol, and finding Margaret Fell there, it opened in me from the Lord, that the thing should be accomplished." p. 412.

It may be objected, however

that these notions on the subject of divine communications, are confined to George Fox, and perhaps a few other individuals of that day of "excessive zeal." But this is not the case. They are embraced without reserve by William Penn, who in his Preface to this very work, bears his unequivocal testimony to their truth and genuineness. Nay, in "the Minutes and Advices of the Yearly Meetings of Friends" published in 1802, and published expressly for the regulation of the Society at large, ministers are exhorted (p. 90) "to minister the word faithfully, as it is manifested and *revealed* to them." In the same work we find various other passages to the same effect; and among them the following, which, it will be admitted, confirms the view we have given of this subject, while it touches also upon another peculiarity of Quakerism.

"Our testimony against tithes and forced maintenance in this Gospel-day, *being received from Christ, our Head and High Priest,* is not of our own making or imposing, nor from the tradition of men; but *what we have from him by whose divine power we were raised up to be a people,* and by which we have been preserved to this day, knowing that his ministry and Gospel are free, according to his own express command, 'Freely ye have received, freely give.'"

Equally unambiguous is the testimony of Robert Barclay, who in his "Apology" contends strenuously, "that *inward* and *immediate revelation* is the *only* sure and certain way to attain the true and saving knowledge of God," p. 26; and that "the *inward* and *immediate revelation of God's Spirit,* speaking in, and unto, the saints, was by them believed as the ground and foundation of their hope in God and life eternal." And "the same *continueth* to be the object of saints' faith unto this day." p. 37.

It is true that Barclay, in contending for this doctrine of immediate revelation, makes his appeal to Scripture, and cites in abundance such passages as these: "If any man have not the Spirit of Christ, he is none of his." "No man can say that Jesus is the Lord but by the Holy Ghost." But to assume that these and such like texts affirm the necessity of direct and immediate revelation, is begging the whole question. We are as eager as Barclay could be, to maintain the absolute, the indispensable, necessity of the Holy Spirit's agency in every part of the Christian's progress from darkness to light. With our Church we do most unequivocally believe, that it is from God, and from God alone, that "all holy desires, all good counsels, and all just works do proceed;"—that it is only by "the inspiration of His Holy Spirit," the thoughts of the heart can be cleansed, or we enabled "perfectly to love him, and worthily to magnify his holy name—;" and that it is only by "the working of the Spirit of Christ," that "the works of the flesh and our earthly members are mortified," and our "minds drawn up to high and heavenly things." But surely neither the cordial belief and acknowledgment of these essential truths, nor the persuasion we feel that those only are true Christians who receive them and live under their influence, can be regarded as binding us to subscribe to the Quaker doctrine on this subject. They do not bind us to admit the reality of any immediate and inward revelation which may be alleged, whether it respects truths already known through the medium of the Scriptures; or such new topics as the duty of preaching against steeple-houses and tithes, of keeping on the hat in courts of justice, or of substituting thou for you and second day for Monday in common parlance: still less do they bind us in consistency to maintain, on the one hand, that we must wait for an *inward sensible movement* of the Holy Spirit, before we do what the Scriptures tell us we ought to do, and what, through his holy influences, we have a will to perform; or, on the other, that

we should be justified, by the apprehension of such a movement, in saying or doing any thing, not commanded in Scripture, which should violate the received maxims of prudence and decorum, or should run counter to our sober judgment of what was expedient to be said or done. We believe, indeed, that every good thought, as well as every good word and work, "cometh down from the Father of lights," and that, without him, "nothing is strong, nothing is holy;" but yet we believe that no internal movement, which we may fancy that we feel, however powerful that movement may be, would justify us, for instance, in going naked through the streets of this metropolis, for a sign unto the people; in suffering ourselves to be imprisoned, rather than lay aside our hats in a court of justice; or in submitting to distraint, rather than pay tithes on land which we had purchased with the previous knowledge that it was subject to tithes.

Our correspondent observes, that if a comparative estimate were to be formed of the conduct of different religious denominations, during the reigns of Charles the First and Second, he should have little reluctance in taking the part of the Quakers. We are nearly inclined to the same judgment. We certainly think their conduct much less exceptionable than that of many others; than that, for instance, of the Ranters, Muggletonians, Fifth-Monarchy Men, &c.; or even of those Presbyterians and Episcopalians who persecuted the Quakers. But who now stands up to defend the Ranters, Muggletonians, or Fifth Monarchy Men? Who now attempts to extenuate the persecuting spirit manifested towards the Quakers, either in England or America? Who now vindicates the hypocrisy and cant of the Long Parliament, or the profligacy exhibited, during the same period, by many of the sticklers for high church? Why, then, should the ancient extravagancies of the Quakers be recorded in massy folios, backed by all the weight which that most respectable society can give them?

Our correspondent's heaviest charge against us respects our having affirmed, when speaking of "the light of Christ within," that some, in their zeal for the hidden Christ, actually denied the outward Christ, &c. Now, we certainly did not mean to affirm, that in any acknowledged writings of the Quakers, such sentiments were to be traced. On the contrary, our examination of Barclay's fifteen propositions, and particularly of the 4th, 5th, and 6th, furnishes of itself a reply to such a surmise. What we did mean to say, was, that the unguarded, and, in our view, unscriptural manner in which "the light within" was often insisted upon by the founders of Quakerism, had led occasionally to gross errors in their followers. "I was commanded," says George Fox, "to turn people to that *inward light*, spirit, and grace, by which all might know their salvation and their way to God." p. 21. —I directed the people "to the spirit and grace of God *in themselves*, and to the *light of Jesus in their own hearts.*" See pp. 57, 62, 72, 74, 129, 161, 207, &c. &c. "Take heed to *the light within you, which is the light of Christ.*" "That which calls your minds out of the earth, turns them towards God, *where the pure Babe is born of the virgin*, and the Babe's food is known," &c. "Therefore all friends, the seed of God, mind, and dwell in, to reign over the unjust; and the power of the Lord dwell in, to keep you clear in your understandings, that the seed of God may reign in you all; *the seed of God, which is but one in all, is Christ, in the male and female, which the promise is to.*" pp. 245, 246.

To the same effect William Penn, in his Preface to George Fox's Journal, informs us, that in order to find "the right way to peace with God," people "were directed to *the light*

of Jesus Christ within them, as the seed and leaven of the kingdom of God." p. vii. The testimony of friends, he adds, "was to *the principle of God in man,* the precious pearl and leaven of the kingdom, as the *only* blessed means appointed of God to quicken, convince, and sanctify man. p. ix. "*Their main distinguishing point or principle was the light of Christ within,* as God's gift for man's salvation." p. x. Again: "The glory of this day, and foundation of the hope that has not made us ashamed since we were a people, you know is that blessed principle of light and life of Christ, which we profess, and direct all people to, as the great instrument and agent of man's conversion to God. It was by this we were first touched, and effectually enlightened, as to our inward state, which put us upon the consideration of our latter end, causing us to set the Lord before our eyes, and to number our days, that we might apply our hearts to wisdom. In that day we judged not after the sight of the eye, or after the hearing of the ear, but according to the light and sense this blessed principle gave us; we judged and acted in reference to things and persons, ourselves and others, yea, towards God our Maker; for being quickened by it in our inward man, we could easily discern the difference of things, and feel what was right, and what was wrong, and what was fit, and what not, both in reference to religion and civil concerns." "In the feeling of the motions of this principle, we drew near to the Lord, and waited to be prepared by it, that we might feel those drawings and movings, before we approached the Lord in prayer, or opened our mouths in ministry." pp. xxxi, xxxii.

The Extracts from the Minutes and Advices of the Yearly Meeting, speak in many places the same language; and the effect of these modes of expression, in leading men to form a contracted and somewhat distorted view of the Gospel, must have been enhanced by such passages as represent redemption and regeneration as synonimous, (see Preface to Journal of George Fox, p. xi.); an error, as we must take leave to call it, to which in his work, entitled "Principles," &c. Mr. Tuke gives his respectable sanction, by describing "Christian Redemption," (p. 184), to signify the being born again. When we see such pious and excellent men, possessing, as they do, a more than ordinary acuteness of intellect, thus confound things so essentially distinct in themselves, as the work of redemption effected by Christ on the cross, and the work of regeneration effected in the heart of the believer by the Holy Spirit, shall we wonder if some men of weak minds should go far beyond their intentions, and should resolve whatever in Christianity is of an outward and corporeal kind, into something inward and spiritual? This, we admit, is an *abuse* of Quaker principles, but an abuse to which they too easily and naturally lead.

We are very ready to admit, that on the subject of our Lord's divinity, the faith of the Quakers in general, and of our excellent correspondent in particular, is orthodox; yet we think it still true, that there is frequently much ambiguity in the writings of Quakers on this grand point of Christian doctrine, although we do not recollect to have met with any passage which will not bear a favourable construction.

Our correspondent accuses us of unfairness in our citations from Barclay, respecting the inferiority of the Scriptures to the Spirit which gave them forth. We ought, he thinks, to have produced the farther extract which he has presented to us. But we, for our parts, cannot perceive that that extract, when produced, impeaches in the slightest degree our statement of Barclay's principles. We did not say, that Barclay argued or allowed that the Divine inward revelations which

Friends deem indispensably necessary to salvation, contradicted either Scripture or sound and right reason; but that he maintained, "that the inward revelations of the Spirit are not to be subjected to the testimony of Scripture, as to a touchstone." This is the identical proposition, against which our objection was directed, and which appears to us not only untrue, but pregnant with mischief; and those who have followed us through the preceding part of this Review will not think, that either speculatively, or practically, it will prove a sufficient protection against the delusions which such a doctrine is calculated to produce, to say, that it is "a certain maxim that whatever any do pretending to the Spirit, that is contrary to the Scriptures, be accounted and reckoned a delusion of the devil." We can readily believe, that neither the man who cried, Woe, woe, in so extraordinary a manner, to the bloody city of Lichfield; nor the other man who went for three years naked through the streets, could be formally convicted of disobeying the precepts, or denying the truths, of Scripture. But will that prove that they were not under a delusion?

We have no objection to admit that the Holy Spirit is superior to the Scriptures, and that it is His power and influence on the heart which give them all their efficacy; but it surely does not follow from this admission that they "are not to be esteemed the principal ground to us of all truth and knowledge, as well as the adequate primary rule of faith and manners." This Barclay denies, (Apology, p. 67), affirming that the Scriptures are only a secondary rule. We, on the contrary, hold, that they are to us the primary and not the secondary rule; and yet that they are a dead and inoperative letter, except as the Holy Spirit applies them to the heart, convincing us, by his influence and teaching, of sin, of righteousness, and of a judgment to come; directing our view to our crucified Redeemer; and renewing our hearts in holiness after the image of God.

But, asks our correspondent, How can all this be, and we not be conscious of the Spirit's operation? We answer, that as we ascribe evil thoughts to Satan's suggestions, being taught by Scripture so to do, although we are not sensibly conscious of those suggestions; so do we ascribe all good to the energies of the Holy Spirit of God, which, although we cannot directly trace them in operation, we perceive and acknowledge in their effects. He who made the mind of man at first, and endowed it with thought, consciousness, volition, understanding, memory, taste, judgment, without our being able to comprehend how these wonderful faculties are produced or strengthened; can and does renew and sanctify all these faculties, and give them a divine and heavenly direction, without the necessity of distinct and immediate communications: the means which he employs are not less efficacious and admirable because they are objects of our faith, and not of our feeling; and because they are only known by the unspeakable blessings they impart. True Christians are conscious, indeed, of experiencing in their hearts a growing fear and love of God and hatred of sin: they are conscious of the feelings of peace and joy in believing the promises of the Gospel: they are conscious of the desire and delight of communion with God by prayer. Nevertheless, that all these holy feelings are the work of the Spirit of God on the heart, in answer to their gracious breathings after his presence and influence, is a matter not of consciousness but of faith. They believe it, because God in his word has told them so, and their whole conduct is influenced by that belief.

The paper of our correspondent which we declined inserting, was a string of quotations from a variety of authors, to shew that all good was wrought in the heart by the Spirit's

influence. This proposition, however, we not only did not deny, but we strenuously maintained. Quakers also strenuously maintain it; but they maintain it, as we conceive, with adjuncts which are unscriptural, and which are also full of danger because leading to enthusiasm.

Our correspondent could, perhaps, have informed us whether in point of fact, any persons do actually minister in Quaker congregations who are ignorant of letters. We were fully aware that *in theory* such were admissible to the ministry. We spoke of the practice.

On the subject of worship, we have only to observe, that we ourselves are at some loss to conceive why the man who lives under the habitual influence of the love of God—and unless he thus lives, he is not a true Christian—needs to wait for some further Divine intimations as to the fit time of communion with God and Christ; or how he should deem it a burden to join in vocal aspirations for fresh measures of light and grace, or in vocal ascriptions of praise to him "who hath loved us, and redeemed us with his own blood, and hath made us kings and priests unto God."

Respecting the office of Elders, we drew our information from the Extracts of Minutes published by the authority of the Yearly Meeting. These Extracts recommend to the Society, to "lay hands suddenly on no man, and that the approved ministers and elders in the several monthly meetings, would tenderly advise those who come forth in public testimony, to wait patiently under a deep consideration of their state of infancy and childhood; and when their fruits afford sufficient evidence of their qualifications for so important a service, that such young ministers be reported to their monthly or quarterly meetings, which, upon solid and deliberate consideration, may, as in the wisdom of truth, shall deem meet, recommend to the meetings of ministers and elders, in order to their becoming members of these meetings." p. 90.

"The meetings of ministers have a right, as they see meet in the wisdom of truth, to advise, exhort, and rebuke any of their members, or any one who may travel in the work of the ministry, as occasion may require, without being accountable for the same, to any monthly or quarterly meeting." p. 103.

Is not this process, in point of fact, what we called it in our Number for September, (p. 602), "substantially a human ordination?"

We fully agree with our correspondent, that this is not a time when the hostility of different sects should be excited against each other. But surely he does not believe, that it is necessary, in order to avoid hostility, to merge all our differences of sentiment. He himself professes to love the Church of England, and many of its members, and we fully believe him. Now, to say nothing of George Fox's Journal, or the Minutes and Advices of the Yearly Meeting, what, we would ask, has been Mr. Tuke's conduct? Has he not considered it as his duty publicly to reprehend several of the practices of the Church of England, which he conceives to be unchristian and superstitious? See his "Principles," pp. 122, 123, 128, &c.; a work, one of the objects of which is, "to convey information to persons who are not of his own religious persuasion," p. 186. Nor do we blame him for this proceeding. He is perfectly at liberty to state his own opinions on subjects which he deems important; and also to expose what he conceives to be the errors of other sects, provided it be done (and we freely admit that Mr. Tuke has afforded no room for reprehension on this ground) with calmness and moderation. But then we claim the same indulgence; we claim the same privilege of freely stating our sentiments on the published opinions and practices of other religionists, without becoming liable thereby to a charge of hostility, and much less to a charge of wishing to "traduce

and misrepresent" them; of being illiberal, uncharitable, and unjust.

It is this charge which has induced us to enter so largely into the present inquiry. We have been anxious to shew that there exists no ground for such an imputation on our motives; that, on the contrary, whatever petty errors may have crept into our former Review, it was marked rather by the characters of good will, moderation, and forbearance, than by those of enmity, exaggeration, and uncharitableness. Having, however, been reluctantly compelled to enter so much at large into our own vindication, we are anxious that what we have said may have a farther use. We are anxious that it may lead our "friends," for so we must call them, to weigh well the momentous subjects we have brought before them; and in particular to consider, whether the cause of sound scriptural religion is not more impeded than promoted by the sanction given by their highly respectable body to some of the views and practices which are developed, for example, in the Journal of George Fox; and whether, as they have themselves *practically* renounced some of the most objectionable features in his system, it would not be the part of true wisdom, to suffer them to sink into oblivion, and not even to exhibit them either *historically* or *speculatively* to the world. There will still remain the solid, substantial, influential parts of their creed,—a belief in our Lord Jesus Christ, as the only Saviour of the world, and in the indispensable necessity of the Holy Spirit's influence to our renovation in the Divine image;—a belief, also, in a judgment to come, and in our absolute obligation, if we would stand before God in that judgment, to endeavour to regulate our whole temper and conduct, our inward and our outward man, according to the precepts, the example, the spirit of our Divine Master and his Apostles. These are the grand doctrines which, we have no doubt, operate effectually in the hearts of all, whether Quakers or not, who are actuated by love to God and man,—who are really renewed in holiness after the Divine image. And when to the effect of these doctrines, on those among the Quakers who feel their truth and act under their influence—and the number, we hope, is considerable—is superadded the operation of their admirable system of discipline, commencing with earliest life, and extending itself universally over all the members of the body, we may at once perceive how the tendency of some parts of their system to certain evils is counteracted. But it is no light remark—and with pressing it upon the mature consideration of the more spiritual and intelligent part of the Quaker body, we close this article—that as we believe the undue extent to which certain dogmas are carried in the creeds of Geneva and Scotland, have been a main cause of the scepticism and religious indifference which prevail among the reasoning part of the community in those countries; and as we believe the gross absurdity of the Romish ritual to have been the parent of the recent infidelity of the Continent; so we believe, that if religious coldness and formality, have been found to prevail in Quaker congregations, this effect is chiefly to be ascribed to the revolting nature of some of those parts of their system to which we have taken the liberty to advert. Persons who do not carefully discriminate between what is scriptural and what is visionary, in any particular scheme of religion, are too apt, when shocked by the irrationality of one part of it, to disburthen themselves of the whole.

An Address, delivered before the Church Missionary Society for Africa and the East, to the Rev. Messrs. Greenwood and Norton, of the Established Church of England, proceeding as Missionaries to the Island of Ceylon; and to the Rev. Messrs. Schnarrè and Rhenius, of

the German Lutheran Church, proceeding as Missionaries to the Coast of Coromandel, on Friday, January 7, 1814, at the Freemason's Hall, Great Queen Street, London. By the Rev. Claudius Buchanan, D.D. London: Seeley and Hatchard, 1814. 8vo. pp. 67.

With unfeigned satisfaction do we turn to this early proof of the benefits resulting from the late solemn legislative recognition of the common interest, possessed by our Indian fellow-subjects, in the grand charter of man's salvation. Its influence has been felt even prospectively; and several months before the act of Parliament is in force, the Court of Directors of the East India Company, with a degree of liberality which reflects the highest credit upon them, have granted, without any hesitation, the requisite licence to these Messengers of the Churches of Christ. Before they should proceed to their destination, Dr. Buchanan was judiciously selected to address them, in the name of the Society which sent them forth, on the means of duly discharging their sacred office.

This Address forms, as might be expected, a most valuable accession to the missionary library. Its substance ought to be engraven on the heart of every candidate for missionary honours. It is not, however, our intention to enter at any length on the consideration of this important charge. The space occupied by the preceding Review will not admit of this. Our object rather is to apprize our readers of its existence, and to recommend it to their perusal. They will find in this, as in the former productions of the same indefatigable writer, much curious information, much sound Christian counsel, and much to gratify a pious taste. We must content ourselves with laying before them two extracts, which will serve to verify a part, at least, of this commendation.

"Let every page which you write be consecrated by sacred truth. Beware of that powerful self-deception, whose operation is sometimes commensurate with a man's zeal for his object, which leads him to practise pious fraud, to deceive for God's sake, and to do partial evil under the hope and plea that great good may come. If you would keep at a remote distance from such a temptation, avoid amplification and embellishment in what makes for the credit and honour of your personal labours, or of those of your fellow-missionaries. Like great generals who recount their victories in few words, let a modesty of description characterise your spiritual trophies. Though there be no one sentence in your page which is literally untrue, yet if the complexion and tenor of the whole give an impression which is false, an error is committed." pp. 30, 31.

"Let us inquire for a moment, what it is to deny Christ; for whether you hold a Living in the Church at home, or a Mission Living abroad, you may equally deny Him.

"A minister of Christ denies Christ, when, instead of labouring in his service, and endeavouring to win souls, he hides his talent in a napkin, and lives in a state of decorous indolence; only appearing occasionally in his sacred character, and then only to serve his own reputation.

"A minister of Christ denies Christ, when, while he preaches to the people, though it be with splendid eloquence and apparent zeal, he *so* preaches that the offence of the Cross ceases; and the world (which is at enmity with God) is not at all disposed to be at enmity with him, or to reproach him for the doctrine which he maintains.

"A minister of Christ denies Christ, when he courts the society and is flattered by the applause of men who have no respect for the name or religion of Christ; when he prefers science and talents, to purity of heart, God's law, and eternal truth; and, instead of being 'transformed in the spirit of his mind,' carries about with him these words, written in legible characters, 'I am conformed to the world.'

"Many ministers, who have thus denied, and have been thus ashamed of, Christ for many years, have at length denied themselves, and been ashamed of themselves; and have repented, with tears, and made a 'good confession,' and magnified their Saviour before the world.

"My brethren, you may preach to the Hindoos, and say, 'Repent, and be converted;' while, at the same time, indolence, or avarice, or sensual passion, seizes your own souls, and you are quite indifferent about their repentance or conversion, except as it adds to your own interest, or the fame of your mission.

"Some, who have preceded you, and have been solemnly designated to the sacred work, have fallen away. They declined from sound doctrine, or they were seduced from pureness of living; and, instead of doing the work of an Evangelist, they have lived an useless burthen on the society which supported them.

"I mention these things to warn you. But I have more pleasure in directing your view to other servants of Christ, whose bright example has illumined the East,—who have been patterns of faith, diligence, prudence, and fortitude. From the ministers of the two churches to which you respectively belong, I shall select two illustrious characters, who have left a great example for them that follow. I mean the venerable Swartz, of the Lutheran Church; and the late Rev. David Brown, of the Church of England. These men did not deny Christ. They did not love father or mother more than Christ. They took up their cross and followed Christ. If you knew, as well as I do, the conflicts which they were called upon to sustain in the East, you would see how fitly the words of our Lord might be applied to them:—'Behold, I send you forth as lambs among wolves. But, beware of men.' If you knew, again, the conjoined wisdom and innocence which they manifested in these conflicts, you would acknowledge that they studied to obey our Lord's admonition; 'Be ye wise as serpents, and harmless as doves.' The character of both was marked by an extraordinary liberality of sentiment in regard to the differences in religious profession; a liberality which others, in a confined sphere could not well understand. In a word, 'they endured unto the end;' and both of them were enabled to glorify God in their deaths, by the manifestation of a joyful hope in the view of their dissolution. And after death God was pleased to honour their faithfulness. The East-India Company erected a monument, as a testimony of their reverence for the apostolic Swartz, and engraved on it a record of his labours; and to their late Senior Chaplain, Mr. Brown, they have rendered a tribute of respect yet more munificent, by providing for his numerous family.

"I have thought that this short record of these good men would find a proper place in an Address to young Ministers who are in your circumstances. 'Be ye also followers of them, who, through faith and patience, have inherited the promises.'"

In an Appendix, Dr. Buchanan has favoured us with some notices of the last hours of the Rev. David Brown, which serve to illustrate his heavenly-mindedness, and his devotion to his Master's will. It ought to be known of this eminent servant of Christ, that although, as Senior Chaplain of the Company, his proper church was that of the Presidency; he was nevertheless so anxious to fulfil, as far as was in his power, the duties of a Missionary, that he instituted public worship gratuitously, for the native Christians and lower orders of the people generally, at the mission church, which is private property. On a marble in the chancel of this church is the following inscription:—"To THE POOR THE GOSPEL WAS PREACHED IN THIS CHURCH BY THE REV. DAVID BROWN, DURING A PERIOD OF TWENTY-FIVE YEARS."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press: An edition of Swift's Works, with additions, in 19 vols. 8vo., by W. Scott, Esq.;—An edition of Gray's Poems, in 2 vols. 8vo., by Mr. Mathias;—Inscriptions, triumphal and sepulchral, recording the acts of the British Army in the Peninsula, by R. Southey, Esq.;—A Praxis of the Hebrew, Samaritan, and Syriac Alphabets, with a Hebrew and Arabic comparative Vocabulary, and the Book of Job in Hebrew, with Miss Smith's translation, by the Bishop of St. David's;—the third Volume of the Doomsday-Book, containing the Counties of Leicester, Warwick, Stafford, Salop, and Chester, and part of North Wales, by the Rev. W. Bawdwen;—A literary History of the Middle Ages, by the Rev. Joseph Berrington;

—and a Volume of Sermons, by the late Rev. John Evans, of Abingdon.

Preparing for publication:—Another pamphlet, by Lord Erskine, on the Causes and Consequences of the War;—A fac-simile of the Alexandrine MS. of the Greek Pentateuch, preserved in the British Museum, by Mr. Baber;—A new edition of Sir. W. Dugdale's History of St. Paul's Cathedral, price 10*l.* 10*s.*, by Mr. H. Ellis, of the British Museum;—A History of the Quarrels of Authors, by Mr. D'Israeli;—Researches among the Ruins of Babylon, in 1811, by Captain Lockett, with plans and views;—Sir W. Ouseley's Travels, in 1810, 1811, and 1812, in Persia, Armenia, Turkey, &c., with maps, views, &c.;—and Speeches of Mr. Fox, in the House of Commons, from 1768, to 1806, with Memoirs, &c., in 6 vols. 8vo.

The subjects of the Chancellor's prizes at Oxford for the ensuing year are,—For Latin verse: *Germanicus Cæsar Varo Legionibus que suprema solvit.*—For an English Essay: a comparative Estimate of the English Literature of the 17th and 18th Centuries.—For a Latin Essay: *De Ephororum apud Lacedæmonios Magistratu.*—Sir Roger Newdigate's prize: *Niobe.*

Subjects for Sir W. Browne's gold medals for 1814:—Greek ode, *Wellingtonus regionem Gallicam, Pyrenæis montibus subjectam, despiciens.*—Latin ode: *Germania Lipsiæ vindicata.*—Epigram: *Victor iterum fugiens.*

The subject of the Norrisian Prize Essay for the ensuing year is, "The Baptism of John,—was it from Heaven, or of Men?"

The subjects appointed for the two prizes given by the Representatives in Parliament for the University of Cambridge, for the best exercises in Latin prose for 1814, are,—Senior Bachelors: *Utrum ex Hominibus fanaticis, an scepticis, plus detrimenti Respublica capiat**. Middle Bachelors: *Quo magis Instituta civilia et ecclesiastica inter se conveniant, eo melius Rempublicam administrare licet.*

The subject of the dissertation for the Hulsean prize for the present year is, "On the comparative Value of Prophecies and Miracles, as Evidences for the Truth of Christianity."

In the Transactions of the Royal Society for 1813, is contained "An Account of some Organic Remains found near Brentford, Middlesex." The specimens have been taken from two fields not contiguous to each other; one about half a mile north of Kew Bridge, the other about a mile to the westward of the first, and a mile north of the Thames. In the first field, the strata are, 1st, sandy loam, about seven feet thick, the lowest two slightly calcareous; 2d, sandy gravel, a few inches thick; 3d, loam, slightly calcareous, from one to five feet, with small patches of peat intervening; 4th, gravel, containing water, varying from two to ten feet; 5th, blue clay, which extends under London and its vicinity to the average depth of about two hundred feet, and contains figured fossils, pyrites, and many detached nodules. In the 1st stratum, no remains of an organised body has been found. In the 2d stratum, snail shells, and the shells of river fish have been found, and a few bones of land animals. In the 3d stratum, the horns and bones of the ox, and the horns, bones, and teeth of the deer have been found, and also snail shells, and the shells of river fish. In the 4th stratum were found teeth and bones of both the African and Asiatic elephant, teeth of the hippopotamus, bones, horns, and teeth of the ox. A tusk of an elephant measured, as it lay on the ground, nine feet three inches, but, in attempting to remove it, it broke into small pieces. When this stratum dips into the clay, and becomes a mixed mass, as before stated, it is seldom without the remains of animals. In the 5th stratum, namely, the blue clay, the extraneous fossils are entirely marine, with the exception of some specimens of fruit and pieces of petrified wood. The other fossils from this stratum are nautili, oysters, pinnæ marinæ, crabs, teeth and bones of fish, and a great variety of small marine shells. This stratum has been penetrated hitherto in this field, only to the depth of thirty feet, throughout which the specimens found were dispersed, without any regularity.—In the second field, the strata are, 1st, sandy loam, 8 or 9 feet, the lowest three slightly calcareous; 2d, sand, becoming coarser towards the lowest part, and ending in sandy gravel from 3 to 8 feet; 3d, sandy loam highly calcareous, its upper surface nearly level, but gradually increasing in thickness from a feather edge to nine feet. Below this are two strata of gravel and clay, as in the other field. In the 1st stratum, no organic remains have been observed. In the 2d, but always within two feet of the 3d stratum, have been found the teeth and bones of the hippopotamus, the teeth and bones of the elephant, the horns, bones, and teeth of several species of deer, the horns, bones, and teeth of the ox, and the shells of river fish.

* See some remarks on this subject, in our last Number, p. 25.

The remains of hippopotami are so extremely abundant, that in turning over an area of 120 yards, parts of six tusks have been found of this animal, besides a tooth and part of the horn of a deer, part of a tusk, and part of a grinder of an elephant, and the horns, with a small part of the skull, of an ox. One of these horns was found to be 54 inches in length, following the curve, and five in diameter at the large end; it was found impracticable to remove it, otherwise than in fragments, which are preserved, and will probably be put together. The immense size of this horn is rendered more remarkable by another horn from the same spot, which is but 6 inches long. In the 3d stratum, have been found the horns, bones, and teeth of the deer, the bones and teeth of the ox, together with snail shells, and the shells of river fish.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Dictionary of the Holy Bible, containing an Historical Account of the Persons; a Geographical and Historical Account of the Places,; a literal, critical, and systematical Description of other Objects, whether natural, artificial, civil, religious, or military; and the Explication of the Appellative Terms mentioned in the Writings of the Old and New Testament. By the late Rev. John Brown, of Haddington, Professor of Divinity under the Associate Synod. New edition, in two neat pocket volumes, with a Life of the Author, and two accurately coloured Maps. price 10s. 6d. boards.

The Operations of the Holy Ghost, illustrated and confirmed by Scriptural Authorities; in a Series of Sermons, by the Rev. Fred. Nolan. 8vo. 12s.

A Map of Palestine, or the Holy Land, with an Historical Account of the Israelites, from the earliest Period of their History to their final Dispersion; selected from the Writings of W. Croxall, D.D. Archdeacon of Salop. 7s. 6d. the sheet. 11s. canvas and case. 12s. canvas and roller.

A Treatise on Spiritual Comfort, by J. Colquhoun, D. D. 12mo. 4s. 6d.

Bampton Lectures; by the Rev. John Collinson, M. A. 8vo. 10s. 6d.

Evidences of Revealed Religion, on a new and original Plan; being an Appeal to Deists, on their own Principles of Argument. 4s.

The Vision of the Beloved Disciple; a Sermon on the Portion of Scripture appointed for the Epistle for Trinity Sunday; by the Rev. James Rudge, M. A. Lecturer of Limehouse. 1s. 6d.

The Necessity of Revelation to teach the Doctrine of a Future Life; a Sermon, by John Kenrich, A. M. 2s.

A Thanksgiving Sermon, preached 13th Jan., by the Rev. C. J. Lyon, B. A. 1s.

MISCELLANEOUS.

Biographical Anecdotes of the Rev. John Hutchings, the Historian of Dorsetshire; by the Rev. G. Bingham, B. D. being No. XXXIV. of "Bibliotheca Topographica Britannica." 10s. 6d.

Memoirs of the Life and Ministry of the late Rev. Thomas Spencer, of Liverpool; by Thomas Raffles. 12mo. 6s. 6d.

The Memoirs of a celebrated Literary and Political Character, from the Resignation of Sir Robert Walpole, in 1742, to the Establishment of Lord Chatham's second Administration, in 1757. Written by himself. 8vo. 7s. 6d.

Les Nouvelles Heroines Chretiennes, ou Vies Edifiantes de quinze jeunes Personnes, suivies du Tableau des plus jeunes Vierges immolées pour la Foi, et presentées, par l'Eglise, à la Veneration publique.

Les Attraits de la Morale, ou la Vertu parée de tous ses Charmes, et l'Art de rendre heureux ceux qui nous entourent. 7s.

The Pleasures of Religion, in Letters from Joseph Felton to his Son Charles; by Mary Grafton. 8vo. 1s. 6d.

Maternal Solicitude for a Daughter's best Interests; by Mrs. Taylor, of Ongar, 5s.

Northern Campaign, from the Commencement of the War 1812, to the Armistice, 1813; by John Phillippart, Esq. 2 vols. 8vo. 1l. 11s. 6d.

The Works of Sir William Temple, Bart., complete. To which is prefixed, the Life and Character of the Author, considerably enlarged. 4 vols. 8vo. 2l. 12s. 6d.

The Natural History of British Insects, explaining them in their several States, with the Periods of their Transformations, their Food, Economy, &c.; by E. Donovan, F. L. S. With 36 coloured plates. Vol. XVI. royal 8vo. 1l. 11s.

A Descriptive Catalogue of Mathematical and Scientific Instruments and Apparatus; by Charles Blunt.

The Bride of Abydos, a Turkish Tale, in two Cantos; by Lord Byron. 8vo. 5s. 6d.

The Missionary, a Poem. 7s. 6d.

Description of the Retreat, an Institution near York, for Insane Persons; by S. Tuke. 4to. 12s. 8vo. 7s. 6d.

Letters from the Levant; containing Views of the State of Society, Manners, Opinions, and Commerce in Greece, and several of the principal Islands of the Archipelago; by John Galt. 8vo. 10s. 6d.

Travels in the Pyrenees, translated from the French of M. Ramond; by F. Gold. 8vo. 9s.

Copleston Prælectiones Academicæ, 8vo. 15s.

View of the Progress and present State of Animal Chemistry; by I. J. Berzelius, M. D. 8vo. 5s. 6d.

A View of the System of Education at present pursued in the Schools and Universities of Scotland. With an Appendix, containing Communications relative to the University of Cambridge, the School of Westminster, and the Perth Academy; together with a more detailed Account of the University of St. Andrew; by the Rev. M. Russell, M. A. 8vo. 6s.

Introduction to Perspective, adapted to the Capacities of Children, in a series of pleasing and familiar Dialogues; by Mr. Hayter. 8vo. 10s. 6d.

The Edinburgh Annual Register for 1811, in two Parts, or Volumes, being Volume the Fifth of the series. 1l. 4s.

Thoughts on the Origin and Descent of the Gael; with an Account of the Picts, Caledonians, and Scots; and Observations relative to the Authenticity of the Poems of Ossian; by James Grant, Esq, of Corrymony, Advocate. 8vo. 16s.

The Pantologia; comprehending a complete Series of Essays, Treatises, and Systems, alphabetically arranged; with a general Dictionary of Arts, Sciences, and Words; and presenting a distinct Survey of Human Genius, Learning, and Industry; by John Mason Good, Esq., F. R. S., Olinthus Gregory, LL. D. and Mr. Newton Bosworth. 12 vols. royal 8vo. 20l.

The Worth of a Penny, or a Caution to keep Money; with the causes of the scarcity, and misery of the want thereof, in these hard and merciless times; as also, how to save it in diet, apparel, recreations, &c.; and also, what honest courses men in want may take to live; by Henry Peacham, Master of Arts, some time of Trinity College, Cambridge. Reprinted from the edition of 1667. 8vo. 7s.

Memoirs of the Analytical Society, 1813. 4to. 15s.

Evening Amusements, or the Beauty of the Heavens displayed, for 1814; by William Friend, Esq., M. A. 12mo. 3s.

Carmen Triumphale; for the Commencement of the Year 1814; by Robert Southey, Esq., Poet Laureate. 4to. 3s.

The Vision; or Hell, Purgatory, and Paradise of Dante; translated by the Rev. H. F. Cary, A. M. 3 vols. 32mo. 12s.

Further Considerations of the State of the Currency, in which the means of restoring our circulation to a salutary state are fully explained, and the Injuries sustained by the Public Treasury, as well as by the National Creditor, from our present pecuniary system, are minutely detailed; by the Earl of Lauderdale. 8vo. 6s.

Tables of the Parliamentary Representation of Great Britain and Ireland, with the Patronage and Proprietorship of the several Counties, Cities, and Boroughs. Folio.

Travels in the Caucasus and Georgia, during the years 1807 and 1808, by command of the Russian Government; by Julius Von Klaproth, Member of the Imperial Academy of Sciences of St. Petersburg, &c. 4to.

Observations made on a Tour from Hamburgh, through Berlin, Gorlitz, and Breslau, to Silberberg; and thence to Gottenburg, passing through the late Head-quarters of the Allied Armies; by Robert Semple. 8vo. 7s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Some select Extracts from the Correspondence of this Society since the publication of the Ninth Annual Report have been printed and circulated. We propose to give the substance of them.

1. From Copenhagen we learn, that the resolution of the Committee to print 5000 additional copies of the Icelandic New Testament was on the point of being executed. "This generosity," it is observed, "towards the poor Icelanders, could not have been applied to more deserving objects. Their assiduity in reading the Scriptures when they have access to them, and the veneration in which they hold their contents, give the fullest anticipatory assurance that the grand object the Committee have in view will be attained in that island." It was intended shortly to send a number of Bibles and Testaments to Norway, where the want of the Scriptures was greatly felt. A farmer, eager to possess the Bible, had offered a cow at the next market town for one, but in vain. There were none for sale, and those who possessed a Bible would not sell it for any price.

2. From Zurich we learn, that the "Bible Institution prospers wonderfully."

3. A Bible Society has been formed at Kanapa in Esthonia, under the patronage of the Dean. In that district, Mr. Paterson states, that among 106,000 inhabitants, 200

Testaments are not to be found. Thousands had never seen a New Testament, and many pastors had it not in the vernacular tongue; although there are great numbers of very pious people, and, among the rest, 11,000 persons connected with the United Brethren, in this district. An edition of 10,000 Testaments was to be forthwith printed.

Another Bible Society, to be called the Courland Bible Society, has been formed at Mitau in Courland, with the full concurrence of the principal clergy, and under the patronage of Count Meden, President of the Consistory. The meeting for this purpose took place in the hall belonging to the nobles, where persons of all ranks assembled. The business was opened by Count Lieven. "The subscription," says Mr. Paterson, "I hear, will amount to about 3000 rubles; a sum, considering what this province has suffered by the calamities of war, more than double whatever could have been expected from the first meeting of the Society; but a fire is kindled by the Lord in the Russian empire which warms every heart, and inflames them with zeal to follow the example of their much beloved monarch."

A third society has been formed at Riga, through the instrumentality of the same indefatigable servant of Christ, Mr. Paterson, in which the Consistory and some noblemen took the chief lead. Mr. Paterson expects great things from this society, which, after that of St. Petersburgh, he thinks will be the first on the Continent. A fourth society has been formed at Dorpat, and a fifth at Reval, still under the same kind of patronage. The society at this last place are about to print a large edition of the New Testament, and Mr. Paterson adds, "the translation in the Revalian dialect, is supposed to be one of the best in Europe."

After completing these great objects, Mr. Paterson returned to Petersburgh on the 23d of July, when he found that on "the same day on which the society was formed in Reval, a Bible Society had been established in Moscow. At the first meeting, the Bishop and a number of his clergy were present, and subscribed largely. The Bishop publicly thanked Mr. Pinkerton for the part he had taken in the business. This society will prove of great importance to the cause in Russia. There are now seven Bible societies in the Russian empire, including that at Abo in Finland."

A peasant, living beyond Moscow, had written to Prince Galitzin, the President of the Petersburgh society, begging a large folio Bible to read to his family and neighbours, and sending five rubles to pay for its carriage. Another peasant offered to subscribe 20 rubles yearly, and presented the society with some leather for binding the Bibles.

4. The Rev. L. Van Ess, the Roman Catholic Professor of divinity at Marburg, in giving an account of the distribution of 3000 German Testaments put into his hands by the Bible Society, observes, that the eagerness to read the Scriptures is very great, and the application of the indigent for New Testaments very frequent. The Bishop had allowed the introduction of New Testaments into Catholic schools. This was very important, as scarcely one schoolmaster in twenty was furnished with a Bible, and in most schools the Bible was not at all to be met with. About 8000 copies are wanted for this purpose. "Never," adds this excellent minister, "were the minds of men more accessible to the Word of Life; never was the necessity of religious comfort so deeply felt; never was the entrance of the Kingdom of Heaven more widely open than now." "If you possibly can, afford farther assistance to us, that the true light and knowledge of Jesus Christ in his Divine doctrine may penetrate the darkness of the Catholic schools, and the rising generation be trained up in pure Christianity, and become worthy members of Christ's kingdom."

5. The Rev. Dr. Brunmark, Chaplain to the Swedish Embassy in London, paid a visit to his native country in the summer. He met with a gracious reception from his own government, and from his countrymen every where, in consequence of his connexion with the British and Foreign Bible Society. The society at Stockholm had printed 9000 Swedish Bibles and 19,000 Testaments, and were printing 2000 more Bibles. Through the exertions of Dr. Brunmark, a Bible Society was established at Westeras, for Westmania and Dalecarlia, under the patronage of the bishop and clergy of these provinces. The Finnish New Testament was printing, and would be finished in the autumn.

6. The convicts on board the Three Bees convict ship appear to have been greatly benefited by the Bibles furnished them by the Society. On the passage, 170 of them united in a letter of thanks to the Society: "Your gift," they observe, "gives a new train to our ideas, a new object to our hopes: convincing us of the necessity of seeking the kingdom of God, it assures us we are in no wise cast out."

7. In India, many copies of the Scriptures had been distributed among the native

Portuguese, and the present had always been thankfully received, and in some cases with tears of joy and gratitude. A number of Dutch Testaments had also been distributed among the Dutch soldiers, and others, in Java. "We want words," it is observed, "to express with what thankfulness they received them, and how diligently they perused them, especially in their hospitals and prisons; for, on inquiry, we could scarcely find one Bible among them all."

8. Mr. Butscher, a missionary, writes from Sierra Leone, that when he was wrecked on his passage out, and the natives near the river Gambia took possession of the vessel, among a great many other articles, twelve Arabic Bibles, given him by the Bible Society, fell into their hands. He applied to a trader in that river to recover them; but it was found, that although the natives, who are Mohammedans, would sell the other articles they had got possession of, they would not part with the Bibles. He offered 8*l.* for one, and was refused. Thus, observes the Missionary, the word of God seems more highly esteemed among these Mohammedans, than in many places where the Gospel of Christ has been introduced.

9. The Rev. R. E. Jones, Secretary to the Bible Society at the Isle of France, writes, that all the French Bibles and Testaments sent him had been disposed of, and that a supply of double the number was wanted. The avidity with which the Bibles are purchased, he says, is beyond all description.

10. From America there are very gratifying accounts. The students of Nassau-Hall College, in New Jersey, "having learned, through the medium of the Christian Observer, that a Bible Society had been instituted in the University of Cambridge, in England," resolved on following the example, and have accordingly formed a similar society. Three other new Bible Societies have been instituted in the United States, making the whole number 22. The most interesting part, however, of the American communications, refers to the following circumstance. A vessel, in which a quantity of Bibles, sent by the Bible Society for distribution in Nova Scotia, had been shipped, was taken by an American privateer, and carried into a port in New England. The Bibles were sold and dispersed. The Bible Society of Boston, hearing of this incident, and "unwilling that the reproach of preventing the execution of the pious design, for which these books were sent out, should fasten on their country," passed a resolution to send an equal amount of Bibles to Nova Scotia; and directed their secretary to express his deep regret, "that any occurrence should have so long detained so many copies of the Bible from their proper destination; and that, to the other calamities of this disastrous war, there should be added any interruption of the charitable and munificent labours of our fellow Christians in Great Britain, in diffusing the knowledge of the word of God." The sum of 155*l.* sterling has accordingly been remitted, to replace these Bibles. They add:—

"We have thus done what we can to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope that we shall not again have to number it among the calamities of a war, in which we cannot cease to regret that two nations, allied in feelings, habits, interests, language, and origin, should be engaged; that it counteracts, in any degree, the exertions of any of the charitable institutions of Great Britain; or tends to loosen or break that golden chain of mutual benevolence, which ought to bind together the disciples of Christ of every nation and clime, without regard to political animosities."

11. The number of Bibles issued by the British and Foreign Bible Society, in the year 1813, is 141,941; of Testaments, 159,453; in all, 301,394. The total number issued by the Society, from the 7th of March, 1804, to the 31st of December last, is, Bibles 377,529, Testaments 590,146, in all, 967,675; besides 109,400 copies of the Scriptures, printed on the Continent with the aid of donations from the Society.

The following is an extract of a letter received from Mr. Paterson, dated at St. Petersburg, Dec. 11, 1813:—

"The zeal of the Bible Society here exceeds all description. The Petersburgh Society, and its branches, are promoting the printing of the Scriptures in ten different languages.—1st, In the Kalmuc, in which nothing was ever printed before. We have all the punches and matrices ready, and in the course of a few weeks a specimen will be printed.—2d, An edition of 5000 copies of the Armenian New Testament, the want of which you will find affectingly set forth in Buchanan's Researches. This is printing at the Armenian printing-office, under the care of some learned Armenians; the third sheet is ready.—3d, The Finnish Bible, with standing types; the 8th sheet is ready.—4th, The German Bible, with standing types; the 2d sheet is ready.—5th, The Polish New

Testament, 5000 copies, commenced.—6th, The Catholic French Bible resolved on, and measures taken for printing it.—7th, The Selavonian Bible, with standing types. This I proposed at our last meeting; my plan was immediately adopted; our worthy president was requested to make the necessary arrangements with the holy synod. He obtained the metropolitan's consent, and things are now in a train. This is of more real value than all the rest, and will prepare the way for something still farther. All these are executing here, and the entire direction of them is committed to me.—8th, The Dorpatian Esthonian New Testament.—9th, The Revalian Esthonian Testament.—10th, The Lettonian Testament—All commencing under the direction of the committees in Dorpat, Reval, and Riga. If to these you add the Icelandic, Swedish, and Lapponian, you will find the Scriptures are printing in thirteen different languages. This must be encouraging to our friends, and excite them to thank God for his great mercies, in countenancing their endeavours to spread the knowledge of God's word throughout the world."

NEWFOUNDLAND.

We have been favoured with a communication from this colony, which represents, in feeling terms, its destitute state as to spiritual instruction. The writer laments, that while British benevolence is so laudably exerting itself in every direction for the propagation of Christianity, Newfoundland should seem to be overlooked in its excursive range. Our situation, he observes, "is not generally known at home. The good people of England are better acquainted with the state of religion in the islands of the Pacific Ocean, than in Newfoundland. I have spared no pains to obtain correct information on the subject, and I can pronounce it to be truly deplorable. The means of grace are not enjoyed by more than one third part of the Protestant inhabitants of this country. The population is computed at one hundred thousand souls, increasing rapidly*, and is scattered along a sinuous and extensive coast, literally as sheep without a shepherd. The most populous of the out-harbours are *principally* and some *exclusively* Protestant. The name, however, avails little as long as they never see a minister. There are but three clergymen of the Church of England in the island. To the southward of St. John's, there is not *a Protestant minister of any denomination.* Many of the natives are far advanced in years without ever having been admitted within the pale of the Christian church by baptism. The Bible is to them a sealed book. The church-going bell never summons them to the house of prayer. The joyful sound of the Gospel never saluted their ears. They have repeatedly expressed an anxious wish to have clergymen among them; but they know not how, or to whom to apply. In their name, and on their behalf, I call on the clergy of the Church of England, and conjure some of them to come over and help us. The passage is short: the climate, though cold, is healthy. The harvest is great, the labourers are very few. The pleasure arising from a consciousness of extensive usefulness, the satisfaction experienced in preaching the Gospel to those who have never heard the word of God, will compensate for the sacrifices they shall have made, and the privations they must submit to.

"Two old established missions, Ferryland and Placentia, are vacant. At the latter is a beautiful church, in which Divine service has not been performed for many years. The salary is 150*l.* per annum, besides fees and voluntary contributions. As the planters are growing very rich, it is to be hoped they would cheerfully devote a portion of their wealth to the support of a regular ministry. However, as no great dependance can be placed on so precarious and fluctuating a provision, Government will no doubt augment the salaries. All the necessaries of life are excessively dear here, more so than in any other part of British North America. There are ten or twelve Roman Catholic priests in the island, with a bishop and vicar apostolic at their head, who, with a zeal worthy of emulation, visit every cove and creek, and every inhabited spot, and make a great many converts. There should be at least two itinerant or auxiliary clergymen appointed to visit settlements, that are remote from the established missions, and who should winter alternately in the most populous parts. I have seen children brought the distance of sixty miles to St. John's, to be christened*. Now they begin to consider

* By births and an annual influx of youngsters, as they are called, from the mother country, the population of St. John's is trebled in fourteen years.

* When the late worthy missionary of St. John's made a ministerial excursion to some of the out-ports, he baptized, in a few weeks, 175. At a place called Lamelin, he bap-

themselves in those distant parts as abandoned by their own clergy, and apply to the Romish priests for baptism. Thus a great many families are going over to the Church of Rome; not from choice, but necessity. They allege, that it is better to be of any religion, than of none. May the Lord dispose the hearts of some pious ministers to cross the Atlantic, to be Evangelists in Newfoundland! They must possess a truly missionary spirit. They should be ready at all times to preach the Gospel when and wherever they can assemble a congregation of fishermen. They will have to preach to that description of people, among whom our Lord commenced his ministry. I have seen them leaving their occupations in the busiest season, and at the shortest notice, to attend Divine service; when a minister came to visit them, they joined in the service with much apparent devotion, and departed with evident signs of pleasure and gratitude in their looks.

"Whoever feels an inclination to undertake a mission to this colony, should be prepared to meet, not with persecution, but with discouragement and difficulties: his zeal must be ardent, his heart must be actuated by the love of Christ, and by compassion for the souls which might otherwise perish; and he must act with a single eye to the glory of God, and the reward reserved for those who turn many to righteousness."

CHINA.

Mr. Morrison, a Missionary of the London Missionary Society, who has resided for some time at Canton in China, perseveres with success in the work of translating the Scriptures into the language of the millions of that country; and it would appear that he had been instrumental in converting some individuals. The Gospels have been printed some time. The Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Thessalonians, Timothy, and Titus; those of St. Peter and St. James, and a corrected edition of the Acts, were in the press in February last. Mr. Morrison has also printed a Catechism containing the fundamental principles of Christianity. He distributes the Scriptures through booksellers, who sell them at a low price. Several hundred copies have been sent to Fo-Keen and in other directions. Some Roman Catholic priests have received them with pleasure. Some of his domestics have acquired a good degree of knowledge from his instructions; and among others, his labours have not been without fruit. A person named Ko-seen-sang, the grandson of a Mandarin, among others, perceives the absurdity of idol-worship. He says he has now no images in his house, and worships only the Creator. He approves of many doctrines of the Gospel, and is desirous of further instruction, and of being baptized. This person has sent two letters, beautifully written, to the Treasurer and Secretary of the Society. They are transcripts of each other, and are as follows:—

"Mr. Morrison, who has been at Canton for several years, is with me, your younger brother, on terms of friendship. I have to thank him for much love, in constantly discoursing on the good-will of God, and explaining the true doctrines of *Yayseo* (Jesus) to us, that we may hear, and prostrate, consider the compassion of the Creator of the universe to me, under the canopy of heaven, in sending Jesus into the world to atone for the sins of men. But we have hitherto been ignorant, have not understood how to serve God, and are the more afraid, that we have sinned against him. Now we pray to God to forgive us our sins, and grant that in the world to come we may obtain his favour.

"I have heard that you, my venerable elder brother, in your honoured country, with devotedness of heart, serve God and believe in Jesus; that you depend on Jesus, and wish that the middle empire (China) together with all men under the whole heavens, may hear the name of Jesus. Although I have not seen the light of your countenance, my heart looks to you with affection, and therefore present this inch of bark" (a phrase for "a few lines," ancient books having been written on bark,) "to pay my respects, and request that you will take the doctrines of God and of Jesus, explain them more and more in their rise and progress from beginning to end; and by the ships of next season favour me with a reply, and with your admonitions. I shall be more thankful than words can express."

DISTRESS IN GERMANY.

About eight years ago the calamities, occasioned by the war in different provinces of Germany, gave rise to a subscription and

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tized 75; one third of whom were adults, and many of them very old. He was the first clergyman the majority of them ever saw, and the only one who had ever been in the place.

the formation of a committee in London, to relieve the distresses on the Continent.

By the generosity of the British public, and with the aid of several respectable foreigners, resident in this country, the sum of nearly 50,000*l.* was remitted to the Continent; which rescued multitudes of individuals and families from the extremity of distress, and the very brink of ruin.

The committee received, both from Germany and Sweden, the most satisfactory documents, testifying that the various sums which had been transmitted, had been received and conscientiously distributed: but at no period since the existence of this committee, has the mass of every kind of misery been so great; never has the cry of the distressed Germans for help been so urgent, their appeal to British benevolence so pressing, as in the present moment. Who could read the reports of the dreadful conflicts which have taken place in Germany, during the last eventful year; of the many sanguinary battles fought in Silesia, Lusatia, Bohemia, Saxony, Brandenburg, and other parts; and peruse the melancholy details of sufferings, almost unexampled in the annals of history, without the most lively emotions? Who could hear of so many thousands of families barbarously driven from Hamburgh, in the midst of a severe winter; of so many villages burnt, cities pillaged, whole principalities desolated, and not glow with desire to assist in relieving distress so multifarious and extensive?

To the alleviation of sufferings so dreadful, to the rescue of our fellow-men, who are literally ready to perish, the views of this committee are exclusively directed.

Many well-authenticated afflicting details of the present distress having been, on the 14th of January, 1814, laid before the committee, it was immediately resolved, in reliance on the liberality of the British public, to remit, by that post, the sum of 3,500*l.* to respectable persons, with directions to form committees of distribution at the following places:—To Leipsic and its vicinity, 500*l.*; to Dresden and its vicinity, 500*l.*; to Bautzen and its vicinity, 500*l.*; to Silesia, on the borders of which seventy-two villages were almost entirely destroyed, 500*l.*; to Lauenburg, Luneburg, and the vicinity of Harburg in Hanover, 500*l.*; to the many thousands who have been forced from their habitations in Hamburgh, 1000*l.*; and, at a subsequent meeting on the 18th of January, to Erfurt and Naumburg, and their vicinity, 500*l.*

The committee, on calling on the public for aid, laid before them a variety of information, &c. recently received from the Continent, from which we shall now make a few extracts.

A memorial, addressed by the City of Leipsic to the independent and benevolent British Nation, in behalf of the inhabitants of the adjacent villages and hamlets, who have been reduced to extreme distress by the military operations in October, 1813, states as follows:—

"Our resources are exhausted, and we have yet here a prodigious number of sick and wounded; upwards of 30,000 in more than 40 military hospitals, with our own poor, to be provided for."

"We have before our eyes many thousands of the inhabitants of the adjacent villages and hamlets, landed proprietors, farmers, ecclesiastics, schoolmasters, artizans of every description, who, some weeks *since*, were in circumstances more or less easy, and at least knew no want; but now, without a home, and stripped of their all, are with their families perishing of hunger. What the industry of many years had acquired, was annihilated in a few hours. All around is one wide waste. The numerous villages and hamlets are almost all entirely or partially reduced to ashes; the yet remaining buildings are perforated with balls, in a most ruinous condition, and plundered of every thing; the barns, cellars, and lofts, are despoiled, and stores of every kind carried off; the implements of farming and domestic economy, for brewing and distilling—in a word, for every purpose—the gardens, plantations, and fruit-trees—are destroyed; the fuel collected for the winter, the gates, the doors, the floors, the woodwork of every description, were consumed in the watch-fires; the horses were taken away, together with all the other cattle; and many families are deploring the loss of beloved relatives, or are doomed to behold them afflicted with sickness, and destitute of relief. The miserable condition of these deplorable victims to the thirst of conquest, the distress which meets our view whenever we cross our thresholds, no language is capable of describing. The horrid spectacle wounds us to the very soul.

"All the countries of our Continent have been more or less drained by this destructive war. Whither then are these poor people, who have such need of assistance; whither are they to look for relief? Ye free, ye benevolent, ye happy Britons, whose generosity attested by every page of the annals of suffering humanity; whose soil has been [illegible]

den by no hostile foot; who know not the feelings of him that beholds a foreign master revelling in his habitation; of you the city of Leipsic implores relief for the inhabitants of the circumjacent villages and hamlets, ruined by the military events in the past month of October."

Count Schönfeld, a Saxon nobleman, many years ambassador, both at the court of Versailles before the Revolution, and till within a few years at Vienna, thus writes:—

"This same Saxony, which three centuries ago released part of the world from the no less galling yoke of religious bondage; that same Saxony is now become the cradle of the political liberty of the Continent. But a power so firmly rooted could not be overthrown without the most energetic exertions; and, while millions are now raising the shouts of triumph, there are, in Saxony alone, a million of souls, who are reduced to misery too severe to be capable of taking any part in the general joy, and who are now shedding the bitterest tears of abject wretchedness and want."

A letter from the Right Rev. Dr. Salfeld, abbot of Loccum, and first counsellor of the consistory of Hanover, states as follows:—

"The inhabitants of the principalities of Lauenburg, Bremen, and Luneburg, have suffered most, and are still suffering dreadfully; but all over our country poverty and distress are visible to such a degree, as no one would believe who is not an eye-witness. All our funds, of whatever description, have been exhausted, and most of our public institutions for the relief of the poor destroyed. The number of those who are still able and willing to succour their suffering fellow-creatures being so very small, how shall we bear the sacrifices required for the public safety; and, at the same time, save so many wretched families from perishing with hunger and cold? But we do not despair, while we can indulge the hope that British charity is ready to assist us."

A letter from Mr. Kaufmann, counsellor of the regency of Lauenburg, has the following passage:—

"We have suffered here beyond all belief. Only our lives are saved; and if Providence preserves us from the epidemical diseases, which begin to spread around us, as the effects of our wants, anxiety, and grief, we shall be thankful. The two last harvests are entirely lost to us; and many fields could not be cultivated for want of labourers, cattle, and seed. Thousands of horses and waggons, cows and sheep, have been taken from us; and we have been, for these three months past, exposed to all kind of exactions and cruelties. Even now we stand helpless and forsaken. But God will have mercy upon us, and our countrymen will pity and assist us whenever they can reach us. Had we only some money to buy bread and fuel! All our wooden fences are destroyed by the French in their watch-fires. Our situation is such that we fear a famine."

Extract of a letter from the Rev. Mr. Wynecken, superintendant of Ratzeburg.

"I will not hurt your feelings by a minute description of the incredible sufferings of this little country, which has been occupied these three months past by almost the whole of the French and Danish armies; 11,000 of whom were, in one instance, quartered for several days on the small town of Molln, containing no more than 250 houses. Our ruin seems inevitable; every thing around us is destroyed, our fields and gardens laid waste, our houses emptied, 10,000 head of cattle consumed by the enemy, who barbarously shot three of our honest peasants, for not willingly surrendering the last of their property. Epidemic diseases begin to complete our misery: but God will help us over the hills, since we have surmounted the rocks, being now free from the enemy."

Extract from a letter of the Rev. N. N. superintendant at Eckhartsberg in Saxony, addressed to the Rev. W. Kuper, in London.

"After the battle of Leipsic, the great mass of the retreating, as well as the pursuing armies, passed through our neighbourhood; and my diocese, consisting of thirty-seven parishes, suffered the most dreadful calamities. The fate of the clergy is peculiarly distressing. The doors, shutters, floors, and even the roofs of the houses, were seized, and burnt at the *bivouacs* by the French; who, in their flight, also carried off all utensils, beds, and clothes. Though the Austrians, Prussians, and Russians, deserve high praise for the discipline which was maintained in their armies, yet a great number of marauders scoured the country, and took away what the inhabitants had endeavoured to hide in the woods. Many clergymen were personally compelled to drive their cattle after the French armies, and, when permitted to return, were stripped of their coats, boots, or shoes. To most of them not a shirt, coat, boot, or bed was left. Some, far advanced in years, cannot yet recover from the effects of this cruel treatment. The wives of some of the clergymen of my diocese are now lying on nothing but straw, ex-

pecting the birth of infants, for whose covering they have hardly a few rags left, nor have they even the means of keeping a fire in their rooms: indeed most of the houses of the clergy are burnt, and they have been obliged to take shelter in such huts as were too wretched to attract the notice of the French soldiers. The churches afforded no refuge; for even they were plundered, and the pews used as fuel. It is impossible to obtain, in our own country, the means of relief; for the distress is too widely extended, and the inhabitants too much impoverished. May we then not hope, that from England the hand of charity will be stretched out for the relief of the distressed; and that also the suffering clergy of my diocese will find some alleviation of their misery in the Christian sympathy of our English brethren?"

Extract of a letter from Dohna, near Dresden.

"It is calculated that, on an average, no less than 500,000 soldiers passed through Dohna, at different periods. Four engagements took place near it. At the first, nine farms and five houses were burnt down. The corn was destroyed; partly whilst standing in the fields, partly after it had been housed in the barns. Cattle of every description were forcibly taken away. In some large stables, which contained no less than forty or fifty horses, oxen, &c. not one is left. Our fields and gardens are laid waste. Some villages have been entirely burnt; others in part. We have been plundered three times: but thank God we have escaped with our lives. Provisions are extravagantly dear. A famine is apprehended."

A public meeting was afterwards held at the City of London Tavern, which was numerously attended, and at which it was resolved to call loudly on the public, and particularly on the clergy throughout the kingdom, to come forward in aid of their suffering brethren on the Continent. The appeal has not been made in vain. Upwards of 30,000*l.* have been already obtained, and we may hope that the benevolence of the British public is far from being exhausted. Scarcely any congregational collections have yet been made, and to that source we look with confidence for a large addition to this fund of mercy. When we look back to the period of the Reformation, and reflect on the unnumbered benefits of which it has been the source to this country, as well as to the world at large; and then contemplate the miseries and desolation to which "the cradle" of that Reformation, the birth-place of Luther, and the scene of his magnanimous labours, is now subjected;—when we reflect also, that *our* battle has been fought on German ground; that through the sufferings of Germany, the tide of war has been turned from us, at least that its duration has probably been shortened; that if our commerce has been revived, and our hopes brightened; if we may look forward with confidence to an early diminution of our present burdens, if we may reasonably anticipate the near approach of the period when our blood and our treasure shall cease to flow, in order to maintain our own safety and independence, or to vindicate the wrongs of others;—when we reflect on all this, we shall surely not be indifferent to the powerful motives which call upon us not merely to pity, but to relieve; which demand not our sympathy merely, but our active charity; which claim from us a few drops from that full cup of blessing with which the bounty of Providence has distinguished our lot among the nations of the earth.

MISSIONS OF THE UNITED BRETHREN.

We find we are greatly in arrear in our reports of the progress of these admirable and interesting Missions. Five Numbers of the printed Periodical Accounts of the Missions of the Brethren's Church (No. lxiv to lxviii) are now on our table filled with gratifying intelligence from almost every quarter of the globe. The work of the Lord prospers in their hands. But it is conducted under many discouragements arising from the increasing deficiency of their means. Something, indeed, has been done in this country to supply the almost total failure of their continental resources. Near 1500*l.* have been received by the Rev. C. I. Latrobe, No. 10, Nevil's-court, Fleet-street, since public notice was given of the deplorable state of destitution into which their missions have sunk*. This, we trust, however, is but the first-fruits of British liberality. How inadequate this sum must be to meet the necessities of thirty-one settlements conducted by 157 missionaries, it is scarcely necessary to point out. We entreat our Christian brethren throughout the kingdom to lay to heart the emergency of the case, and according to their ability to aid this blessed work†.

* See our Number for December last, p. 816.

† We have received from an esteemed correspondent, an historical account of the

We proceed to give some details respecting the various missions of the Brethren.

1. Greenland.

Newhermhut, 1812, Aug. 14.—"The work of the Lord among our Greenlanders proceeds with his blessing. During last winter 21 persons have been made partakers of the holy Communion, and many, who were formerly excluded on account of transgressions, have returned as penitent sinners to the congregation, and were re-admitted. Thirty persons became candidates for the Lord's Supper, and 15, baptized as children, were received into the congregation.

"On Maundy Thursday, we had 170 Greenland communicants present at the celebration of the Lord's Supper. These were days of great blessing both for us and our people."

Aug. 20.—"Where shall I find words to express myself, and to declare our gratitude? At length you have succeeded, dearest brethren, in sending us provisions and other necessary articles of subsistence! The ship Freden has safely arrived here, on the 16th of this month.

"We are all well in health, and are now employed in dividing the provisions and stores sent by you, into three parts, to give to each of the other settlements its share. Lichtenfels is 100 English miles, and Lichtenau 560, to the southward of Newhermhut. Every thing must be sent by sea in a woman's boat, which can only take place during the short summer months.

"Present our warmest acknowledgments to all our dear friends and benefactors. May the Lord reward you all for your great kindness to us! We have now a supply of provision for two years. We were in great want of clothes; those you sent were therefore very welcome. You have kindly considered all our wants. Tell the Brethren of the Elder's Conference of the Unity, that they need not mourn over us any longer for that we shall feel no want for two years to come. We now mean soon to celebrate the Lord's Supper with our people, and our hearts overflow with thanks to our Saviour for all His mercies towards us."

In No. lxvi is contained an account of a voyage of one of the Greenland Missionaries, Brother Kleinschmidt, and his family from Lichtenfels to England. On the 15th July, 1812, the nineteenth anniversary of his arrival in Greenland, he set out in an umiak or woman's boat for Newhermhut, a distance of 300 miles, with his five children, the youngest, Hannah, only 15 weeks old (her mother having died soon after its birth), for whose use he took a milch goat with him. For three days the voyage was very agreeable. On the 17th, on approaching Newhermhut, they were met by such a quantity of drift ice, as barred their progress, and obliged them to land and spend the night on an island. The difficulty of the navigation was so great, that four days more passed before they could make their way to Newhermhut, through such openings as were made by the shifting fields of ice. Frequently the boat was jammed between them, and in danger of being crushed or perforated, and they were obliged to cut their way through with axes.

"I was, however," observes the Missionary, "delighted and filled with gratitude, to see the cheerful alacrity with which our Greenlanders leaped upon the ice, exerting themselves to the utmost of their power to help us forward; and when I sometimes begged them not to expose themselves to so much danger, they pointed to the children and said, 'These little ones are worthy of it.' At length, after much tacking, we reached Newhermhut on the 21st, glad and thankful to have performed this perilous voyage in safety.

"Here I delivered the little infant to the faithful care of Sister Menzel, according to the dying request of my dear wife, and she accepted of the charge with tears of sympathy and joy, out of love for her deceased friend and fellow-servant in the Lord's work."

It was not before the latter end of September that he left the coast of Greenland with his four children. The children had spoken before hand with much pleasure of the 29th, and how on that memorable day they would sing hymns concerning the holy angels. On that day, however, there arose a tremendous storm from the north-west, which raged for three days and two nights. In the evening of that day, when the storm was at its height, while all the passengers were assembled in a cabin, the ship was struck with lightning, which produced a dreadful crash, and threw down two sailors, one of whom was killed on the spot. All were filled with consternation. The captain rushed on deck, exclaiming, "We are all lost; and there is nothing near to save us."

Church of the Unitas Fratrum from its commencement, which he has requested us to insert. But he probably is not aware that we have already inserted such an account in a former Volume.

"These words, announcing to us immediate death, penetrated our very hearts. I immediately addressed the poor terrified children, and said, 'We shall now all together go home to our Saviour; we will therefore prepare ourselves to meet him, and commend our souls to him.' Upon which they all began to weep aloud. One said, 'O yes, we will all go to our Saviour, if he will receive us;' another, 'Let us return to Lichtenfels, or go directly to England;' a third, 'We will pray to our Saviour to help us.' I comforted them, and represented to them the passage out of this world as pleasantly as my painful feelings would let me. Sister Walder and I assured each other of our departing in peace with God, and with each other; and we then sung some verses, more indeed with tears than voices, treating of the happiness of departing to the Lord, and being with him for ever: during which we were so richly comforted by a sense of the peace and presence of God, our Almighty Saviour and Deliverer, that, amidst all the dreadful noise and raging of the waves, by which we seemed overwhelmed, we felt perfectly calm, waiting for the moment when it would please him to take us home to himself."

The first alarm of this danger having subsided, the ship was hove to without any sail set, and in that state was tossed up and down in a merciless manner during the whole of that and another night, the storm continuing to rage with unabated fury. The concern now was, how to secure the children from being dashed from one side of the ship to the other. Mr. Kleinschmidt sat up while the storm lasted, through three days and two nights, serving the company as well as he could. "This," he says, "was a long and tedious time, during which we were all, as it were, immured in darkness. We were, however, much relieved and strengthened by frequently singing hymns." The storm abated on the evening of the 1st of October. They encountered several other very severe gales, and much contrary wind, so that they did not reach Leith till the 10th of November. During five days of that time they were put upon short allowance of water, which was peculiarly trying to the children, living as they did on salt provisions. On approaching Leith, the difference between the appearance of the Greenland coast and the Frith of Forth was very striking to the children, and their questions and lively remarks very amusing. A few days after their arrival at Leith, one of the children, a girl of about three years old, was taken ill and died. "With many tears I surrendered her to Him who had already in her infancy filled her soul with his love, and out of the mouth of this dear babe had perfected his praise."

This Missionary returned to Greenland in the summer of 1813. The captain had engaged to land him and his companions at Lichtenfels or Newherrnhut. He refused, however, to do this, though passing near those places, but carried them to Godhavn, 600 miles further off than Newherrnhut the northernmost of their settlements. Even his crew remonstrated with him on the cruelty of his conduct. All he said, was, "Never mind; the summer is before them." The inspector Motzfeldt, of Godhavn, was endeavouring to procure a conveyance for them to Newherrnhut.

The last accounts from Newkermihat are dated in May, 1813. The letter is full of acknowledgment for the large supplies that had been sent them from England, through the liberal indulgence of the British Government. The winter had been uncommonly severe. Reaumur's thermometer stood generally from 18 to 22 below the freezing point. But notwithstanding this, it is observed, "We spent last winter in the enjoyment of much blessing, through the goodness of our Lord and Saviour towards us and our Greenland congregation. He has shewed them great mercy. Twelve persons have been admitted to the Lord's Supper, and a considerable number have become candidates for it. Three were received into the congregation. At Easter, four persons, who had been some time excluded, having truly repented of their transgressions, and returned to us, were readmitted to their privileges. Our communicant congregation here amounts in number to 170.

"The enjoyment of the Lord's Supper has always proved a season of refreshing from the presence of the Lord; and our dear people often came to us to express their thankfulness for the peculiar blessing bestowed upon them on those solemn occasions, and that he has given them teachers, who, under all difficulties, remain with them, and speak to them daily of the sufferings and death of Jesus, to atone for, and deliver them from the power of sin."

2. Labrador.

Okkak, July 27, 1812.—"We have had cause to rejoice, that the Lord has bestowed on us the favour to know among our people many, who have found remission of their sins in the blood of Jesus! There are indeed exceptions; but we can truly say, that among the very considerable number of ba-

quimaux who live with us, we know of few who are not seriously desirous to profit by what they hear, and to experience and enjoy themselves, that which they see their countrymen possess. Our communicants give us pleasure, for it is the wish of their very hearts to live unto the Lord; and their conduct affords proofs of the sincerity of their professions; thus, for example, Esquimaux sisters, who have no boat of their own, venture across bays some miles in breadth, sitting behind their husbands on their narrow kajaks, in order to be present at the holy Sacrament, though at the peril of their lives. The baptized, and candidates for baptism, also testify to us, whenever they have an opportunity of speaking privately with us, that they seek satisfaction in nothing but in living to Jesus, and that their favourite occupation in leisure hours, consists in singing verses and reading in the books which you have sent them. Their Christian deportment has this natural consequence, that Esquimaux, who live with them, but have not yet joined us, are excited to wish to become equally happy and contented. Our young people are a constant subject of our most earnest supplication unto the Lord, that He would reveal himself to their hearts as their Saviour; nor have we been without proofs that his grace has reached the hearts of several of them.

"The schools, which have been kept without interruption during the winter, have been well attended by diligent scholars, who make considerable progress in reading and in writing. All these blessings, which we can only briefly touch upon, afford, both to us and you, abundant cause of the sincerest thankfulness to the Lord for past favours. We most willingly devote ourselves, with soul and body, to His service; and if we may be permitted to bring one stone (however small in comparison with His great work upon earth), to the building of his Jerusalem below, how great will be our joy."

Nain, August 2, 1812.—"With respect to the adults, we have again abundant cause for thankfulness, in reporting what the Lord has done for them in the year past. The greater part are advancing to a more perfect knowledge of themselves, and the power of his grace, and afford thereby a proof to others of the necessity of conversion. The schools have been attended, during the past winter, not without blessing, to which the books printed in the Esquimaux language, and sent to us by you, have contributed much."

An account is given of the death of one of the Missionaries, brother Burghardt, who, on the 28th of July, "breathed his last, in a most gentle and peaceful manner, in presence of the family gathered around his bed. During this transaction, a powerful feeling of Divine peace prevailed among us, and many tears were shed by us, who are left behind, to follow the example of this devoted servant of Jesus. He had attained to the age of 69 years. May the Lord supply his place by a man after his own heart!

"In consequence of this vacancy, and the age of two others of us, who are fast approaching their seventieth year, we are not able to do any great things by manual labour; however, we contrive to perform what is absolutely requisite, and intend, with the Lord's blessing, to prepare for the building of a new church, as the present is much too small, and gone to decay. We thank you for your readiness to assist us with the necessary help."

Hopedale, 1812, *Aug.* 22.—"With thanks to Him, we are able to say, that the walk of most of our Esquimaux has been such as to give us heartfelt joy. Our Saviour has led them, as the good Shepherd, in the way of life everlasting, and, by His Spirit, taught them to know, that, without Him, they can do nothing good. They set a value upon the word of God, and desire, in all respects, to live more in conformity to it. The love of our Saviour towards them excites their wonder; and they sometimes complain with tears that they do not love Him, and give joy unto Him as they ought, for His great mercy vouchsafed unto them. The word of His cross, sufferings, and death, melts their hearts, and causes them truly to repent of and abhor sin, which nailed Him to the cross, and to mourn and cry for pardon. Instances of this blessed effect of the doctrine of a crucified Saviour, we have seen in our public meetings, in our private converse with them, and in the schools. The latter have been kept with all possible punctuality and diligence.

"We can declare with truth, that Jesus Christ our Saviour has been the heart's desire of us all, towards whom we wish to press forward, that we may live to Him, and enjoy more of His sweet communion."

Okkak, 1813, *Aug.* 4.—"We return our most cordial thanks for the Gospels of St. Matthew, St. Mark, and St. Luke, in the Esquimaux language, which the worthy British and Foreign Bible Society have caused to be printed, and presented to this mission. May the Lord bless, and grant success to that venerable Institution, which sends forth the Word of God in all languages, and

to every part of the globe. Please to express to them our most sincere acknowledgments; and be assured, that we fervently join in your prayers, that the Lord would bestow upon them an eternal and heavenly reward."

"The congregation of Christian Esquimaux at Okkak, consisted, at the close of the year 1812, of 28 communicants, (two are excluded); 32 baptized adults, (one excluded); 38 baptized children; 30 candidates for baptism, (four excluded). Besides these, there dwell on our land, 132 Esquimaux. In all, 255 persons.

"The last winter was severe, with a continuation of cold weather. We got a great many hares, and rieper (or partridges), which proved an agreeable substitute for salt provisions.

"Our summer weather has been warm and fruitful, till within these few days, when our potatoes were all frozen. In the coldest season Fahrenheit's thermometer was from 28 to 30 under 0, (or the artificial freezing point), and in the warmest it rose from 70 to 80 above 0."

Nain, 1813, *Aug.* 14. "One person has been admitted to the holy Communion, 2 to be candidates for it: 11 adults and 5 children have been baptized; 9 become candidates for baptism: 2 adults and one child departed this life. Our congregation consists, at present, of 97 persons, 24 of whom are communicants, besides whom, 36 Esquimaux dwell on our land. In all, 133."

"We beg to express our most sincere and cordial thanks to the venerable British and Foreign Bible Society, for the valuable present they have sent us, of the Gospels of St. Matthew, St. Mark, and St. John. Our prayer for this excellent Institution is, that the benefits it dispenses may extend to the utmost ends of the earth.

"By our people having now received so many printed books, they have become very eager to learn to read, and better to understand the Holy Scriptures. In the schools (which have been well attended by old and young), the more difficult parts are explained to them: thus they obtain a clearer insight into the Gospel."

Hopedale, Aug. 27, 1813.—"Our dear Esquimaux flock has proceeded nearly in the same way as last year. The work of the Holy Spirit is manifest, especially among our communicants. They have obtained a clearer insight into their own helplessness and corruption by nature, and all have an earnest desire to be delivered from every thing that is contrary to the mind and word of God."

"Since the departure of the ship last year to the present time, 3 persons have been admitted to the Lord's Supper; 4 to the class of candidates; 1 man and 4 children have been baptized. Our Esquimaux congregation consisted, at the close of the year 1812, of 32 communicants, 5 candidates, 11 baptized adults (not yet communicants), 6 candidates for baptism, and 33 baptized boys and girls In all, 87 persons: 35 unbaptized persons dwelt on our land. Total of inhabitants, 122."

(To be continued.)

YEARLY MEETING OF QUAKERS.

From the Epistle which has been circulated by the Yearly Meeting held in London from the 19th to the 29th of May, we extract the following passages:—

"Whilst we lament that many amongst us are still too much engrossed with the fading enjoyments of this life, and are refusing to follow our Holy Pattern in the path of self-denial, we wish they may not be deprived of that encouragement to turn into the right way which often results from the faithful admonitions of those who have known the benefits of greater circumspection. Though, from a sense of their own weakness, some of the rightly concerned among us may be ready to shrink from the performance of this duty, we would remind them, that by thus evincing their love to their friends, they will receive additional strength themselves; and that such acts of dedication will contribute to their own advancement in the Christian course.

"We desire, dear friends, that such of you as often meet in small companies for the solemn purpose of worship, may not relax in your diligence. Your situation will at times appear discouraging; but although you may be seldom assisted by the company and travail of your brethren, never forget that you are under the continued notice of the Lord; and that his tender regard extends to all those who wait upon Him in reverence and humility."

"From the epistles and other communications from America, we find that our friends, besides being attentive to the concerns of our own Society, are still pursuing their engagements for the welfare of the African and the Indian race. But the war, in which that country and this are now sorrowfully involved, has presented great obstacles to their efforts towards civilizing the Indians; and is likely, for a time, to suspend in some parts their successful exertions in that important and interesting cause."

"Amongst the numerous benevolent un-

dertakings which now interest the minds of our countrymen, we contemplate, with much satisfaction, the general circulation of the Holy Scriptures. Our sense of that inestimable treasure has been frequently acknowledged; and we feel ourselves engaged to call the attention of such of our members as may be employed in this salutary work, to the supreme importance of giving heed to that Divine Word, to which the Scriptures bear testimony. This Word is Christ; the 'Bread of Life,' and the 'Light of men;' that 'Light which lighteth every man that cometh into the world.' If we are earnest to obey the teachings of this unerring Guide, we shall be led to cry to the Lord, that he would preserve us from self-exaltation, from attributing to ourselves or others that honour which is due to Him alone. We shall be on our guard lest we should mistake our proper sphere of usefulness, or suffer any pursuit, however laudable in itself, to divert us from our true allotment of labour in the church. This watchfulness unto prayer can alone ensure our growth in religious experience, and our establishment in every good word and work."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

All eyes are directed, at the present moment, to Paris and its vicinity. It is there that the battle of the civilized world is now fought; and in proportion to the severity and protraction of the struggle, is the universal solicitude for its result. Hitherto, the operations of the combatants have been attended with diversified success. On the 25th of January, Bonaparte left Paris to place himself at the head of his army at Chalons, in Champagne. On the 28th, he commenced his operations, by moving rapidly to St. Dizier, and attacking a part of the allied army stationed there. A succession of engagements followed from that day to the 1st February, in which the Allies appear, from Bonaparte's own account, to have had clearly the advantage. He was driven, with the loss of upwards of 60 pieces of cannon, and 4000 prisoners, through Brienne to Troyes; whence he subsequently withdrew to Nogent, about sixty miles from Paris. On the 10th, he made a rapid movement northward, to Chateau Thierry, for the purpose of opposing the advance of a part of the allied army which was pressing forward to the capital in that direction. Between the 10th and 16th inst. several severe actions took place in the vicinity of that place, which terminated greatly in favour of Bonaparte, Blucher having been forced to retire to Chalons with considerable loss. In the mean time, however, that part of the allied army which was placed more immediately under the orders of Prince Swartzenberg, continued to advance on the road from Troyes to Paris; and on the 12th or 13th, effected the passage of the Seine, although all the bridges from Melun to Troyes appear to have been blown up, and took possession of Fontainbleau. This event recalled Bonaparte from the vicinity of Chateau Thierry, and on the 17th, his head-quarters were at Guignes, within thirty miles of Paris; while the Allies appear to have reached in force the town of Nangis, which is only ten miles farther removed from the capital than Guignes. At Nangis a battle took place on the 18th, and another at Montereau on the 19th, in which the Allies were beaten. On the 19th, the head-quarters of Swartzenburgh were again at Troyes, the same position he had occupied about a fortnight before. Bonaparte appears to have made immense efforts to retard and thus to check the progress of the Allies. A great part of Soult's army has been brought post from the neighbourhood of Bayonne, to fight his battles on the Seine, while Suchet's army has been withdrawn from Catalonia, for the defence of Lyons. These movements, however, will set at liberty the chief part of Lord Wellington's force, which will doubtless march forward as soon as the state of the roads and the weather will permit his advance. The army of the Crown Prince had also crossed the Rhine at Cologne on the 10th inst. and was in full march in the direction of Soissons and Rheims, to join the line of the Allies, in its progress to Paris. His advanced guard had already carried Soissons by assault, and was also in possession of Rheims.

While hostilities were thus vigorously pursued, negociations for a peace appear to have been opened on the 4th instant, at Chatillon sur Seine, between Lord Castlereagh, the Austrian, Russian, and Prussian Ambassadors; and Caulincourt, on the part of Bonaparte. How far these negociations have proceeded, and by what circumstances they have been impeded, has not transpired; but the tardiness of their progress seems to indicate that there was at least no wish, on the part of the Allies, to make peace with Bo-

naparte; an inference which is strengthened by the arrival of Monsieur at Frankfort, and by the report of his having been invited to repair to the head-quarters of the Allies.

Since the publication of our last Number, the fortresses of Dantzic on the Vistula, of Torgau and Wittenberg on the Elbe, of Gorcum in Holland, and of Bois-le-duc in Dutch Brabant, have fallen into the hands of the Allies. Almost the whole of Austrian Brabant has been overrun by them; and Brussels, its capital, is in their possession. Ostend and Antwerp are still occupied by the French; as is Hamburgh, which last place, however, is closely besieged.

Murat, the king of Naples, has agreed to join the cause of the Allies; his occupancy of the throne of the Two Sicilies being guaranteed to him, and his dominions being enlarged on the north.

The articles of the treaty imposed by Bonaparte on Ferdinand VII. have been divulged. They stipulate for the simultaneous evacuation of Spain by the English and French; for the maintenance of maritime rights, as established by the treaty of Utrecht; for the honours, prerogatives, and property of the followers of king Joseph; and for the conclusion of a treaty of commerce between the two powers. The treaty has been unanimously rejected by the Cortes.

UNITED STATES.

We had room in our last Number to advert but briefly to the President's Message to Congress, on the opening of the session. There is one point in that Message which merits particular attention. Some British subjects, to the number of 23, having been taken fighting in the American ranks, were sent to Great Britain to be tried for their treason. The American Government immediately subjected to close imprisonment 23 British subjects, declaring that they should answer with their lives for any punishment that might be inflicted on the British traitors. The Governor of Canada, as soon as he was made acquainted with this proceeding, selected 46 Americans, whom he placed in strict confinement, and on whom he notified that it was his intention to retaliate any severity exercised by the American Government on the British prisoners confined as hostages. Mr. Madison adverted to this last proceeding in his Message to Congress, and stated, that in order to prevent all doubt "of our adherence to the retaliating resort imposed upon us, a corresponding number of British officers of war in our hands were immediately put into close confinement, to abide the fate of those confined by the enemy." It seems, therefore, that the American Government is determined to maintain its unreasonable and absurd pretensions on this point; that it is determined to interpose between British traitors and the justice of their country, by putting to death a number of loyal British subjects guilty of no offence but that of bearing arms in their country's defence. The alleged effect of an American act of naturalization is opposed by the concurrent voice of all the nations of Europe, and by the received maxims of public law. In this country we frequently naturalize foreigners, but we never consider the act of naturalization as extinguishing the rights of the native state to their allegiance: it is for them to weigh the effects of bearing arms against her. The general law of nations admits of no dispute on this point. It is also one of the enactments of the Code Napoleon, that no Frenchman can in any case lose his quality of Frenchman, and if he bear arms against his country he shall suffer death. It is difficult, therefore, to conceive on what monstrous perversion of all known law, or of right reason, Mr. Madison builds this extraordinary pretension to divest Britain of all right to the allegiance of her natural born subjects, by merely granting them a certificate of American naturalization.

The President has announced to Congress that Lord Castlereagh, in declining the mediation of Russia, had expressed the readiness of the British Government to treat directly with America, either in London or at Gottenburgh, on principles of reciprocity not inconsistent with the established maxims of public law; and that he had accepted this proposal, selecting Gottenburgh as the theatre of negociation. In the mean time, a rigid embargo has been imposed on the ports of the United States. The act imposing it was preceded by a long message from the President, assigning the reasons for the measure:—The laws then in force tended to favour the British, and thereby to prolong the war;—supplies of the most essential kind found their way not only to British ports and British armies at a distance, but to fleets and troops in their neighbourhood and infesting their coasts;—and British goods found their way easily into American ports.

We stated, in our last Number, that the Canadian campaign had closed. This statement, however, has proved to be incorrect. We have accounts, that subsequently to the retreat of the American army under General Wilkinson, from Lower Canada, Fort Niagara had been surprised and taken by our troops; and that a large American force, under General Hall, having been collected at Buffalo, to cover the American frontier, which had thus been laid open, was attacked

and completely defeated by the British. It was supposed the consequence of this defeat would be, that the American shipping on Lake Erie would be destroyed. Indeed, it was strongly rumoured that a severe storm, which had occurred on the lakes, had rendered this attempt superfluous, by destroying most of the American navy; not only on Lake Erie, but on Lake Ontario also.

The official account which the American Government has prevailed on itself to publish, of the discomfiture of the attack on Lower Canada, is in the very highest degree ludicrous. General Wilkinson tells us, that he was harassed in his advance by a corps of the enemy. "I was tempted to halt, to turn about, and put an end to his *teazing*; but, alas! I was confined to my bed." The second in command was also ill; so he determined to push forward. "The enemy," he says, "deserve credit for their zeal and intelligence, which *the active and universal hostility of the male inhabitants* of the country enabled them to employ to the greatest advantage." He then tells us of the enemy continuing to *scratch* them, which brought on a considerable action; in which the Americans, superior by his own account in number to the enemy, braved, with *unexampled* valour, a fire of two hours and a half, without *quitting the field or yielding* to their antagonists. The General, meanwhile, was confined to his bed, emaciated to a skeleton, unable to sit on his horse, or to move ten paces, without help. He labours very hard to prove that the Americans obtained a decided victory. The result, however, was, that he called a council of war, who gave it as their unanimous opinion, that the attack on Montreal should be abandoned, and the army return to the American shore, to take up winter-quarters. General Wilkinson is anxious to shew, that this retrograde movement was produced not by defeat, but by the want of provisions; and particularly by his not having been joined by an expected reinforcement under General Hampton. General Hampton, however, justly pleads that it would have made bad worse, to have joined himself to an army without the means of subsistence, especially as he had it not in his power to bring any with him. In his dispatch to General Hampton, requiring his co-operation, General Wilkinson tells him:—"I am destined to, and determined on, the attack of Montreal, if not prevented by some act of God." He then describes the route he means to take, until he obtain *foothold* on Montreal Island. "After which," somewhat in the Bobadil style, "our *artillery, bayonets, and swords, must secure our triumph, or provide us honourable graves.*".

GREAT BRITAIN.

For some days rumours were very prevalent respecting a change of administration, in consequence of a difference of opinion in the cabinet, as to the propriety of instructing Lord Castlereagh not to treat with Bonaparte. It was said that Lord Liverpool, being averse to any such instruction, tendered his resignation, which was not accepted, and that the affair ended in the acquiescence of the majority of the Cabinet in his Lordship's policy of leaving Lord Castlereagh, unfettered, to act according to circumstances. We state this as the mere rumour of the day, without pretending to vouch for its accuracy.

On the 12th instant, the Custom-house in Thames-street was completely consumed by a fire which appears to have broken out accidentally. A large amount of property, and an immense quantity of valuable records have been destroyed; and great inconvenience and delay have been caused to the commercial world. The business of the Custom-house has been removed for the present to the Commercial Sale-rooms in Mincing-lane.

The Rev. Dr. Middleton is appointed the new bishop of India.

ANSWERS TO CORRESPONDENTS.

☞; Ψεφοδεης; and CLERICUS RUSTICUS, will be inserted.

AN UNKNOWN INQUIRER; D.; JUNIOR; A. M. A.; Γεραιος; J. G.; P.; A CONSTANT READER; the Account of *Mr. Macfarlane*; J. C.; AN OLD ENGLISH CURATE; EBORIENSIS; AN ELDERLY GENTLEMAN; S.; and EDWARD, are under consideration.

We have been favoured with the letter of Joseph Crosfield, but not until the Reviews in the present number were printed off. We shall pay due attention to his suggestions.

We have received several answers to the letters of T. in our last Number, and shall take early measures for ascertaining the facts of the case. We should be glad to receive *authentic* information upon it from our *anonymous* Correspondent.

"Cœlebs married" is not the production of Mrs. H. More, as the ambiguity of the Publisher's advertisement had led a Correspondent to suppose. It is only necessary to open the book to be convinced of this.

ERRATA.—Last Number, p. 47, col. 1, l. 17 from bottom, for *was* read *has been*.
p. 57, col. 2, l. 25, dele *Hackney Auxiliary*.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

ON THE CONNECTION BETWIXT THE INTELLECTUAL AND MORAL POWERS.

"I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." 1 COR. i. 19.

UNDERSTANDING being the prominent feature which distinguishes man from the inferior creation, it is not surprising that he should value it highly; or, even without the sanction of Scripture, that he should deem himself bound not to hide so precious a talent in a napkin, but to bestow on it that culture by which it may be improved. Neither can we wonder, that in a revealed code of Divine Laws, vouchsafed for the regulation of human conduct, a right management of the excellent gift of reason should be recommended. "Apply thine heart unto instruction, and thine ears to the words of knowledge; buy the truth, and sell it not: also wisdom, and instruction, and understanding."—"Wisdom is the principal thing; she shall be as an ornament of grace about thy neck, and a crown of glory on thy head."

On the other hand, under the clearer dispensation of the Gospel, we find human wisdom considerably depreciated, and, in its discoveries and instructions relative to spiritual knowledge, represented as a weak and incompetent guide. "Where is the wise; where is the disputer of this world? Hath not God made foolish the wisdom of this world?" "The world by wisdom knew not God: who chose the foolish things of the world to confound the wise."

Since the information of the New Testament was given, not to contradict, but to elucidate, the statements of the Old, the true interpretation of these passages must needs be that which preserves their harmonious correspondence, and reconciles their seeming contrariety. We are therefore to believe, that before life and immortality were fully brought to light by the Gospel, the researches of reason were of no inconsiderable use in attaining the knowledge, and directing the practice, of duty; and that, even in our state of clearer information, they are capable of conferring substantial good. Yet, if they are isolated and separated from Divine Truth, they are now, as they were prior to the Christian era, feeble and even erring directors in spiritual concerns.

Allow me to submit to the consideration of your readers a few remarks, illustrative of these two positions. Let us ask, first, How far is the cultivation of the intellectual powers conducive to the improvement of the moral part of our nature? and, secondly, What are the moral evils to be apprehended, from the improvement and exertion of the intellect, when unaccompanied by faith in revelation?

I. They who have improved their understandings are capable, it will not be denied, of making considerable advances in the study of natural religion. From the order which their habits of attention and investi-

gation have instructed them to observe in the visible creation, in the mazy circuits of the planetary orbs, the faithful returns of day and night, the alternation of seasons, the symmetry and correspondence of parts in individual animals and plants, and the general resemblance among the tribes and families of each; they may infer that the world does not exist fortuitously, but is the work of a great intelligent Being. This first cause is God; and from an observation of the general and simple laws and resemblances, which pervade different parts of the creation, they are further led to a belief in the UNITY of the creating power; while his beneficence is not less clearly pointed out by the adaptation of surrounding objects to convenience and pleasure.

Men of improved understandings are, likewise, capable of reasoning on the immortality of the human soul. From a perception of its instinctive hope of futurity, and of the natural apprehension of punishment excited by remorse; from the illimitable progress in intellectual and moral improvement, which man seems capable of making, beyond the narrow circle of his present being; from the imperfect adjustment of recompence to virtue and vice on earth; and, finally, from the universal concurrence of mankind in the belief of immortal life: from this body of evidence they might infer, with tolerable assurance, the probability of a future state.

These two articles of natural belief might constitute, in their minds, some substance of religious principle, sufficient to plant at least a slender guard on their conduct.

It were idle here to object, that wherever these refined opinions existed in the ancient world, they were not, in fact, the deductions of reason, but vestiges of the original faith imprinted on the minds of our first progenitors, and afterwards partially obscured, or absorbed, in the corruptions of idolatrous worship. We are at present making concessions; and in that view may grant, that there is nothing in these doctrines, as there is in the *mysteries* of Christianity, which unassisted reason seems not at least capable of acquiring.

From an improved understanding, several subordinate principles of duty might, in like manner, be derived, without the aid of revelation. A sense of honour, a regard to utility, a perception of the beauty of virtue, are, in their most improved state, found only in cultivated minds. Habits, as well as principles, favourable to morality, may be expected to accrue from mental culture. The solidity which it establishes is unfavourable to volatility and inconsideration. It enthrones reason amidst the passions; and it at once elevates and purifies the character, by instilling a preference of the refined tastes to the sordid appetites. They, too, who habituate themselves not to ACT, without foreweighing consequences, will be less apt rashly to SIN, without foreweighing consequences.

Now, if these beneficial tendencies of an improved understanding were, like a tremulous lamp shining in a dark place, though doubtless a feeble, yet a partial, substitute, for the Gospel, in times preceding its appearance; especially among the Jews, who could combine them with the knowledge conveyed by the Mosaic dispensation; they are still not wholly unworthy of notice, as adding their humble aid to the powerful influence of Christianity, in cherishing the growth of morals. It is satisfactory to find, that in some broad lines, natural and revealed religion proclaim the same truths; that reason and the Gospel unite in inculcating the same general principles. And while we build our belief on a stronger foundation of evidence, and practise morality from more cogent motives than the unaided understanding could furnish, it is expedient for beings naturally frail and encompassed with dangers, to arm themselves with the lighter

defenses, as well as to buckle on the larger shield, for keeping their hearts in safety.

II. But, secondly, if mental culture be not thus united to faith in the grand doctrines of Revelation; or if we rely on it as the exclusive teacher of religious truth, and as the sole pledge for the integrity of moral conduct, we shall find it to be attended with various, and these formidable, evils.

We may recollect, that in stating its advantages, they have been enumerated as *probable*, not as necessary, or, in any case, *actual* results. We have considered it in its happiest possibility, not its most frequent consequences. We well know that wisdom, far from leading, in general, its disciples of the ancient world, to such conclusions as we have stated, conducted the larger number of them to scepticism in principle, and to a very imperfect and perverted practice: so that most justly was it observed, "the world by wisdom knew not God," and "the wisdom of the world is foolishness with God."

Nor is this imperfection of unassisted reason, as manifested in wild theories and vicious practice, less observable among many of the unchristian wise men whom modern times have produced. While, under the benign influence of Christianity, we frequently meet with instances of amiable rusticity and of virtuous ignorance, it is no prodigy to behold, in characters who proudly shut their eyes against the light, an unprincipled intelligence, a combination of science and profligacy. If, in times of old, the school of Epicurus disgraced the name of philosophy, later days have not been without their learned teachers of irreligion, and subtle apologists of licentiousness; equally calculated to exhibit to the theatre of the world, the weakness and fallibility of human wisdom.

And indeed, if we reflect on the natural force of evil inclination, and on the multiplicity, as well as insinuating power, of external allurements, we shall not feel disposed to wonder, that they, whose only guide to moral conduct is the light of unassisted understanding, should enlist their director in the service of passion, and gather strength in iniquity from his sophisticated arguments. Hence, on rejecting Christianity, there is a progressive descent in error; Deists degenerate into Sceptics, and Sceptics wander onward to the gloomy confines of Atheism: arguing themselves more and more out of their natural theology, or labouring to darken their doubts into positive unbelief, since even these disturb them in unlimited indulgence. They rush into a deeper and a denser shade, hoping still more effectually to cover deeds that are evil.

Hence have so many pens, so many voices, been employed (would that we had not to say, *ably* employed!) in defending error with ingenious false reasonings, and in diffusing the lustre of plausible excuses, or of captivating language, over the native frightfulness of vice. Hence have so many minds, endowed with genius, and enriched with science, misapplied these good gifts to the mischievous purposes of giving vent to their spleen, dignity to their ambition, or eloquence to their resentment: of adding classical refinement to bacchanalian revelry; or of scattering deceitful flowers along the path which decoys the innocent from the home of pleasantness and peace. The same strong passions which impelled them to the steeps of intellectual renown have, under different circumstances, urged them to rush headlong upon temptation; and the same wisdom which, if held in a simple and pure heart, would have been powerfully persuasive in recommending a course of rectitude, becomes, in a depraved bosom, the apologist of a departure from it*.

* Madame de Stael and her Edinburgh Reviewer have explained this unnatural and portentous union of talents and vices, by affirming, that the guilt imputed to talents

All the horrors of the French Revolution, and consequently the ultimate slavery in which it has resulted, originally sprang from the mischief of misapplied talents. The goddess of Reason was worshipped with darker rites, than ever were presented in the temple of Moloch. But to multiply examples were an endless task. Usurpers and tyrants have never wanted, in their train of sycophants, men of genius and ability, who have prostituted their tongues, their pens, and their lyres, to the baseness of holding up to admiration characters which uncorrupted truth would contemplate only with horror. Injustice and oppression have been extolled, in the narrative of the historian, the eloquence of the orator, and the song of the poet. These have combined to elevate the wretch into a hero; they have diffused a gleam of false glory over the carnage through which he has waded to the plenitude of his power: they have drowned the cries of widows and of orphans, of manacled captives, and of injured men, who would have protested against their eulogies, and heaped maledictions upon their idol. "Quel fleau pour le genre humain!" they would have said, "et s'il y a un peuple sur la terre capable de lui donner des eloges, il n'y a qu' à lui souhaiter un tel maitre."

Thus, to many a celebrated sinner, has the pride of his fame proved the ruin of his real glory; the height to which he has attained, a gibbet, which holds him up, like another Haman, to disgrace. A genius at once so splendid and so base, having powerful talents and terrestrial aims, has been happily described as the fragment of an immortal soul, cast down from its sphere, mingled with rubbish, and glittering in the dust. Its appearance is that of a brilliant but malignant star, scattering dismay from its beams, and announcing calamities to the nations.

——————— Talents, angel bright,
If wanting worth, are shining instruments
In false ambition's hands, to finish faults
Illustrious, and give infamy renown.

On the whole, no doctrine can be conceived more dangerous, than that which identifies human wisdom and human virtue: no axiom more false, than that the understanding is, of itself, a certain and infallible guide to moral excellence.

But even where a cultivated understanding is discovered to produce all the happier effects which we commenced with describing; where it settles the mind in the principles of natural religion, in active occupations, in habits of reflection, and in intellectual relishes; the morality generated from such circumstances will, after all, in its highest state, fall infinitely short of that which Christianity is calculated to form. Talents, not disciplined in the school of Christ, render their possessor vain, presumptuous, overbearing. Excellence is, in his estimate, a matter solely of the intellect, having no respect to moral superiority or degradation; and he casts a look of disdain on simple integrity, when unaccompanied by secular knowledge. The Deist too is for the most part indifferent to the exercises of piety; little if at all given to prayer; more versed in

usually arises from not having talents enough; and have pointed out the remedy, as consisting solely in making the higher degrees of talent more generally attainable. But the reviewer admits, that mediocrity must necessarily be the lot of the main body; and, therefore, this hypothesis would lead rather to the "Drink deep or taste not," to keeping the mass of every community in profound ignorance. A narrow and unworthy policy! The true remedy is a simple one: namely, that of mingling religious principle with education.

Here, as well as in discussing the theory of perfectibility, which is next brought forward, Madame de Stael bungles, and the critic wastes much time, from not taking into the account the doctrine of man's inherent depravity; which they might not have disdained, since Scripture, in declaring it, is echoed by universal experience. Both indeed *profess* themselves Christians.

scientific researches and metaphysical distinctions, than in devout meditations and charitable offices. And how imperfect and scanty must be the morality of those, whose hope of future retribution amounts not to Christian assurance! whose consciousness of imperfection is not encouraged to perseverance, by the belief in a supporting Saviour and a succouring Spirit! How worldly-minded, how sensual, how wedded must they be to the present, since the present is with them the only secure moment! When they rely only on their own exertions for the working out of their future felicity, how presumptuous must be the confident; the timorous, how desponding!

The subject now discussed might well afford scope for indulging in a large variety of interesting reflections: but, for brevity's sake, let us confine ourselves to the most striking and important.

1. All who devote themselves to the improvement of their understandings ought vigilantly to beware of the perversion of intellectual power. Let "the fear of the Lord be the beginning of their wisdom." The grand elements of Christian knowledge, and the springs of Christian hope,—faith in the propitiatory merits of Jesus Christ, and reliance on the supernal aids vouchsafed to human frailty,—let them keep as the apple of the eye; not puffed up by the pride of earthly wisdom, not debauched by vain disputations and by false philosophy. Far from them be the notion that the valuable religious principles, instilled by parental care, are prejudices which must be dismissed before they can assert the character of educated and liberal minds. Let them remember that these principles have been formerly held by men of the most gigantic talents, and the most profound research; that Bacon and Newton, that Milton and Locke, that Pascal and Bentley, that Grotius and Bossuet, that Johnson and Addison, have all of them demonstrated, as well by their writings as by their lives, that there is nothing incompatible betwixt sound philosophy, and strict Christianity. So true does it seem that that secular wisdom of the mind, which is mated to the folly of the heart, never ascends higher than an imposing mediocrity: while the nobler knowledge, linked to the Throne of God, is for the most part the same which, in science, takes the widest range over his works, and makes the nearest approaches to his wisdom.

Talents, 'tis true, gay, quick, and bright, has God
To virtue oft denied, on vice bestowed;
Just as fond nature, livelier colours brings
To paint the insect's than the eagle's wings;
But of our souls the high-born loftier part,
Th' etherial energies that touch the heart,
Conceptions ardent, labouring thought intense,
Creative fancy's wild magnificence;
And all the dread sublimities of song,
These Virtue, these to thee alone belong;
These are celestial all, nor kindred hold,
With ought of sordid or debasing mould;
Chilled by the breath of vice, their radiance dies,
And brightest burns when lighted at the skies;
Like vestal flames to purest bosoms given,
And only kindled by a ray from heaven.
Grant's Restor. of Learning in the East.

Let it also be remembered, that all accounts of the world which have been set up in contradiction to the scriptural narrative, and all systems of morals which have been offered as substitutes for the Gospel, have lived but for their day, and have vanished like dissolving clouds, when touched by the morning sun of sacred illumination. In particular, since Sir William Jones opened a new path of research in the East, the march of discovery, whether in language or in science, has more clearly elucidated the Mosaic Cosmogony; has pared down the boasted thousands of pagan years, to the epoch of the scriptural deluge; and exhibited an analogy amongst languages, religions, and manners, which indisputably proves the common origin of mankind; so that Moses finds his best com-

mentary among the superstitions of the Bramins. All the most eminent geologists also of the present times, De Luc, Kirwan, Saussare, Cuvier, Townsend, and Davy, reconcile their systems to the sacred records. While these facts incline us to study the evidences of Christianity, let them confirm the conviction which that study will impart. Thus built up in our most holy faith, let us jealously watch, and reject as necessarily false, every the slightest insinuation presented in works of science, which levels an indirect blow at the religion of Jesus. And much occasion have they, whom rank, or leisure, or taste directs to the pursuit of wisdom, for exercising this vigilant circumspection. For, in truth, it is not only by the avowed assaults of infidelity, that the stability of their faith is endangered. In almost every science to which the mind applies itself, the subtle poison has been cunningly infused. Is attention directed to the materials which compose our earth? The mineralogist will shew it to be many centuries older than is represented in the records of the Pentateuch. Or is civil history chosen as the favourite pursuit? Behold a Hume and a Gibbon prepared with their fatal touch, to conduct you to the regions of doubt and obscurity. A lover of metaphysical research, do you seek after guides, who shall unfold to you the nice and curious structure of your own mind? You learn that the faculty of reason proceeds from the organization of the body; and that the soul has no positive separate existence, although the Scriptures have told you, that immediately after dissolution, it is "dust" ONLY which returns to its native dust; while the SPIRIT arises unto the God who gave it. Prepare to hear, and resolve to disbelieve, statements which deprive the Deity of his personality; and represent him as the universally-diffused principle of life, the soul of nature, the wide-spread cause which

Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees.

Remember, that if this specious principle be once admitted, the monstrous conclusion must inevitably and immediately ensue, that every human soul, even the souls of wicked men, (impious and self-exposing paradox) are a part of Deity. When the thunder of Heaven, which the uninstructed have considered, as it muttered or pealed on high, to be the voice of the Almighty Sovereign, is discovered to proceed from a law of nature, let it not be presumed that in this discovery, you have arrived at the First Cause, at the Eternal Throne. Think that you have only ascended one link nearer to it: for Nature, in all her works, is still and for ever no more than another name for "an effect, of which the cause is God." "O! beware, lest any man spoil you, by oppositions of science falsely so called, and draw you away from the simplicity that is in Christ."

2. How highly becoming is it that they who have been happy in the possession of a sound and cultivated understanding, should unceasingly apply its power to the promotion of the Divine glory. To God a faithful account of the talent must be rendered. He is the Giver, and entitled to the first fruits of its benefits. By instructing ignorance and vindicating truth; by preceptive recommendations of piety; by adding that charm of allurement, and that dignity of command, to moral worth which is borrowed from its combination with intellectual ability; let mental culture prove itself, within the sphere of every man, the reflection of an emanation from Heaven.

The pure and orthodox faith, too, deserves well to be defended, with all the resources of an improved understanding, against the doubts of scepticism, and the cavils of unbelief. We ought to be ready to give a reason for the hope that is in us; and to the artifices of sophistry

to apply the detecting talismans of sound logic, historical investigation, and scientific analogy. This has been deemed a heterodox notion by certain fanatics, who have decried human learning, by observing, that "the natural man perceiveth not the things of the Spirit, which are spiritually discerned;" that St. Paul desires men to beware of philosophy, or the knowledge attainable by human reason; that profound secular learning has in fact usually occasioned, not obedience, but repugnance to the truth; and that God's sentences are heavy against the wisdom of the wise. They have observed that the word of God is a two-edged sword, and reason, like the armour of Saul, cumbersome about the soldier of Christ: that St. Paul's preaching was not in the wisdom of man, but in the power of God; that where the Gospel is believed, there needs no reason; and where it is discredited, it must be the Spirit of God, not the reason of man, which shall convert the heart. "By such and similar arguments," says Hooker, "an opinion has spread itself very widely in the world, that the way to be ripe in faith, is to be raw in wit and judgment; as if reason were an enemy to religion; childish simplicity the mother of ghostly and divine wisdom." After stating that such declamations are founded in the two delusions, of imagining human wisdom to be absolutely condemned, when it is only depreciated in the comparison with something beyond its compass; and of conceiving the reproof of false wisdom to be the reproof of the true; that great man proceeds to reply, that the Apostle testifies concerning mere natural men, that they know both God, and the law of God, and that therefore, though nature has need of grace, grace may build on natural knowledge; that the true way to beware of false philosophy is to be possessed of the antidote of sound reasoning; and that many, sound in belief, have been great philosophers. "Unlearned men," he adds, "have been betrayed into heresies, by their inability to distinguish betwixt sound and false argumentation. Moses, Daniel, Solomon, and St. Paul, were all instructed in the depths of human learning. Reason is not added as a supplement to Scripture, as though that were defective, but as an instrument for reaping the benefit which Scripture yields. St. Paul denies not that his speech had been persuasive, but merely affirms that he was not behind the other apostles in supernatural gifts. It seems strange, if reason be not necessary, that men only are capable of rightly knowing God, and this only when they attain to ripe ability of understanding. The Apostle calls on man to judge of what he speaks. 1 Cor. x. 15. Though Scripture teaches in things above reason, yet it is reason which convinces us that Scripture is the word of God. We dispute with infidels and profane persons, for their persuasion or conversion; and however needful may be the testimony of the Spirit, to seal the convictions of reason, it were useless to allege that testimony to such opponents. It is only by reason we ourselves discern, whether we are taught by the Spirit of God, or the spirit of error. Reason discovers the sense and meaning of Scripture. Our Lord himself entered into disputations; an example followed by Paul and Barnabas, both in addressing the Greeks and the Jews. Matt. xxii. 43. Acts xiv. 15. and Acts xv."—*Ecclesiastical Polity.*

3. It must, nevertheless, afford matter of much consolation to the poor, who possess not opportunities of making high advances in human learning, to reflect that salvation is attainable without it.

Had we been told, that unadorned with intellectual refinement, none should enter into the kingdom of Heaven, it might have been justly objected to Christianity, that it was a partial religion; a religion made exclusively for the learned and great,

and not for the poor and simple. For it is not given to every man to be informed or intelligent. Many are deficient in natural capacity, and many want leisure and opportunity for application. To be learned and intelligent, therefore, though allowable as an innocent pleasure; though laudable as far as these qualities are useful, and as far as they lift their possessor above the baseness of animal enjoyment; though strictly necessary for those who are to lead their brethren in the way of life; could not have been inculcated as an universal and indispensable obligation, in a Gospel preached to the poor, or by a God whose ways are those of equity and mercy. It would have been as unfit to have made the attainment of extensive knowledge or profound wisdom a religious duty, as it was in the heathen world, to attach superlative merit to the costly immolation of a hecatomb. Among the demands made by Christianity upon the servant of God, not one exacts offerings which his fortune could not procure, or acquirements which his understanding is incompetent to grasp. No! There stands no priest in the porch of the temple of Christ, to drive away the vulgar, and to pronounce them profane. "*My yoke is easy,*" is the inscription over the gate: and in a system designed for all, that only is insisted on to which all can have equal access. Now the wide field of piety and virtue is freely open; and into this all are permitted, are encouraged, are enjoined to enter. Here the high and the low, the learned and the ignorant, may expatiate, with equal ease, and to equal advantage.

4. And, indeed, it may be observed, in corroboration of this remark, that it is to piety and virtue, and not to talents, that the economy of this world has been accommodated. It would be highly advantageous to men endowed with science, to number their future days, to be certified how long they had to live. They might proportion their plans to their duration of existence: if it were short, forming no scheme which they could not accomplish; if long, extending their views to grand and ample designs, and encouraged to protracted, unwearied perseverance, by the certainty of ultimate success. If their talents, then, and their salvation, were intimately connected, doubtless some arrangement of this nature would have taken place. But, as if to destroy every proud notion of such an association, the sons of science are frequently swept from life, in the midst of even important and useful projects and designs. Now this precarious duration of terrestrial sojourning is, on the ether hand, of the most essential service to virtue. HER flights are short; her exertions are quotidian; and she is continually prompted, by a consciousness of her unstable term, to labour while it is day, and to crowd much good into little compass. A lease of life would probably embolden the soul to procrastinate its repentance, or to relax its efforts.

Thus, with reference to schemes of extensive speculation, such as planning a vast range of buildings, or projecting how to drain, to plant, to embellish a large tract of territory: such as contemplating the twelve years' labour of the epic poet, or forging the first link in that protracted process of reasoning which is to establish a philosophical theory; did our salvation depend on the completion of such toils, a lengthened term of life would be requisite to work it out. But to practise diurnal duties, to resist temptation from hour to hour, to succour helplessness, to soothe adversity, to visit the fatherless, and to live unspotted from the world, demand no prophetic eye; no far ken into futurity; no assurance of continuing on earth for many years. Such a course is accommodated to the commandment: "Be ye therefore ready; for in such an hour as ye think not, the Son of God cometh."

Nor is this adaptation of the eco-

nomy of the world to the exertions of virtue, rather than to those of talent, less manifest, when we contemplate the necessities of men. That the human race has produced such splendid rarities as Homer and Virgil, Tasso and Ariosto, Spenser and Shakspeare, is beyond all question matter of legitimate boast. They are an honour to their species. Their labours have often soothed the pain of distress, charmed many a weary hour away, and administered much delight to cultivated minds. Yet, perhaps, on a large view, the stock of human happiness would not have been very greatly impaired, had such characters never come into existence. Society would have sought out different sources of pleasure, and would have found them. But surely the same observation could not be applied with truth to Moses, Confucius, Socrates, Lycurgus, Solon, Numa, Alfred, Penn, Fenelon, Wilson, Howard, or Hanway; considering their virtues abstractedly from their wisdom. Even in ancient mythology, we may distinctly trace an acknowledgment of this predominance and superior utility of virtue. The heathens had, it is true, their thundering Jove, because superstition is founded in terror: but it was because their corn, and wine, and oil abounded, that altars were erected to Ceres, Bacchus, and Minerva. In like manner, the softer sex have had their Sapphos and their Staels; their Savignys, their Cravens, and their Montagues: but is not the order of the world so constituted, that mankind have derived less benefit from the labours of such writers, than from those of some individual, far infferior in capacity, whose very name may excite the smile of superciliousness? How many have experienced the soft influence and amiable example of a mother, to have been infinitely more instrumental in forming their hearts to principle, and promoting their best interests, than all the intellectual discipline and rigid philosophy of the sterner and more intelligent parent!

5. In recommending a due subjection of the intellectual to the moral part of our nature, let it not be forgotten that there is a certain sense, in which they are one and the same; and that the inspired penmen, in extolling wisdom, may in part be conceived as alluding to that plain reason, that natural sagacity, which is common to the scientific and the unlettered. A good man is a wise man, in this acceptation of the phrase, because he has manifested a sound judgment in the most interesting of all concerns, and on a subject on which the learned and the unlearned are alike competent to pronounce a wise decision. In preferring eternal happiness to earthly gratification and advantage; what is noble to what is vile and debasing; what he is sure of attaining to what accident may intercept; what is permanent to what is transient; what confers the highest conceivable enjoyment to what affords only inferior and imperfect satisfaction:—in making this wise choice, the poor man may say with David, "I have more understanding than all my teachers, for thy testimonies are my meditation; I have understood more than the ancients, because I keep thy precepts."

Not (let us repeat, to avoid being misconceived), not that the cultivation of the intellect, as it respects human science, is forbidden in the Gospel of Christ; or that it is not even expressly enjoined, when the wise man recommends the getting of understanding and knowledge. Whosoever hath power and opportunity ought to improve the gift of reason, and sedulously to enlarge his stock of intelligence. The power thus acquired, if exerted to the glory of God, and to the good of the creatures of God, will assuredly not lose its adequate remuneration.

Let us beware, however, in this matter of deceiving our own hearts;

of measuring the approbation of God by the applauses of men. There is a philosophical pride, which of old spoke of elysium, and which still, in modern times, makes mention of paradise, as invariably the abode of the WISE, in conjunction with the good. And even the higher orders of Christians are too apt, in our own days, to merge the private in the public character; to imagine that crimes are absolved by dexterity, and immoralities lost in the splendour of extraordinary talents, like the spots on the disk of the sun. There is a mixture of gratitude, wonder, and adulation, which, without pausing to scrutinize the ordinary moral conduct of celebrated men, who have in their generation performed some splendid feat, gazes on them as on the eagle that hath towered to an height at which the specks in her feathers become imperceptible; enrols them among an army of saints and martyrs, with whom many of them will probably never be worthy to mingle; and identifies the immortality of their happiness with the immortality of their fame.

Cæsar, the enslaver of his country; Cromwell, the murderer of his king; the Macedonian and the Swedish madmen; and the robber, the tyrant, the murderer of Ajaccio, have all, in their day, had their stupid and extravagant admirers. Nay, there are professing Christians, who, without hesitation, assign thrones in the Christian heaven to Anacreon, the debauchee; to Virgil and Horace, the sensualists; to Michael Angelo, who, it is said, assassinated one pupil, and conceived an unnatural passion for another; to Rafaelle, who died a martyr to his vices; to Voltaire, Rousseau, Hume, who all lived but to ridicule and to destroy our dearest hopes. Nay (for I will utter truth, whatever may be the cost), have not our pulpits resounded with somewhat too fulsome and unqualified eulogiums on a Russell, who met his death when violating the Sabbath; a day he ever disregarded and profaned; and on a Nelson——but I forbear. For the utility and mental strength of these two characters, let a nation's fervent gratitude be poured; but let them not be removed from their proper sphere of fame. And let the moralist be permitted to warn the rising votaries of ambition against the dangerous, but, it is to be feared, the too prevalent opinion, that if they can only contrive to achieve what is splendid and useful, the complexion of their morality is of about just as little moment, as the complexion of their countenance or the colour of their coat. Surely it is a kind office to remind such heroes of the truth, that they may move on to glory with their Bibles in their hands; that they may prepare for a scene where degrees will be taken in moral improvement, and where honours will be awarded, not to the bravest, not to the wisest, not to the most eloquent, but only to the best. If their mental powers have been exerted in the service of falsehood, of dishonour, of oppression, of injustice; or even if it have been directed towards useful and good ends, from the low and selfish motives of avarice, love of fame, pride, vanity, voluptuousness, it will hereafter stand them but in little stead. The deliverer of his country, who has been the tyrant of his household; the general, who has needlessly sacrificed lives to his ambition; the magistrate, who has regulated a district in peace, yet could never regulate his own breast; indulge themselves in a most contemptible and deplorable vanity, if they hope for triumphal columns, or civic crowns, among the bowers of paradise; or think that even devils will console them with the flatteries of men. To them will the well-intentioned rustic be preferred, who carried away the palm in no race, who commanded the applause of no senates, who sought reputation at the mouth of no cannon, and whose name was never recorded, save in the register

of his parish. Thus will God once more, emphatically, choose the foolish things of this world to confound the wise. Far better than volumes of misapplied wisdom, is a single good action, springing up from the heart of plain and honest piety. "Though I speak with the tongues of men and of angels, and though I understand all mysteries and all knowledge, yet, if I have not charity" (greater than faith and hope), "I am become as sounding brass and a tinkling cymbal."

Even in spiritual wisdom there is a spiritual pride and assurance, against which men should ever stand vigilantly on their guard. Nothing so easy as to discourse eloquently, and to reason clearly, on the theory of religion; nothing so difficult as the practice. "Knowledge puffeth up, but charity edifieth." To correct a habit, to controul an inclination, to calm the temper, to guard the thoughts, to take up a cross of self-denial, to make sacrifices of pleasure to duty; these, O Christianity! are the trophies of thy renown; these the labours thou hast promised to reward.

J. G.

To the Editor of the Christian Observer.

If you think it worth a place in your valuable publication, I would offer, through its medium, a few words on the expression DOUBLE, as we meet with it in some places in the Old Testament. My reason is, because I apprehend its true meaning is not understood, in general, in those places; it being considered *adjectively*, whereas I conceive it is really a *substantive*, and of material consequence to be considered as such for the due understanding of those passages, and the comfort they are designed to afford. It signifies *remission* or *forgiveness*; and is taken from a custom among the ancient inhabitants of eastern countries (Jews and others) of doubling down the leaf in their books of account where debts were paid. This interpretation I had more than forty years ago from a very eminent and learned divine, who said he collected it from Vitringa, of whose learning and knowledge in divinity (and in the Hebrew especially) the late Bishop Lowth speaks with the highest respect. The places of Scripture to which I particularly refer, and in which the word *double* is so to be understood are, Isa. xl. 2; Isa. lxi. 7; Zech. ix. 12. In all these, comfort and mercy, not anger or vengance, are the subject; and as in the first of these it would argue harshness or even injustice on the part of God to have rendered double to the desert of his people's sins, so, considering the nature of sin and its infinite evil, it should seem impossible so to do. But what supports this conjecture or mode of interpretation not a little is, that in the repetition of the word *double* in Isa. lxi. 7, in the latter part of the verse it is evidently translated substantively, *the double*, which would seem to refer to the very mode of interpretation I have suggested.

I would be far from presuming to offer the above from any authority or conjecture of my own, or from any desire to enter into a controversy on the subject; but as thinking it may be useful, and to bring it forward for the consideration of those who are more equal to determine on the case, and hoping it may be for the benefit and comfort of those who read the Scriptures with attention and desire of improvement.

I am, Sir, yours, &c.

S. J.

If my memory is right, it suggests to me that something on this subject is treated of in a sermon (or note in that sermon) by the Rev. Henry Venn, preached at the Assizes at Kingston in Surrey.

EXTRACTS FROM THE WRITINGS OF LUTHER.

(*Continued from p. 11.*)

I have the keys of hell and of death. —Rev. i. 18.

WHO can injure us, when we have such a Lord, who has death and every life that opposes us in his hand? They threaten us with death; but if they knew all, they would rather threaten us with *life*. It is a foolish and mean attempt to terrify Christ, and Christians who are united to him, with such a punishment, since they are lords and conquerors of the grave. It is as if I would frighten a man by preparing his horse and assisting him to ride on it! But they believe not that Christ is risen from the dead, and is Lord of the dead and living. With them, He is yet in the grave, yet in hell.

As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith.—Col. ii. 6, 7.

Secure, false, Christians, who glory much of faith, must take heed lest they deceive themselves with the vain boast, I have been baptized and am a Christian, therefore need I nothing more, &c. But in addition to that they must strive, that their faith be rightly rooted and grounded, and they must examine and prove themselves whether it stand fast, and can endure the storm and tempest of terror. Otherwise this boasting and security will sink under them and disperse as smoke in the air; and it will avail them nothing that they trust to it, and think that if they have only a *spark* of grace and faith they have enough for salvation. For if they have nothing more than such a spark, and they let this lie covered in the ashes, let them fear lest the devil should be there and pour some water on it, and their faith and all be put out together.

Christ is the end of the law for righteousness to every one that believeth. —Rom. x. 4.

The Law says, Thou hast sinned. I am therefore lost, I answer. If I say NO, I must have a firm ground to stand upon, that I may contradict the Law, and maintain that NO. And how can I do this, since the Scripture says I was born in sin? From whence then can I bring out that NO? In my own bosom certainly shall I not find it, but in Christ. Thither must I go, in order to overcome the Law, and to say, Behold, he who says NO to the Law, has also a reason for what he declares: he is pure and without sin. This NO gives me also a further benefit. Though I must confess, when I view myself, that I am a sinner, and cannot compare myself with the Law, but feel therein nothing pure in me, and perceive the wrath of God, yet have I this further to say, His righteousness is mine; I am therefore no longer in my sins.

Even so faith, if it hath not works, is dead, being alone.—James ii. 17.

How many are there now among those who praise the Gospel, who will not give up the least interest for the sake of it, or renounce their covetousness and obstinacy? There is no farmer who will willingly sell his corn at the market a penny cheaper, though it is reasonable for him to do so; but if he can make it a crown dearer, he does it most cheerfully. And the citizen makes no conscience of putting off his beer for ale, if he can do it, though a man should drink himself to death. In like manner is it with all trades and arts; each labours to overreach the common people, and only scrambles, covets, and injures. God grant that the Gospel and conscience may remain where they can!

God is love and he that dwelleth in love, dwelleth in God and God in him.—1 John iv. 16.

We are truly called to the highest aim by this admirable praise and ex-

altation of love, strongly enforced by the highest and most perfect example. If a man should describe love at great length as the most valuable and most perfect virtue, it would be nothing to his saying, God is himself love. Indeed, if any one should attempt to represent and describe *God*, he would only be able to draw a picture of a vain, transitory, hum in love; for the Divine Nature is nothing else than a furnace and flame of love that fills heaven and earth. On the other hand, if any man would draw and paint *love*, he must raise himself to the forming of such an image as nothing earthly ever was, nothing human, nothing angelic, nothing heavenly, but only God himself.

FAMILY SERMONS. No. LXIII.

Rom. iii. 23.—*For all have sinned and come short of the glory of God.*

THE doctrine of man's sinful and lost estate is one of the leading truths of Christianity; and it is only by rightly feeling this truth that we are brought to place any value on the Gospel. It is a doctrine, doubtless, which is very offensive to our pride, and which we are therefore very unwilling to admit: but that is no argument against the doctrine; nay, if it should be proved, as I think it will, that all men are indeed sinners, then their being ignorant of this fact, or their denying it, will only shew the more strongly how much their eyes are blinded, their consciences hardened, and their minds deceived by sin.

1. The expression "all have sinned" plainly means, that all men have been guilty of disobeying the commandments of God. "Sin," we are told, "is the transgression of the law;" namely, of that law which God hath given us, and which, like himself, is holy, and just, and good. The sum of this law is, to love God with all our hearts, and our neighbour as ourselves. Our obligation to obey it arises from God's right to our love and service; which obligation is strengthened by considering the consequence of not obeying it, viz. God's wrath and curse. The Apostle, therefore, in saying "all have sinned and come short of the Glory of God," plainly meant that all men had broken God's law, which they were bound to keep; that they had come short of his glory, which ought to have been the end of their conduct; that they had sinned against him, and thereby deserved his wrath; in short, that they had turned aside from the way of holiness, which alone leads to happiness, into the ways of sin, which are ways of certain misery and destruction.

2. Having, therefore, explained what appears to be the Apostle's meaning, I would go on to prove, that "all have sinned." The Bible is very clear on this point. Before the world had long existed, we are told that "all flesh had corrupted his way upon the earth; and that God saw the wickedness of man, that it was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." But were men better after the flood had swept away the world of the ungodly? By no means. On the contrary, we find them still represented in the same light. "The imagination of man's heart is evil from his youth." Isaiah complained, "All we like sheep have gone astray. We are all as an unclean thing." And Jeremiah declares the human heart to be "deceitful above all things, and desperately wicked." And to come to the New Testament, the Apostle John says, "If we say that we have no sin, we deceive ourselves, and the truth is not in us: we make God a liar, and his word is not in us." And again, "the whole world lieth in wickedness." And indeed what can be more express than St. Paul's testimony in the text, which he repeats in chap. v. ver. 12, "for all have sinned."

But besides these *direct* proofs, many more equally strong might be

brought from Scripture. The prayer which Christ taught his Disciples, "forgive us our trespasses," implies that all men had trespassed. His charge to his Apostles, "Go ye and preach the Gospel to every creature;" God's command, that all men every where should repent; as well as our Saviour's assurances, "except a man is born again, he cannot see the kingdom of God," "except ye be converted and become as little children, ye shall not enter the kingdom of heaven," "except ye repent ye shall all likewise perish," do of themselves prove that all men need repentance, conversion, regeneration; in other words, that "all have sinned and come short of the glory of God."

But even had the Scriptures been silent on this head we should have had cause enough, from what we see around us, to conclude that all men are sinners. God made man at first to be happy. Why then is he not happy? Why those dreadful marks of God's displeasure which appear in the disorders of the earth; in the storms and thunders, the lightnings and earthquakes, which visit it, and which overwhelm thousands in one common ruin? Whence all the evils of life? Whence those diseases which prey on mankind? Whence all the miseries which they have to endure? Why is there no country which has not been wasted by war? Why is there no man who escapes the stroke of death? To all this there is only one answer, "All have sinned." The state of man in this world, and his history from the cradle to the grave, join with Scripture in proclaiming this truth.

Let us also consider the conduct of men in all ages, and see what farther support it gives to this doctrine. Since the first murder of Abel, what dreadful havoc has man made of man? Every page of history is filled with accounts of slaughter and desolation, of folly and vice. See all the nations of the world, except the family of Abraham, given up to stupid idolatry, and say if this does not prove my point. Consider too the pride, vanity, envy, covetousness, impatience, anger, lust, hatred, revenge, hypocrisy, sloth, drunkenness, profaneness, falsehood, fraud, oppression, cruelty, and other evil passions and evil habits which disgrace mankind, and some one or more of which are to be found in a greater or less degree in every man, and you will be disposed to say that all men indeed "have sinned and come short of the glory of God."

But not to confine our view to what passes without, let each of us turn his eye inward, and see whether what he finds there does not strengthen the doctrine. God hath given us a law, founded in justice, goodness, and truth, and requiring us to love him with all our hearts, and our neighbours, that is, all men, as ourselves. Now let us inquire how far we have kept this holy law. Let us try ourselves by it, our own consciences being the judges, and we cannot fail to come to the conclusion, that we at least have sinned.

Have we then, as his subjects, yielded to God at all times a cheerful obedience? Have we been ready to adore, worship, and submit to him? Have we, as his children, loved and honoured him, applied to him in our straits, placed our dependence on him, acquiesced in his disposals, and been ready with child-like submission to receive the law from his mouth? Have we been always in the habit of delighting in him and his favour, being thankful for all his kindness, and zealous for his glory; or have we delighted in things which God has forbidden, and been ready to act for other ends than to please him? Have we in our different relations, as husbands and wives, parents and children, masters and servants; as superiors, inferiors, or equals, acted towards others as we would they should act towards us? Have we at all times behaved to all men with kindness and love? Have we never indulged the thoughts of envy, malice, revenge, lust, covetousness, discontent; to say nothing

of the actions to which such dispositions lead? Have we always been sober, chaste, self-denying, meek, charitable, never violating truth, never indulging selfishness, never preferring the world and the things of the world to God and conscience? Where is the man who will lay his hand on his heart, and, appealing to that God who searches it and knows the ground of it, will say, I have fully performed all these duties, I have never been guilty of one or other of these sins?

But how greatly aggravated will our guilt appear, when we consider against whom it is that we have thus sinned. It is the God who created and who preserves us continually: the kind Father who supplies all our wants, and whose mercies are renewed to us every morning. It is the God who, notwithstanding our sins, still regards us with an eye of pity, and even now prays us to turn to him: nay more, who has sent his Son to suffer in our stead, to die to redeem us, to atone for our sins, and to make our peace. And have we not also increased our guilt, by setting at nought his invitations, despising his warnings, rejecting his offers of mercy, disregarding his calls to repentance, and endeavouring to quench the motions of his Spirit? And yet, notwithstanding all this, God still spares us, prolongs our days, and causes loving kindness and mercy still to follow us. Have we not, then, added base ingratitude to all our other sins?

3. But let us consider the *cause* why all have thus sinned. And here we observe, that the cause is that corrupt nature which we have inherited from Adam, and which, descending from him, our common parent, hath infected the whole human race. On this point the Scriptures are very express. God created man in his own image, in knowledge, righteousness and holiness: but, through the subtilty of the old serpent, the devil, his mind was drawn aside from the simplicity of dependence on God. Through unbelief he fell, through his not believing the promises and the threatenings of God; the same cause which turns us also aside from his righteous ways. Thus did sin enter into the world. Man, by sinning, necessarily lost his Maker's image, and of course his favour and friendship. He became unholy and unclean. And who can bring a clean thing out of an unclean? Therefore did Adam beget sons in his own sinful likeness, and therefore, till the present hour, have men come into the world with hearts prone to evil and averse from good; with hearts which are enmity against God, and with dispositions which are contrary to his pure and holy nature.

Are further proofs wanting? Scripture is full of them. "In Adam all die." "The carnal mind," or the mind of man by nature, "is enmity against God, for it is not subject to the law of God, neither indeed can be." "Among whom" (the children of disobedience) "we also had our conversation in times past, and were by *nature* children of wrath, even as others," or, as it might be translated, as the rest of mankind; as much as to say, that *all by nature* are children of wrath; and how can that be, unless by nature all are corrupt and sinful? Other proofs might be produced, but I conceive these to be fully sufficient. Indeed, when we look around us, and see that we cannot ourselves name a man who sinneth not; and when we look inward, and consider what passes in our own minds; there appears little room to object to this doctrine, but abundant cause to believe it true. How hard are our hearts, how obstinate is our resistance to the grace of God, whether he call us by his word and ministers, soften our hearts by the continual succession of mercies, or alarm us by afflictive or awful visitations! How do we fortify ourselves by pride and unbelief, against the whispers of conscience, the motions of God's Spirit, and the awful declarations and threatenings

of his word! And even when we begin to be convinced that we must repent, how do we put off the day of repentance! How backward are we to part with our sins! How do we flatter ourselves they are but small, and that there is no danger! And when we at length give up outward sins, how do we continue to indulge the lusts of the flesh! And what struggles have those with their carnal hearts, whose desires in the main are towards God, and who are in the main following Christ their Redeemer! Consider, in one word, the means God has used to recover us out of the snare of the devil: the pains he has taken in sending prophets into the world; the miracles, sufferings, and death of Christ; the blood which has been shed as a seal of the truth; the strivings of God's Spirit; the threatenings of God's Law; the gracious promises of the Gospel; the alarming sermons we have heard; the good books we have read; and all the instructions, warnings, and admonitions we have received;—consider, I say, all this; and at the same time reflect not only on what is passing in the world around us, but on what passes every day in our own hearts, and shall we not be constrained to allow that we have all sinned, because there is no spiritual health in us, and because we are *by nature* children of disobedience and children of wrath?

It may be asked, however, how can men now be answerable for Adam's sin? But the point we have been proving is, not that men are answerable for Adam's sin, but that they have inherited Adam's corruption. And what signify cavils against facts? It is plain that we have inherited Adam's corruption. And when we find that diseases often run in the blood, and taint whole families, why should it be so inconceivable, that sin, which so corrupts and vitiates the whole man, should extend its ruinous influence to man's offspring?

But "if sin be natural to man, how can God blame him, or punish him for it?" I must answer to this, that sin naturally brings a punishment with it; and that, even supposing no direct curse to be pronounced on it, yet it cannot but produce misery as well in another world, as in this, to the soul in which it dwells. But, whatever there might be in this objection in other circumstances, and I do not allow there would be any, there can be no weight given to it in our case. For the same Bible which makes us acquainted with our disease, points out to us also the remedy. We are called upon to repent and turn to God, to believe in Christ, to forsake sin, and follow holiness, that we may escape the punishment of sin. Nay, lest any man should still object, and say that this was beyond his power, God himself has promised, if we will but ask him, to give us repentance, faith, the pardon of our sins, his Spirit to renew and sanctify us, and his grace to fit us for glory. The objection then can have no weight; for if any of us are punished for our sins, it will be, not because our natures were originally depraved and corrupted, but because we *would not* have them renewed; but because we loved sin so well, as to refuse to exchange it for Christ and all the blessings of his purchase.

4. And now I come to consider the awful effects of our having thus sinned. On this point, suffice it to say, that God hath in express terms assured us, that the wages of sin is death; "that the soul which sinneth shall die;" "that his wrath is revealed from Heaven against all unrighteousness of men;" that "indignation and wrath, tribulation and anguish await every soul of man that doeth evil;" that "the wicked shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Nor is it only those who have been guilty of shocking and atrocious crimes, that in Scripture are classed with sinners, with the wicked and the unrighteous; for it is written, "Cursed is every one that con-

tinueth not in all things which are written in the book of the law to do them." And again, "Whosoever shall keep the whole law, and yet offend in one point, is guilty of all." Let no man then deceive us with vain words; let none of us deceive himself; for because of these things, because of the breaches of his law, shall the wrath of God come upon the children of disobedience.

If, then, this be indeed man's state by nature; if we are all thus the slaves of sin, enemies to God by wicked works, and the heirs of deserved and endless wrath; how incumbent is it upon us to cry aloud for mercy! How eagerly should we inquire, What must we do to be saved! And, blessed be God, there is a way of escape, which those who seek shall find. Help is laid for sinners, on Him who, though bone of our bone, is also the mighty God, the everlasting Father, and the Prince of Peace. In him is God now reconciling sinners to himself. Of his mere mercy does he save us, through faith, through a faith too not of ourselves, it is the gift of God. "Believe in the Lord Jesus Christ" is the command to sinners, "and thou shalt be saved." Nor is it by our works of righteousness, but according to his mercy, he saves us, by the washing of regeneration, and renewing of the Holy Ghost, which he sheds abundantly on his children, through Jesus Christ our Saviour, that being justified by his grace, they may be made heirs according to the hope of eternal life.

To conclude: let no man imagine that the knowledge of our lost estate is a point of no moment. "Except ye repent, ye shall all likewise perish." But how can we repent, unless we know and feel ourselves sinners? Unless we are made to feel our need of salvation, how shall we regard Christ as our Saviour? "Unless ye believe that I am he," that is, the Christ, the Saviour, "ye shall die in your sins." But how can we believe in him as our Saviour, unless we know ourselves ruined and undone without him? No: without the knowledge and the conviction of sin, we shall go on in impenitency and unbelief, we shall continue in a state of carnal security, dreaming that we are safe, until death wake us from our dream, and convince us, though too late, of our guilt and misery.

But see, on the other hand, the blessings which flow from an affecting knowledge of our sinful and lost estate. We shall be disposed to seek for salvation; and those who seek as they ought shall assuredly find it. The knowledge of our disease will naturally lead us to the Physician. Christ, the Physician of souls, waits to be gracious to us. He will blot out the sins of the penitent. He will bind up the broken-hearted. He will free those who desire deliverance from the yoke of sin. Justified by his blood and righteousness, we shall be sanctified by his Spirit: made children of God by faith in Christ, we shall be freed from the curse, and sin shall have no more dominion over us; we shall have peace and joy in believing, and at length receive the end of our faith, even the salvation of our souls.

Now to Him who hath loved us, and washed us from our sins in his blood, and who will make all that truly believe in him kings and priests unto God and his Father, may we, with all the redeemed, ascribe the dominion and glory both now and ever. Amen.

To the Editor of the Christian Observer.

I MUCH incline to think, that if PAROCHUS (with whose paper your Number for January begins) could meet with a publication of 1654, entitled, *A Rejoinder to Mr. Drake:* by John Humfrey, A. M. Minister of Frome, Somersetshire; it might very much relieve his mind on one part of the subject on which

he complains, and perhaps fully convince him, that neither any minister or *spiritual society* has any right from Scripture to exercise a *power to separate* the *worthy from unworthy* communicants, viz. while they are actual members of the visible church; except by loudly calling on all, with St. Paul, *to examine themselves, &c.* It is somewhat remarkable, that Mr. Humfrey was one of the ejected Bartholomæans after the Restoration; but he did not quit the Established Church through any scruples respecting *mixt communion*, as it is called. Ever since I read the said Rejoinder, I have not felt a wish to possess such a power as Parochus seems to covet; nay, I am glad to have it not, as it would be of no service, and I can conduct myself full as well without it.

The existing state of things may be rather different in that part of England where Parochus resides. I have been in my present situation betwixt 30 and 40 years. I have very often, all along, spoken with the utmost plainness and fidelity on the subject of the Sacrament, in my public ministrations. From the first I was never much disturbed with those persons intruding themselves to the Lord's table, whose absence I should rather have preferred. I do not know that there are any amongst my present set of monthly communicants whom I would wish to be kept away; and I verily believe, that upon the whole, their characters are at least as examplary as those of any set of *Church Members* (as they are called) amongst any of those parties who separate from the Established Church on pretence of greater purity. My chief cause for complaint is, that there is a considerable number of persons in my congregation who I think ought to attend the Lord's table, but by all my endeavours, both in public and private, cannot be prevailed with to do so, nor to lay aside their mistaken fears of eating and drinking unworthily. Thus superstition may seem to run here in a channel directly contrary to that in the parish of Parochus.

The office for the *Communion of the Sick* supposes that people ought diligently to attend the Sacrament in their health, and that then they need not be *disquieted* for the want of it in time of sickness. As Parochus observes of several eminent Christians by name, I have also known many pious persons, who, having been regular communicants in health, expressed no anxiety to communicate on their dying beds; well knowing, according to the Rubrick, that while *they truly repented of their sins, and stedfastly believed that Jesus Christ shed his blood for their redemption, earnestly remembering the benefits they have thereby, and giving him hearty thanks therefore, they did eat and drink the body and blood of Christ profitably to their souls' health, although they did not then receive the Sacrament with their mouths.*

I do not know that, in my large and populous district, the *opus operatum* of communicating on a death-bed is at all considered as a passport to Heaven. I generally have some or other, to whom I occasionally administer the Sacrament at home, who have been communicants before, and are disabled from attending the church, by sickness, old age, or other infirmities. But it is not very often that I have been asked to administer it to persons on death-beds, though I am much in the habit of visiting the sick. In some such cases, I have declined doing it; and then and in other cases, when I have complied, I have instructed and solemnly admonished the parties, that it would avail them nothing, unless they were deeply humbled for their sins, found the remembrance grievous, renounced all dependence on their own righteousness, and trusted only in the merit of Christ's death and passion, whereof the Sacrament is a solemn and thankful remembrance, &c.; that if endued by grace

with these dispositions, they were safe; but if destitute of them, they could have no good hope, whether they communicated or not. In some instances, I have administered the Lord's Supper in private, with such satisfaction and refreshment, that it has almost seemed as if Heaven was come down into the sick apartment, and that perhaps in a mean cottage.

If Parochus will dwell frequently, and with all possible plainness, on the nature and right use of the Sacrament, in his public ministry, and proceed (as undoubtedly he has begun) to enforce, in a scriptural manner, all the grand essential truths of the Gospel, he may in a little while witness a great revolution in the views of his parishioners; and, in some, superstition may assume a new shape. In these parts, in the great mass of the people, not superstition, but practical atheism and profane neglect of all Gospel Ordinances, are two much the order of the day, while the generality profess to approve Evangelical Doctrine; on which account I am entitled, as well as Parochus, to the sympathy of my brethren.

Parochus does not seem to know, that the Dissenters and the Church of Scotland never administer the Sacrament in a private manner, on any occasion whatever, for which I commend them not. In the Lutheran churches, I suppose it is more common to administer it to persons on dying beds, than in the Church of England.

CLERICUS RUSTICUS.

MISCELLANEOUS.

ON THE PRINCIPLE OF EMULATION.

(*Continued from p. 87.*)

THE circumstances under which the principle of emulation is carried into effect, are, as I have said before, the only source either of its goodness or its badness. And that we may bring it down closer to the field of common observation and experience, I shall crave your attention to three circumstances in particular, which seem to comprise all that is necessary to be attended to in its exercise. 1. The *subject*, or the pursuit in which excellence is desired. 2. The *motive* for which it is desired. 3. The *temper* in which that desire is prosecuted. To which might be added, also, the *means* of prosecuting it, but for the obviousness of the right or the wrong under that head.

Of course no emulation can be good, but that in which the prize is a lawful one, and the improvement sought after is a thing desirable in itself. For instance, a desire to excel merely in the vain ornamental endowments of body or mind, in worldly grandeur and power, in the means of gratifying forbidden or delusive desires of any kind, is of itself, independent of all other considerations, wrong and mischievous, and indicative of our corrupt and depraved nature. The very object of pursuit proves a wrongness of motive; and when possessed, it can only administer to those baneful passions which led us to desire it. It can hardly be expected that the temper in which such a pursuit will be conducted, can be better than the object of it; and most frequently the means used for its attainment, will be those of which the lives of a Philip or a Bonaparte will furnish us with the best examples. A much more moderate emulation, concerned about objects which may only *possibly* tend to good purposes—such as wealth, or mere worldly pre-emi-

nence of any kind—will justly be deemed, if admissible at all, yet highly dangerous; because, though the motive may be good and the means lawful in the pursuit, yet such objects are greatly apt to occupy the mind with inferior motives, and draw it to the use of baser means. It would, therefore, be far better to warn the pupil altogether of the danger of riches, and the temptations of place and power, than to excite his emulation towards them, by the prospect of contingent usefulness, and possibly of glorifying God. His emulation will naturally enough tend to such attainments in mature life, without being strongly reminded of them in youth. But is your correspondent prepared to hold the same language, in respect to the higher pursuits of knowledge and science, and the arts which adorn and civilize human life? Will he think the bias towards these attainments so natural, so enticing, so engrossing, and so entangled with wrong motives in the pursuit, illicit means, and an unsanctified temper, as to render them an unfit object for the aspiring emulation of his pupil? Or if he, with difficulty, allows that even such pursuits can be conducted properly, or ought to be presented to the emulation of mankind, I shall expect he will more readily allow that the still higher attainments of wisdom, and a solid practical experience in the affairs of life, may be made a worthy subject of emulation. He will see that the worthiness of the object, in this case, almost wholly precludes the danger of abuse through a wrongness of motive, of means, or of temper, in the pursuit. However, let him proceed still a step higher in the scale. Suppose the subject of emulation to be that of an ability and a disposition to bless, to enlighten, to improve, to console, the human race. Suppose the object be to outstrip each other in acts of charity and benevolence; to snatch from each other the prize of having been the most useful in our day and generation; and to stand foremost in the ranks of those who have deserved well of their fellow-countrymen and fellow-creatures; will your correspondent still say, This is a dangerous subject of emulation; even here the end does not sanctify the means; or rather, that he can conceive no motive for which even such a pre-eminence can be sought, no spirit in which it can be pursued, no means that can be used in the pursuit, which can possibly render an emulation, in benevolence itself, an innocent act? Let him proceed, then, one step further; let him advance to the actual attainments of a solid Christian piety, and conformity to the image, character, and conduct, of our Blessed Master. If an emulation, even on this head, does not quite satisfy your correspondent, or quiet his fears as to the motive, the temper, or the means, by which it may be carried on, I must propose to end the dispute with St. Paul himself. Nothing can be clearer than the reference made by that great Apostle to this very principle of emulation, as exercised towards the high and noble subjects of which he was ever in pursuit. Secured, it is true, in great measure, by the very nature of those subjects, from the abuses to which this principle is doubtless liable, he could take pleasure in referring those heights of labour and Christian patience which, through grace, he had attained, to the standard of other persons, joined with him in the same race. —Though unworthy motives and tempers could, even in this department, occasionally intrude themselves; though some could "preach Christ out of envy and strife," and some could, in an evil spirit, "love to have the pre-eminence," and even aspire "to be full, to be rich, to reign as kings" over the infant church;—yet nothing hindered this great, this aspiring Apostle, conscious of the purity of his designs, from rejoicing in his own pre-eminence of a better kind; nor even from appealing to the same emulation in

others, as a means of provoking them to exertion. His was the glorious pre-eminence of martyrdom; a pre-eminence in humility, in suffering, in labour, and successful enterprise for the cause of Christ. Though his converts "had ten thousand instructors in Christ," yet his was the pre-eminent boast of having "begotten them in the Gospel." And when they were falling short of the pure, the lofty, standard which he had set up for their, and for his own exertions, he writes, and expresses himself with the utmost urgency, to the Church, lest his joy in them, and their progress, should be in any degree belied; and "lest *he*, not to say *they*, should be ashamed in this same confident boasting." These expressions, which, with a multitude of others, indicative of the same exalted and disinterested zeal, seem to carry our ideas of this great master of inspiration, up to the very highest rank of created intelligences, lead even your correspondent, sir, I am persuaded, to no unfavourable suspicions of the Apostle's purity of mind. There seemed to be a guard upon it, stronger than of triple steel, against all the approaches of an *un*godly jealousy." His high sense of the source of all his excellencies, the consideration by *whose* strength they were obtained, and to what end they were directed (a feeling which may be cherished in every other career of lawful "striving for mastery"); maintained in his mind a humility, a thankfulness, a charity, which kept pace with his utmost attainments and most heroic achievements of zeal. He had still a higher standard of excellence before him. He did not "count himself as yet to have apprehended, neither as being already perfect." Far less did he "dare to make himself of the number, or compare himself with those who commend themselves;" and who, merely "measuring themselves by themselves," or by each other, without reference to the highest standard of all, and the grand ulterior subject of emulation, "were not wise." He still knew that, considering all his advantages, he was below what he might have been. His very attainments beyond others humbled him, because they appeared so few. His gifts, "the abundance of his revelations," carried him in endeavour, even far beyond his success. And whilst even *he* was in some danger from pride, in this high career; whilst even to him "the thorn in the flesh, the messenger of Satan," was necessary "to buffet him," "lest he should be exalted above measure;" yet his conduct proved how admirably the strength of his faith, and the sharp antidote against exaltation which he bore about him, secured him against the inroads of his subtle enemy; and he was enabled to realize, to embody, in his own experience, that most stupendous of all paradoxes, "I am not a whit behind the very chiefest apostles, though I be nothing."

Perhaps, sir, this might be the proper place for hinting very shortly, that we have, in these observations, some clue for unravelling the sense of those most difficult words, ζηλος and its derivatives, so frequently in use amongst the sacred penmen, and so frequently in dispute amongst their readers. It may be sufficient, that I humbly offer my opinion of the radical meaning being nothing more or less than this very word, "emulation;" a desire, a pursuit, of excellence according to some given and appropriate standard. The object, the motive, the temper of the pursuit, will exactly define its lawfulness or unlawfulness. And thus at one time we shall have the ζηλος of an apostle, a martyr, and even of the Divine Master of both; at another time, the endless catalogue of ζηλοι, which are most properly ranked amongst the works of the flesh, and have their example, their origin, and their end, in the regions, and with the prince of darkness.

But it is still of moment that I

should say something a little more explicit upon the *second* point which has been already touched upon incidentally, viz. the *motives* upon which alone an emulation, even respecting a lawful object, can properly be carried on. Methinks I hear your correspondent saying, "This is the only point I contend for. I had confined emulation by my very definition to the mere desire, the mere motive, of attaining superiority over others; and therefore emulation, call it what you will, which has not *that* for its motive is a principle on which I have not spoken, and with which I have nothing to do." This, sir, might be a sufficient answer to the foregoing observations, so far forth as they imply an accusation of your correspondent, but for one circumstance. Had his been a mere speculation, a mere logical and precise statement of an abstract notion, that accusation would be most unjust which should alter the terms of the proposition, and then attack it as if held by the opponent. This, however, is not so. Your correspondent affects no abstraction; he is speaking of a plain, general, and, as to logic, somewhat indefinite notion. But he points to an example of what he means. His main stress is on actual experience. And he adduces the modern systems of education, and those of Dr. Bell and Mr. Lancaster, especially by name, as containing and fostering the very principle against which he points his sentence of exclusion. To the practice, therefore, of those, and such like systems, we must look for the object at once of attack and defence. These must be defended against the allegation of your correspondent. And it is in reference to these that I wish to shew, or rather to hint, what are, and what are not, suitable motives for the exercise of that spirit of emulation on which they unquestionably proceed.

Assuredly the mere love of superiority "for its own dear sake," the mere desire of being first in the class—to have it to say, I have been first; in other words, the mere spirit of rivalry and contention, as a motive for surpassing others, deserves all that can be said against it. It is, in truth, that spirit of pride, so congenial to our fallen nature, which is the commonest abuse of this most necessary principle of emulation. But then this motive for exertion exists, whether called forth or not, by the particular act of *educational* emulation. It is a corrupt tendency peculiarly inherent in some natures, and more or less common to all, which, whether you present the legitimate object of emulation before them or not, will be sure to find vent; and most probably in a way infinitely less beneficial to themselves and society, than in the pursuits of a well ordered school. Every thing in nature will afford occasion for the exercise of a naturally contentious and rivalrous disposition. In childhood, it will cry for the prettiest plaything, the largest plum, the newest feather, the first plate, and highest place. In manhood, it will secretly pine for the finest house, or tallest horse, or fattest child, or most splendid service. In private life will appear all the real littleness, and in public, all the pretended greatness of ambition.

> And thou, great Cobham, to thy latest breath,
> Shalt feel the ruling passion strong in death.

Be the object worthy or unworthy, or even none at all, if that can be imagined, the motive will still lurk behind in actual or salient operation. And when you have stripped your nursery of every possible competitor, or dispatched your adult to La Grande Chartreuse, what will you have effected by this mechanical mode of eradicating pride? You will have just changed its complexion; and that wretched self-esteem which had been at the bottom of all, will now, cameleon-like, walk forth in all the self-sufficiency of solitary genius, or in the most

fatal, as well as most inconsistent of all its modes, an incurable spiritual pride. It must be owned, that the reduction of this mean principle, or rather abuse of principle, which belongs to some natures much more than to others, is one of the most weighty problems in the whole theory of morals. And were I persuaded with your correspondent, that to exclude emulation from schools went any way towards so desirable an object, I should go far with him in the prosecution of his plan. Certainly, the example he alleges within his own experience, of a family educated without it, would afford subject of curious investigation. And without hinting at the fate which sometimes attends the *repetition* of a *single* successful experiment, particularly when against the common experience of all mankind, I think the question might safely be ventured on this issue: If the branches of that family shall have been universally found less liable to the usual symptoms of pride, less forward, less pertinacious, less self-confident, less petulant in the treatment of others, less jealous of their own rights, less desirous of distinction, less versed in the arts of obtaining it, manifestly so, than all other families within the acquaintance of your correspondent; then let his plan proceed at least to a second experiment, and the only further condition I will require is, that it shall be tried upon some sterner natures, than I may be allowed to suppose were made the subject of the first trial. For the subject of an important experiment like this, let us not have recourse to the family of an Emilius.

The question we are trying, stands in fact thus:—Has emulation, in its application to practice, the effect of increasing pride? Or may it not take place, and fully operate, without the motive of pride for its support? The first question may, I am fully persuaded be maintained in the negative. So far from emulation tending in practice to augment the feelings of pride, it may with great reason be looked upon as one of the best and most compendious correctives and antidotes to pride, in the whole moral and rational pharmacopœia. Grant that pride, or a mere selfish love of superiority may have been, it is pity it should have been, the first moving cause of the contest in question, how does the contest itself operate backward on its cause? Why, it immediately brings the aspirant in contact with his competitors. If conducted with only common impartiality, it immediately determines his place amongst them. The ideal clouds of superiority which had been floating around his imagination, or bearing him and his castle aloft in their impalpable folds, are instantly dissipated. He who aspired to be first, who had always till now, in the pride of his heart, fancied himself so, sinks to the second, or perhaps the twentieth place; and what becomes of his fancied superiority? The happy candidate for honour attains one he least expected, the honour of knowing himself; and if a few experiments do not prove him to have been a vain selfish mortal at bottom, under any discipline incapable of any but his former selfish motives, and, therefore, now a fit and worthy subject for the apathy of despair, they will have the happy effect of educing those better and purer motives for exertion, which before lay hid under the weight of his ruling passion. In the search for support under past disappointment, his eyes may at length be opened to the real qualities of that excellence which he was before blindly pursuing; his taste may take the lead of his pride in the pursuit; he may feel a conscious and surely noble pleasure in sharing that pursuit with those whose tried superiority has led him to respect them; and in the best possible sense he may realize the truly wise and philosophical moderation of the heathen; *In optimis rebus magni sunt ii, qui sunt maximis proximi.* Without pretending to the dignity of an apophthegm, may it not be con-

sidered as a remark substantially true, that no man was ever the worse for discovering his exact place in society. Put him highest; if it is his place, will not the greatness of mind which brought him there anticipate the ill effects of his elevation? Place him lowest; and if he knows it to be his station, will not "the ornament of a meek and quiet spirit" be likely to grace and elevate his humble pedestal; or the force of an useful emulation prompt him to correct the errors which placed him there? Almost all the mischievous elevations which have taken place amongst mankind are those in which the seat of honour has been, through some untowardness of circumstances, usurped; or where the line of excellence itself has been wholly fantastical or erratic. And if the different consequences of a true and an usurped elevation may not be fairly exemplified in the contemporary characters of a Cicero and a Cæsar, let us at least behold them in the philosophical humility of a Newton and the pert conceit of a Voltaire. Upon the footing of these principles your correspondent cannot be surprised at finding the introduction of emulation into the system of education, not so much acquitted of all its enormity, as commended for its high utility. The systems of Bell and Lancaster, (with the latter indeed as distinct from the former, the writer is but imperfectly acquainted) seem to be on this ground peculiarly commendable. Not only are the objects of improvement confessedly of the highest kind, but of all systems of education ever devised by, we were going to say ever inspired into, man, these seem to be the best for securing his proper place to every individual pupil under instruction. And let pride, let the most selfish passions, have given the first impulse to the pupil, he may safely be expected to come forth (and experience already confirms the expectation) delivered from those over-weening conceits with which he entered the school; knowing of himself, considerate of others, and humble towards all.

But this is some deviation from the second and still more pertinent inquiry; May not emulation take place and fully operate without the intervention of pride at all for its motive? Most assuredly it may. Motives may be found in abundance for emulous exertion, the bare mention of which will be sufficient to justify it; and at all events to prove the injustice of charging every zealous candidate for distinction amongst his fellows, with the dishonest ambition of pride. Let us enumerate some of the more prominent supposable motives for emulation. 1. *The pure love of success,* independent of all personal considerations, which having led the aspirant to say, "I wish to gain such or such a point of excellence, or, if you please, such or such a place of eminence," cannot miss of being disappointed in failure, and pleased in the attainment. Discard this amongst the unworthy motives, you must discard at once in *all* cases the pleasure arising from all kinds of games, to which schools of emulation bear indeed a very close resemblance. In serious pursuits, you must discard all pleasure arising, for instance, from success in the various professions; nay, it is a question whether you must not, on this discarding plan, identify the pleasure felt by a skilful anatomist in the success of his operation, with a bestial satisfaction in the writhings and shrieks of his agonizing patient. Still, however, vilify the love of success as you please, you will never identify it, except accidentally, with the love of superiority over others: for the love of success would follow a man to Robinson Crusoe's island with not even his man Friday for a spectator. 2. Take, as another motive for emulation, *the love of praise or commendation.* This is also essentially different from a love of superiority over others. For you may bestow the meed of commendation on your child in a closet, and it may be never associated at all with th

notion of eminence over others. When, therefore, it happens to be so associated at school, is it not fair still to suppose that the two motives may be completely dissevered in the heart of the pupil; and that he may be uncontaminated with the baser feelings of ambition, whilst he is nevertheless deeply conscious of the *Corda favor pulsans, laudumque immensa cupido?* It is true, the love of praise is in itself a questionable principle. It is, like all other original principles in the mind, just what it is made by the breast which holds it. We are taught to look, as our highest reward, for that dread hour "when every man shall have praise of God." To be "made a spectacle to angels," was no mean honour to an Apostle. *Laudari laudato viro,* was an allowable pleasure to a heathen. The praises of the good are a permitted pleasure, in moderation, to the Christian. The commendations of the bad only, are inherently and essentially unworthy and dangerous of pursuit; though even where *they* are capable of pronouncing a *just* sentence, as in works of art, &c. great moralists are agreed that the meed of admiration may be, if honestly obtained, honestly enjoyed. But the pupil of Dr. Bell needs not this last refinement. It would be hoped, that like a little king in his territory, Dr. Bell "can do no harm" at Baldwin's Gardens; and the pupil, in desiring *his* commendation, desires assuredly praise from one who is, in a very high sense, "the minister of God to *him* for God." Surely then, to "have praise" of his master, may be a laudable motive for emulation in the mind of the scholar, and one, at least, which is different from the mere love of superiority over others.

It cannot surely demand more than the mention of a third motive for emulation, viz. *a desire to please, gratify, or reflect credit on one's friends,* to prove it to be a legitimate ground for emulous exertion, and one also totally distinct from all feelings of pride. That, both "in colleges and halls," this motive for honourable contest is strongly, though secretly, operative, there can be little question: and perhaps it would reflect more credit than we might expect upon the still remaining amiable qualities of our fallen nature, were we to know how large a number of youthful students at both our universities and our larger schools, if diligent at all, are substantially kept so by this motive; and to whom the accidental, and not disagreeable, elevation of rank would be no sufficient stimulus to industry at all, were it not for this more excellent and paramount consideration. The news of a son, first, second, or third, at a college or university examination, is music to a parent's ears; and would your correspondent destroy that system of education which beguiles a youth far onward in the path of uninviting but useful science, and inspirits him to a lively and honourable conflict with his peers, that he may sound that note so cheering, and lay his hard-earned honours at an honoured father's feet? You ask, Why does the parent himself take pleasure in the success of his son? For the same reasons which will very soon come to influence even the moderately reflecting mind of the student himself; not because he has contrived to beat half a dozen sturdy heroes to the ground, and has, by dint of jockeyship, passed in the course such or such a candidate for the common prize; but because he has attained certain solid excellencies of which his place is only the criterion and the index; because it proves his time, his labour, his talents, have not been spent in vain; because he has established a character which will stick by him for ever after in life; because he has qualified himself for useful and honourable stations, and has acquired at once a knowledge, a zeal, a courage and an use which will hereafter make the sound philosopher, the able lawyer, the skilful physician, the correct merchant, the enterprising

mariner, the accomplished soldier, the deep and "thoroughly furnished" theologian.—This motive for an active emulation touches indeed upon another and principal one, which, as in some measure embracing all the rest, and more or less involved, we may hope, in the feelings of every candidate for literary or any other kind of honourable distinction, need only be alluded to, viz. *the love of* that *excellence itself*, of which the desire and the pursuit has already entered into our definition of emulation. That which we have seen may be desired on so many other and varying accounts, *may* also, your correspondent will allow, be desired and loved for its own sake. The means, the measure, of its attainment will be found not only in imitating, but in surpassing others. With this motive in view, your correspondent allows of imitation; and with the same motive, therefore, he will surely allow of an endeavour to outstrip our neighbour.—But a fifth motive, the last I shall mention, and that which I will join hand and heart with your correspondent in endeavouring to infix in the breast of every candidate for distinction, every pupil of emulation, is *the desire of promoting the glory of God*. In distinctly assigning this as a conceivable motive for emulation, and the only *ultimate* one allowable on Christian grounds, I am conscious at least of an attempt to relieve much of the *embarras* which has so long over-hung this doubtful question. "How should emulation be a proper ground for exertion," it has been repeatedly asked, "when, to a Christian, no legitimate principle or end of action can be assigned, but obedience to the will of God and a desire of promoting his glory?" And I fear your correspondent himself would triumphantly enjoin the inculcation of this grand principle of action upon the mind of his pupil, and then laugh at the puny addition, not to say base commixture, of a subsidiary emulation, as an incentive to youthful energy. Now this formidable objection, I apprehend, will be easily found to stand upon a mere confusion of terms, and the whole difficulty to shrink into nothing, when we state to ourselves the *act* of emulation as capable of being wholly dissevered from its *motives*; those motives as varying indefinitely according to the temper and state of mind of the pupil; and the high and transcendent motive above-mentioned, that of promoting the glory of God, as being perfectly consistent with the strictest, most energetic, and most unceasing exercise of the *act* of emulation. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," says the great Apostle and Example of Emulation in the best of causes. Did that illustrious Minister of Inspiration deem an excision of the natural appetites of hunger and thirst necessary, in order to "eat and drink to the glory of God?" Though he "kept under his body, and brought it into subjection" to his great designs, did he "forbid to marry, and command to abstain from meats which God had created to be received with thanksgiving?" No. And yet, in allowing the fulfilment even of these natural appetites, in subordination to the great end of God's glory, he was allowing that which is most questionable, as belonging only to the sensitive part of nature. How much farther then would he have been from disallowing other principles which belong to the higher, the rational, the spiritual substance within us! How little did he seem to apprehend, in his own case, the noble feelings of an elevated emulation to be at all inconsistent with the great end of the glory of God! And how much, may I be excused for saying, would he have been surprised at those who, allowing the subordinate application and proper use of every other individual principle, both of mind and body, cannot content themselves without excluding one of the most active, most universal, most essen-

tial and indestructible principles from a subordinate use, or indeed from any use at all.

This grand motive of promoting the glory of God, cannot indeed be too often reiterated both in these pages and from the mouth of every Christian instructor of youth, as the only legitimate ground for emulation, or indeed any species of exertion in any cause. Without it, even the exertions of a Paul would have been nothing, and worse than nothing. Let the objects of his emulation have continued what they were, the noblest ever presented to the human mind; if his motives for pursuing these objects had been selfish, had been merely, for instance, to obtain commendation, though from the wise and good, nay, even merely to gratify his native feelings of benevolence, or, if possible, merely to effect his own salvation; if his motives, otherwise pure as light, only had excluded that single, and with him paramount, ambition, to promote the glory of God, they would, in that omission, have experienced a loss greater than the whole sum of their excellencies: his high attainments in temperance, courage, self-denial, humility, long-suffering, generosity, and even respect for the will of God would have lost their proper place: and his loved charity itself, not coupled with and founded upon a predominant love to God and his glory, would have been but "as sounding brass and tinkling cymbal." I need not apply this reasoning to those inferior subjects of emulation which we must attribute even to the purest plan of an ordinary education. I need not carry it on to shew the necessary subordination of every species of emulation to just and legitimate motives. Neither need I use any further argument to press on your correspondent my own conviction, that of all motives for emulation, the one which alone can lawfully hold the ascendant in the devout Christian's mind, of whatever age, is that which has the love of God as its ground, obedience to his will as its measure, and the promotion of his glory as its ultimate design.

(*To be concluded in the next Number.*)

To the Editor of the Christian Observer.

The Rev. R. Aspland, in his "Expostulation" with the Rev. H. H. Norris, relative to the connexion of Unitarians with the British and Foreign Bible Society, makes the following statement: — "A few, though, I believe, only a few, Unitarians have been kept out of the Bible Society by observing that its 'proceedings' did not agree with its principle. Its principle, that of circulating the Scriptures, the whole Scriptures, and nothing but the Scriptures, they cordially approved; but they conceived that in two particulars the 'proceedings' did not tally with the principle."

1. "The Society professes to circulate the Bible 'without note or comment;' whereas the authorised version, which only they use (I speak of course of England) has a perpetual commentary, in the form of tables of contents, at the head of each chapter. How small soever be the degree in which these abstracts of the chapters interfere with the private Christian's liberty of judgment, they are certainly at variance with the profession and title of the Bible Society.

2. "The Society professes to circulate the pure Word of God, and yet distributes the English Version, which contains some evident mistranslations, some false readings, and at least one interpolation."

Having, sir, admitted into the pages of your valuable miscellany so much discussion on the general subject, you will, probably, be induced to accept the preceding paragraphs. They are a specimen of the objections existing against the British and Foreign Bible Society, in a quarter which till of late excited, with regard to this subject, but little

notice, and which continues to exhibit comparatively few symptoms of glowing attachment and fervour; it ought in justice to be added, of virulent hostility.

I am still more confident that you will assign such objections to the class already shewn to be worse than futile; and that, like all the rest, they will serve to establish your various reasonings on behalf of an institution justly considered, both at home and abroad, as the glory of the nineteenth century and the earnest of unspeakable blessings to generations yet unborn.

Mr. Aspland has cited a charge, without either sustaining or confuting it. If he concurs with me in pronouncing the latter practicable, I wish he had himself accomplished the task: for what charge can be more serious, and, in particular circles, more prejudicial, than one which alleges, that "the proceedings do not tally with the principle?" Sorry would the individual who now addresses you be, if his name, however humble, were found in close alliance with an institution so palpably mismanaged. Let the accuser prove his charge, and he will find it easy to remove the officers of the British and Foreign Bible Society, if not from their employment, at least from the place which they now occupy in the feelings of a grateful (but it should seem deluded) public. That a man of Mr. Aspland's acuteness (to say nothing of his apparent esteem for the Society) should for a moment propose to *sustain* the charge, is scarcely credible. It has no strength except for its own destruction.

The question at issue, we should recollect, is simply this; "Are the proceedings of the Society at variance with its profession?" In support of the affirmative, we are reminded of "the tables of contents" of "some mistranslations," of "some false readings," and of "one interpolation." To this we reply: The words "without note or comment" contain merely a *part* of our profession, which displays, with equal distinctness, the words "authorised version." From the manner in which Mr. Aspland introduces these latter words, a stranger might infer, that they mark our "proceedings," not our "profession;" whereas Mr. Aspland must be perfectly aware that they mark *both*—a circumstance which demonstrates, in opposition to the charge, that, whatever be the character of the Society in other respects, it lays a just claim to the praise of *consistency*. Granting, for argument's sake, that the "authorised version" is deformed by as many "mistranslations," "false readings," and "interpolations," as the hardiest Unitarian ever imputed, and, consequently, that the Society's constitution is radically corrupt; this is certainly the point at which censure should have paused. Even *then* it might not have followed, that the objector was bound, in duty, to withhold his support; since a better version, from a purer text, is not likely soon to acquire the patronage requisite for extensive circulation, while the "authorised version," with all its faults, is surely better than none, having already conducted millions, and being capable of conducting millions more, into the paths of righteousness and into the kingdom of heaven.

To return from this digression, I ask, Would the friends of the Society, constituted as the Society is, have had it in their power to vindicate their practice, if they had presented the Bible in a version different from that which they have exclusively employed? On the contrary, would they not have risked their undertaking, and ruined their credit? These questions, I apprehend, are perfectly fair and relevant; the charge being, not that the Society proclaimed, as it did from its origin, a determination to employ exclusively the "authorised version," but (*mirabile dictu!*) that such determination has been adhered to with inviolable precision. It is obvious, therefore, that the Society has redeemed its pledge,

and made its proceedings tally with its principle.

The "tables of contents," I acknowledge, are a subject on which the Society may use, in some degree, its own discretion; for the copies of the "authorised version" are, in this respect, far from being uniform. There is therefore an alternative: such copies may, with the approbation of the two Universities, be followed as shall be judged by the Society the most unexceptionable.

I submit the whole of this statement to you, sir, to Mr. Aspland, and to the religious public at large; and hope that it will be received as a sober correction of a misrepresentation which I by no means suppose to be wilful, but which must strike every reader as calculated to injure a Society in the advancement of which so many thousands of the wisest and the best of men will rejoice to expend their noblest powers and their utmost influence.

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To the Editor of the Christian Observer.

I RELY on your candour to admit the following observations into your publication. An appeal to your candour is necessary, inasmuch as I distinctly avow myself an admirer of the sentiments of Dr. Maltby and Mr. Norris, and am very far from concealing that I regard, with wonder, love, and gratitude, that band of devoted confessors who, emerging from the Vestry-room at Hackney have planted themselves in the gap between the Church of England and the Bible Society.—You, sir, have found many things to blame in a statement of Mr. Norris which has lately come under your review:—for my own part, I can discover only one defect in it, which is, that his principles are not carried to their full extent. Most clearly have he and his brethren, in vestry assembled, *demonstrated* the danger of giving away Bibles without note or comment: manfully have they protested against a Society whose sole object and standing order it is, to distribute only the pure word of God; for who does not see that what is in itself pure must necessarily be productive of mischief, unless something less pure be united with it? Could we breathe the atmosphere if it consisted only of oxygen? All this being unanswerably true, my only complaint against Mr. Norris is, that he has not lifted up his warning voice against *Prayer-books without notes* and *Tracts without comments*. Important and deep discoveries are not, however, made in a moment. Mr. Norris and the vestry have seen a great way, and having acknowledged this, I need not, I am confident, deprecate their displeasure, although I presume to have a discernment more acute than theirs: in fact, I am only a dwarf upon a giant's shoulders.

Much as I admire the Prayer-book—for I will begin with this—I cannot, by any means, think it ought to be placed in the hands of the vulgar, without some *curtailments* and some *explanations*.

I need not observe, what must be obvious to every one, that all the objections against Bibles without note or comment apply equally to a great part of the Prayer-book—to the Benedictus—the Dimittis—to the Epistles, the Gospels, and the Psalms;—for I believe it would require a more acute vision than the Vestry, or Mr. Norris, or even than I myself possess, to discover any notes or comments on these extracts from the Scriptures. Not, however, to insist upon this, I will proceed to the *developement of reasons* and *production of facts* in confirmation of my sentiments.

I have said, sir, that the Prayer-book requires curtailments and explanations. My reasons are these:—there are passages in it which are apt to excite curiosity where no good can be derived, or where none can be derived without notes and comments; and there are also passages

which *must be* productive of error in judgment, and contumacy in conduct, unless they be well guarded and explained. Indeed, I may go farther, and say, that they are such as to be almost always fraught with danger, even in defiance of the clearest illustrations and ablest expositions.

What can be more likely to excite a vain and restless curiosity than the *Calendar?* Reasoning *a priori*, and arguing abstractedly, might we not expect that inquisitive people would pore over that part of the book which unfortunately stands first, and therefore is most likely to solicit and arrest attention? And, sir, what is the *fact?* The mischief arising from the Calendar has been but too visible in the parish where I reside. I have known a countryman whose head was puzzled for some months to discover who Giles abbot and confessor could be, &c., and have had the peace of several young women much disturbed, because so little was said of Valentine and Benedict. Several of the better educated people have laid their heads together in solemn consultation to ascertain who *O Sapientia* could be. Farmers have been heard grumbling that such a saint as St. Swithin should be put amongst so many good men; for that he must have been a bad man, having destroyed so many good crops by his past crimes or present interference. But what is worst of all, I am credibly informed, that no old woman ever thinks of putting into the lottery till she has first searched for the *Golden Number*.

Such are the perils which surround an unwary reader in the *beginning* of the book. They are nothing, however, compared with those which beset him towards *the end*. You will instantly perceive, sir, that I allude to the Articles, which, allow me to observe, not only in the case of the illiterate, but in every instance, are more fit for sacerdotal use than laical lucubration. But who, in his senses, would put the Articles into the hands of an unlearned laic, and this too in all the obscurity of their literal and grammatical sense, and without one friendly commentator to light up his beacon amongst the rocks and whirlpools? Whoever adopts this adopts the most effectual method, not only to injure persons' minds but to set likewise the people of this kingdom against the parochial clergy.—Let me corroborate this reasoning by a fact. A few Sundays ago I preached, as I am in the habit of doing, that we are justified by faith and works conjointly, &c. I took a great deal of pains to shew that in this way St. Paul and St. James are to be reconciled. The day after, an elderly man, who had formerly kept a school, one of the most orderly and exemplary, I must allow, of my parishioners, waited upon me, and after some conversation upon the sermon of the preceding day, referred me, very respectfully, I cannot but say, to the Article on Justification. Happily I had by me that excellent comment of the Bishop of Lincoln's, in which he unanswerably shews that to be justified "by faith only," means not by faith only, but by faith and works together, and that the latter have an equal share in the matter of justification with the former, and desired the elderly gentleman to read this, which he did, and I could perceive that a salutary impression was made on his mind. But yet I overheard him thinking aloud as he was going down stairs, and saying, "But I do not exactly see how 'faith only' can mean faith and works together;" so that I cannot dissemble my apprehensions for this old gentleman; and should he be brought, as possibly he may (for, as I have hinted before, he was once a schoolmaster), to take the Article in its literal and grammatical sense, what must he think of me his lawful minister?

I could enlarge upon this subject, sir, without any limit; but enough I hope has been said to demonstrate

the danger of an indiscriminate distribution of Prayer-books in the state in which they are now distributed.

It is not, however, Prayer-books alone that are pernicious without a comment; Tracts, in their simple form, have their peril also. Reasoning from analogy, one should immediately arrive at this inference: but, as I have occupied so large a space in your publication, I will rapidly pass from the conclusions of demonstration to the experience derived from facts. A single plain statement will suffice to evince all I contend for.

Observing, in the course of last summer, that a person who used to be constantly at church failed for some weeks in his attendance there, I called upon him to inquire the cause of his absence. His answer was, "I should have come as usual, if you had not written that book against me." My surprize was great, and I asked to see the book—but it was lost: however, on his describing it, I found it to be *a Tract*. I inquired, as may be supposed, into the contents of this tract; and all I could collect was, that this man had found his own character *so accurately delineated in it*, that he concluded that I, the minister of the parish, must necessarily have been the author of it. With many assurances, I averred my innocence of the charge, and even ignorance of the tract in question, or that any tract had been given him. After excusing myself with many protestations, I at length succeeded in convincing my mistaken parishioner that I had not written the tract in question; but nothing could persuade him that I did not, at all events, send up his character to the composer of the tract in London; and to this day, sir, the man is persuaded that I have libelled him, and that my veracity is no better than my charity.

Under all these circumstances, I must urge you, sir—or at least, through you, Mr. Norris and the Vestry at Hackney—to take this subject into their immediate consideration. It appears to me that, instead of the Articles being affixed to the Prayer-book, the Clavis Calendaria should be prefixed, together with some other useful comments; and that no tract should be given away without marginal notes, and an intimation every now and then to this effect:—"Pray observe, reader, *you* are not intended here." Mr. Norris will, I am sure, agree with me, that curiosity concerning the Calendar either should not be excited, or that it should be fully satisfied; and that it is highly detrimental to the welfare of the Establishment to have parish priests suspected and accused of being heterodox preachers or prevaricating libellers.

I remain, sir, yours, &c.

Ψοφοδεγς.

REVIEW OF NEW PUBLICATIONS.

A Dissertation on the Seals and Trumpets of the Apocalypse, and the Prophetical Period of Twelve Hundred and Sixty Years. By William Cuninghame, Esq. Author of Remarks on David Levi's Dissertations on the Prophecies relative to the Messiah. London: Hatchard. 1813. 8vo. pp. 372. 10s. 6d.

In entering upon the consideration of any treatise on prophecy, we consider ourselves as giving some pledge of our high respect for its author. Prophecy is that department of sacred literature in which we are never willing to notice, because we can never tolerate or excuse, an incompetent attempt. Some walks in divinity are open, are necessary, to all; and in large pastures, we expect to meet with the young, the lame, and the sick. But the fold of

prophetic interpretation we consider as amongst the remoter, the less essential, and certainly the most rough and difficult, points of access. We consider it the province of leisure, of learning, and of that rarest of all possessions, a just consciousness of ability for the undertaking; and, therefore, in the very outset of our inquiries, we lay down for those who are found upon it, the severe law of a neighbouring department —— "Mediocribus esse poetis non Di, non homines, non concessere columnæ." —— In fact, what has been said with some truth of the historian, that he should mainly possess every qualification necessary for all departments of literary composition, may afford some analogy as to our requirements of the mystic historian at once of past and future ages. We expect to find the varied stores of biblical criticism, of historical research, of moral disquisition, and of devout meditation, poured in rich profusion at his feet. We must view, in his mind, the rare union of strong invention with accurate discriminating powers. He must have a well-balanced mind for weighing the uncertain results of moral evidence. He must possess an imagination at once strong and unbiassed; seizing on the great, because it is great, yet not neglecting the least; above all, not mistaking nearness for vastness; but able, like the telescope, according as it is turned, either to reduce distant objects to the scale of present, or present to the scale of distant objects. The interpreter of prophecy, we desire also, like the orator of Cicero, to find a good man. Not only must he have the most entire belief of those "words, which shall be fulfilled in their season," but in order to prosecute his inquiries with successful ardour, he must have felt the internal value of that religion of which prophecy constitutes one of the main external evidences. His must be zeal without vanity; an ardour without enthusiasm; sublimity without bombast. A line as profound, as perhaps delicate, must, in these respects, separate the legitimate from the spurious interpreter of prophecy. The former (may we say it?) whilst he seeks in humility a ray of that Divine illumination which first gave birth to his subject, should approximate as nearly to the character of the prophet he illustrates, as the ordinary gifts of the Spirit can approach to the extraordinary; and where his disgraced rival exhibits pretension without inspiration, he must, in the mitigated sense of ordinary grace, exhibit the features of inspiration without its pretension.

Should Mr. Cuninghame so far respect our judgment of his work as to have proceeded with us to this point, and to have weighed the full import of our demands upon him, as an expositor of prophecy, we may expect him to proceed at least another sentence, and to look forward with some degree of anxiety to the final decision to be pronounced upon him, according to these principles. If, however, we are at liberty to read an author in his work, which, to his advantage we presume a critic may, we apprehend such an anxiety, on the part of Mr. Cuninghame, will be immediately encountered and checked by a feeling of a very opposite and paramount nature; and with St. Paul himself, under the lash of criticism, we should, perhaps, hear him exclaim, "With me it is a very small thing, that I should be judged of you, or of man's judgment; yea, I judge not mine ownself." Without assuming, then, the superfluous office of informing Mr. Cuninghame how many of the above-mentioned qualifications for his undertaking he may, in our estimation, either possess or want, we shall proceed to inform our readers of what every page they read, in this able treatise, will not fail to convince them, that its author shews very clear marks of a sound understanding, an elevated mind, and a deeply devotional spirit; that he has long considered his

subject; has made himself perfectly acquainted with the thoughts of other men upon it; and whilst he has, with great candour, adopted all that his judgment could approve, and fairly owned all he has adopted, has thoroughly cleared himself from the imputation of plagiarism, by the exercise of strong and original inventive powers.

The period of prophecy chosen by Mr. Cuninghame for elucidation, is that part which is contained in the Apocalypse, down to the conclusion of the eventful and increasingly-interesting period of the 1260 prophetic days. The last-mentioned portion of prophetic time is that to which he seems most particularly to have directed his attention. And as we may be supposed, from the luminous and highly important discussion with which our pages have already been graced upon this subject, to have gained all the information which our editorial dignity would allow us to confess we possessed not before upon it, we shall be reasonably expected to make some references to that discussion on the present occasion, and to associate, in some peculiar manner, our remarks on Mr. Cuninghame with the respected name and works of Mr. Faber. Indeed, our office in reviewing this volume may be considered as somewhat of a new and delicate kind; and we are not quite certain how far we are permitted, by the ordinary rules of etiquette, to claim acquaintance both with its contents and with its author, on the score of an old epistolary friendship, though conducted without any acknowledged personal connection. Instead of settling this matter by the now antiquated laws of "the age of chivalry," we shall take the shorter method of modern expediency, and save our own and our reader's time, by quoting from Mr. Cuninghame himself the following account of his own work, contained in the opening of his Preface:—

"The following are the circumstances which gave rise to the volume now submitted to the public. I was for some years engaged in a controversy with Mr. Faber, carried on through the medium of a respectable periodical work, upon the subject of the commencement and end of the twelve hundred and sixty years, and some other points connected with the study of prophecy. Since the close of the above controversy, I have frequently been advised to republish my papers in a separate volume. But to this it seemed to me that there were strong objections, as it would be impossible for any reader to understand what I had written, without seeing likewise the papers of my respectable opponent. Being sensible, however, of the great practical importance of the inquiry into the true era of the above prophetical period, I was desirous of laying before the public the substance of what I had written on the subject." p. iii.

The sentence which follows contains a reference to our own humble work by name, as having influenced Mr. C. by a remark in our Review of Archdeacon Woodhouse *, to give a continued comment on the whole book of the Apocalypse, rather than interpretations of detached parts; the former, we had observed, being a much surer and fairer road to truth than the latter.

Thus produced, this valuable publication presents us in the Preface with some strong animadversions on a late work, entitled, "A Christian's Survey of all the primary Events and Periods of the World, from the Commencement of History to the Conclusion of Prophecy." The author, whose work is evidently "the production of a highly cultivated mind," attempts in it to strike at what Mr. Cuninghame conceives to be the root and first principle of all exposition of the prophecies, by two positions: "1. That the little horn of Daniel's fourth beast does not represent the papal power, but is a symbol of the present French Empire. 2. That there is no such period as the supposed one of 1260 years, revealed in the Scriptures." We do not mean to trouble our readers in the outset with a discussion, to which some reference may be made in a

* Christian Observer, vol. v., for 1806, p. 557.

better order hereafter. But we cannot help alluding to one point of Mr. C.'s remarks on the Survey, as an example of the erroneous assertion to which even "cultivated minds" may be carried under the predominating influence of a favourite scheme. In replying to the 2d position of the Survey, Mr. Cuninghame informs us, that its author has overlooked more than one half of the scriptural evidence for the opinion which he wishes to refute; the reality of the period of 1260 years being inferred, not from three passages of Scripture only, but from no less than seven passages, viz. Dan. vii. 25; Rev. xi. 2; xi. 3; and xii. 14; besides the three admitted by the author of the Survey, viz. Dan. xii. 7; Rev. xii. 6; xiii. 5.

Mr. C. assuming that there is such a period as the 1260 years contained in prophecy, and having ably discussed the former position of the Survey, which he endeavours to prove depended on the latter error, proceeds to his ulterior undertaking, by laying down, as fundamental axioms or data, on which he presumes all sound expositors have been long agreed, and "of which no well-instructed Protestant ought to be ignorant;"—that the four beasts seen by Daniel, in the 7th chapter of his prophecies, signify the Babylonian, Medo-Persian, Grecian, and Roman monarchies; and that the little horn of his fourth beast, is a symbol of the Papal power; and, likewise, that the Babylon of the Apocalypse is the Church of Rome. The Preface concludes with five principles, prescribed to himself, for interpreting the Apocalypse. The first two are nearly the same with two of Mr. Faber's, referring the same symbols always to the same meaning, and each prophecy but to one event; the third applies symbols, of the same nature, to similar objects; the fourth states his purpose to be, to seize the great outlines of a symbol, and not to attempt to explain every minute part of it; and the last is founded on a rule of Mr. Frazer's, for ascertaining the places of the different visions, and their chronological coincidence. Expressions, says Mr. Frazer, may be discovered, where the series of the narration is either broken off or resumed, similar to the corresponding loops in the curtains of the Tabernacle, by which the Levites discovered the place of each separate curtain, in the formation of the tent. In the application of his principles, we cannot but allow to Mr. C. the praise of rigid integrity.

In proceeding to the consideration of the work itself, we shall premise, for our readers' convenience and our own, the order in which we propose to lay before them the very short summary we can attempt of its weighty contents; which will be, first, to mention distinctly the principal matters in which Mr. Cuninghame may be considered as treading out of the beaten track of commentators on the Apocalypse; and, next, to give some general specimens of the ability, and, above all, the beautiful piety, which may be truly said to characterise all his reasonings on this mysterious subject; and any space which may be left at the close, we shall fill with a few observations of our own.

First, then, the leading novelties, or rather instances of departure from the *generally* received opinion of commentators, to be found in this Dissertation, are as follows:—

1. The interpretation given by Mr. Cuninghame of the six first seals.—In this, he mainly follows the direction of Archdeacon Woodhouse, conscious that his pilot is conducting him full against the tide of almost the whole body of modern commentators; though he claims herein some sanction from antiquity, and the opinion of the well-known and highly respected modern interpreter of Scripture, Vitringa. The usual notion has been, that the first seal refers to the all-victorious progress of Christianity; the three next, to the secular circumstances of

the Roman Empire previous to the reign of Constantine; and the fifth and sixth, respectively, to the complaints of the Church prior, and its triumphs and peaceful condition subsequent, to that reign. It must be admitted, that the homogeneity of the four first seals, represented by the emission of four different coloured horses, seems to be violated by this interpretation, which has made the first horse only refer to Christianity, and the three others to secular affairs; to avoid which Bishop Newton has, almost singly, referred the first horse likewise to the conquests of Vespasian. Mr. Cuninghame, on the other hand, with his guide the Archdeacon, refers all the six seals to the progress of Christianity; and he extends their chronology to the utmost limits of Christian history, considering them as an epitome of the affairs of the Church, from the earliest period of its existence to its final consummation in the Millennium.

As we consider ourselves, when criticising works on prophecy, as quite exempted from the necessity of pronouncing, either on the *verum*, or the *verisimillimum*, except just when we please; we shall content ourselves, in the present place, with owning, that we are struck with the boldness and sublimity of this application of the prophecies relating to the six first seals; that should it be considered as established by the reasonings of our commentator, it will prove to be by far the most edifying of any interpretation hitherto given; as well, perhaps, as more strictly in unison with the principle of homogeneity, according to which it would seem that the different representations of the Apocalypse should be made to agree, in some reference, direct or indirect, to the state of the Church.

Without professing to trace the reasoning, by which this first position of our interpreter is supported, we may just note, and beg the reader to keep in mind, for future use, that the ground of referring the sixth seal to the final events of the Christian Church, is made to be the resemblance of the earthquake, the distress of nations, and the subsequent season of jubilee in the Church (all ranging under the sixth seal, Rev. vi. 12, ad fin. and ch. vii.), to those same phenomena, as represented partly in the Evangelists Matthew and Luke, and partly under the events of the seventh trumpet, which are expressly acknowledged, on all hands, to belong to these latter times.

2. Having covered the whole prophetic period with the six first seals, Mr. Cuninghame necessarily reverts to some station within that period to recommence a more particular account, which he now supposes to be intended in the remaining symbols, of certain events included in the former general cycle. In doing this, we find him giving an interpretation "entirely new" of the seventh seal, which other commentators had, in the orderly course of events, attributed to the period immediately subsequent to the peace of Constantine; but which Mr. Cuninghame, by using his liberty of carrying it back as far as he pleases, antedates to the age of Constantine itself. Here he supposes a new course of events to take place, and a new prophetic series to commence, signified by the silence in heaven for half an hour. And for this opinion he claims, for the last time, the sanction of his former guide, Archdeacon Woodhouse; being obliged, both in his interpretation of the seventh seal itself and of all future symbols, to take leave of his respectable pilot, and on the present occasion thrust his bark alone and unsupported upon the perilous ocean of prophetic conjecture. To offer an opinion on this point, would be to evacuate our privilege of neutrality in a most critical moment. We shall therefore only generally suggest, that although we are not disposed to deny, supposing a new series actually to *have* commenced with the seventh seal, that to place its commencement

in so remarkable a period as the era of Constantine—an era fraught with the most important changes in the earthly condition of the Christian Church—is a probable supposition; yet, on the other hand, we think that, in his conduct of the argument under this head, Mr. Cuninghame has not sufficiently attended to one circumstance likely to strike the impartial reader as an inconsistency in his reasoning; viz. that the same symbol, an earthquake, which under the seventh seal he makes to indicate the revolution of the Roman government under Constanstine; under the sixth, he makes partly a proof, because somewhat differently attended by circumstances, that that seal did not indicate the age of Constantine.

Within the compass, we may say the roll, of the seventh seal, our commentator claims the authority of Bishop Newton and Mede, for including all the subsequent events contained in the seven trumpets, which soon after the opening of this seal begin to sound;—the explication, likewise, of the four first trumpets being substantially the same with that of other commentators, who agree in referring them to the overthrow of the Western Empire by the Goths, Vandals, and other barbarous nations, though varying in some few particulars, to which an allusion may be made hereafter. One observation, indeed, we will now repeat, as we believe it to be altogether new, viz. that the frequent mention of the *third part* of the earth or of men, &c. (which men and which earth in prophetic language are supposed to mean the Roman Empire) alludes to the *partial* overthrow; and is meant in contradistinction from the *total* subversion and annihilation of that Empire, which latter was not at such periods supposed to take place. For want of some clue of this nature, commentators have been thrown into some inconsistencies in explaining this numerical distinction.

We pass over likewise Mr. Cuninghame's explanation of the two first woe-trumpets, as they are called, being the fifth and sixth in order.—On the latter, he surrenders himself unconditionally, in a short chapter or sentence, to the authority of Mede, Bishop Newton, Daubuz, Faber, &c.; and on the former, his difference with Bishop Newton and Faber is not very wide.

3. The next peculiarity necessary to be distinctly noticed, in order to keep up the thread of Mr. Cuninghame's interpretation, is his explanation of the Vision with the Open Book. Much difficulty has existed in distinguishing the βιβλιον from the βιβλαριδιον: and the usual opinion amongst commentators appears to have been, that this latter or little book, was a codicil, or smaller episodical roll, containing exclusively the affairs of the Western Apostacy, and separating them from the general current of the prophecies of the Apocalypse, with a part of which only the contents of the βιβλαριδιον run parallel.—Mr. Faber assigns its contents to the period of the 1260 years. Mr. Cuninghame, with a bolder hand, annihilates the codicil itself, and pronounces the βιβλαριδιον to be only the seventh roll of the original prophecy, which, upon the breaking of the seventh seal, had been already unfolded; but the contents of which were only to be fully made known at *the time of the end*: consequently, the developement of these ulterior contents became a period to be marked with the utmost solemnity. Our Lord himself appears in the form of a mighty angel, magnificently described in the chapter, having this last roll in his hand, now fully outspread; and seven thunders utter their voices, not as a distinct prophecy (and therefore their sounds are not recorded) but as a striking and emblematical preliminary to the pouring out of the seven vials, which are destined to solemnize this remaining roll, and which will commence at the sound of the seventh trumpet.

The great difficulty in thus explaining the "little book," seemed to have arisen from the impossibility of giving to the prophecies that consecutive order, which, as being contained in seven consecutive rolls, they might be expected to possess. So far, however, from this order taking place in the prophecy itself, it is most palpably the contrary; for no sooner is this "little book" developed to view in the hand of the Angel, than the prophecy suddenly stretches back, in three parallel lines, through the three following chapters, to the very beginning of the 1260 years, more than the middle of which had been attained by the preceding relation of events under the first and second woe-trumpets. To preserve then this consecutiveness, Bishop Newton and others, and after them Mr. Faber, as it should seem, began to consider of this little book, as of an episodical or interpolated roll, in which the direct events of the Christian Church were to be kept distinct and exclusively recorded, as they had been running on parallel with the more general affairs of the world and the Roman Empire detailed before. This codicil was supposed to continue to the end of the 14th chapter, and then the main current of the prophecy, contained under the seven original seals, to be resumed, and concluded by the third woe-trumpet, *i. e.* the seventh trumpet of the seventh seal, with the seven vials under that trumpet. In this interpretation, the expedient of going to the mountain, as the mountain will not come to us, certainly appears; and the charge of incompleteness is left with considerable force against the original roll; which itself professed to treat of "all the things which were to be hereafter," as well in the church as in the Roman earth. How then does Mr. Cuninghame steer his way between these mountains of difficulty? He first discards at once the interloping codicil; he then discards the necessity of a consecutive series of prophecy, which, truly enough, is neither in point of fact maintained by the introduction of the codicil at this moment, nor appears to exist by any means *in* the codicil; and, finally, he carries the whole relation of the prophet from this point of the seventh seal, back to the commencement of the period of the 1260 years; as he had before carried back the first opening of the seal to Constantine's reign; and he considers the events of those 1260 years, and of all subsequent times to the very close of the period of prophecy, to be henceforth more fully disclosed, under the remaining part of this seventh seal, than in any one of the preceding visions. The moment at which this more full disclosure, by means of the seventh roll, takes place, is doubtless critical, as it respects the series of prophetic events. It is *after* the second woe-trumpet: and it is accompanied by a notice, that not "till the days of the voice of the seventh angel," or third and last woe-trumpet, shall the mystery of God be finished. This is towards "the time of the end;" and as then, it seems, the mystery of God was to be *finished*, so Mr. Cuninghame deems it reasonable to suppose that it was then only to be fully *understood*. Consequently, with much shew of reason on this hypothesis, the mighty Angel, at the corresponding advanced period in the prophetic series, is made to deliver, in vision to the Prophet, the full disclosure of that which was only then to be fully comprehended, as it was then only to be actually fulfilled.

Whether or not our readers will be the better for this very concise statement of Mr. Cuninghame's arguments, which we are conscious does them no manner of justice, we think at least the general principle will have been made clear; and that we shall be doing no injustice to our interpreter, in averring him to apply the seventh seal, first to the general events subsequent to the reign of Constantine, as

far as to the end of the sixth, or second woe-trumpet; and then to the more particular events of the Christian Church, beginning again at the commencement of the 1260 years, and going forward to the utmost limits of the seventh, or third woe-trumpet, with its accompanying vials;—"extra flamantia mœnia mundi."

In enucleating the obscurities of what he no more calls "the little book," but the backward history of the Church inscribed in the seventh roll from the beginning of the 1260 years, Mr. Cuninghame gives out occasional scintillations of profound thought and a happy conception. There were three parallel lines before spoken of, in which this part of the Apocalypse treats the history of events from the commencement of the 1260 years; one line tracing the history of the true church, under the image of two witnesses, down to the sounding of the seventh trumpet; another line giving that true church in contest with the false one, under the respective images of a woman producing a man-child, and that child persecuted by a great red dragon, having seven heads and ten horns; and the third line representing the temporal Roman empire in its support of the holy Roman church, under the figure of a beast from the sea with seven heads and ten crowned horns; which beast is attended by the supplementary figure of another beast from the earth with two horns like a lamb and speech like a dragon, emblematical, as it is supposed, of the Pope and his clergy. We must refer the reader to the work itself for the elucidations offered by Mr. Cuninghame of these several prophetical and synchronical series of events; some new, though most in principle conformable to the learned and elaborate interpretations of Mr. Faber; and we shall only notice incidentally what may seem to throw light upon the

4th, and most important novelty of Mr. Cuninghame, viz. the actual place in time of this so-often-repeated and so-far-famed period of 1260 years, during which oppressions, persecutions, and all possible modes of cruelty and atrocity, were to be exercised against the true church, by means of the dragon, beast, and false prophet, *i. e.* of the Empire and Church of Rome.—This great question may be truly denominated the hinge of prophecy; and we would not feel too much pride in claiming to our own pages the honour of having more fully discussed the question, and with greater variety and felicity of illustration, (which we are happy in this opportunity of acknowledging to our several valued correspondents), than perhaps any of our contemporary journalists. In Mr. Cuninghame's 14th chapter we find what may be called a general statement and recapitulation of arguments which have occurred in many of our former volumes on this subject. The whole question is in this chapter summed up in six leading propositions; though, if we must speak our mind upon it, we cannot help feeling that, in the method here adopted by Mr. Cuninghame, there is a kind of elaborate logic, which has the effect, upon our slow understandings, of rather darkening a subject in itself sufficiently perplexed. In our humble attempt at setting forth Mr. Cuninghame's ideas upon this subject, we shall compare Mr. Faber's view of the question with that which Mr. Cuninghame has adopted; it being scarcely possible in these pages to separate two systems which have there been in such long and close collision.

Mr. Cuninghame's assertion is, that the prophetic period of 1260 years commences A. D. 533, and ends A. D. 1792, which he endeavours to prove, at both ends of the string, by considerations distinct from each other. 1. In placing A. D. 533 at the commencement of the period, Mr. Cuninghame refers to various edicts of Justinian of unquestionable authority, and letters

passing between him and the Pope of Rome, registered in his own code, which expressly constitute and claim for the see of Rome the title of Universal Head of all the Churches, Eastern as well as Western. Mr. Faber, on the other hand, in fixing A. D. 606 for the commencement of the 1260 years, refers to the more famous grant of the infamous Phocas, actually and finally settling the aforesaid title upon the Pope of Rome, in contradistinction to the Patriarch of Constantinople, who, it seemed, still reserved a claim to it. "Much learned dust involves the combatants" in the support of each hypothesis, in their respective works, on which it is impossible we should enter.—2. Mr. Cuninghame, in calculating 1260 years downwards to 1792, proceeds on the supposition of current time as usually adopted by the Jews. Mr. Faber prefers the complete mode of reckoning time, which would bring Mr. Cuninghame's period to its close in 1793. —3. Mr. Cuninghame, in making this period close in 1792, independently of any consideration arising from its commencement, is induced so to do by supposing it to close when the seventh trumpet sounds. This Mr. Faber himself makes to sound in 1792, but denies that its sound gives notice of the termination of the period. On the contrary, he combats the assertion of Mede to that effect, to which, in conjunction with Bishop Newton, Whiston, and Dr. More, Mr. Cuninghame confidently appeals, as authority for saying that the closing of the 1260 years and the sounding of the seventh trumpet are contemporaneous.—4. Mr. Cuninghame is further induced to make the 1260 years to terminate in 1792, because from that era he conceives the witnesses have ceased to prophesy clothed in sackcloth; and the woman, that is, the true church, has begun to emerge from the wilderness: both events taking place at the close of the 1260 years; and the arrival of both, he conceives, being strongly indicated by the new toleration gained to the Protestants at the French Revolution; and by the novel exertions made in this new "era of light" for the dispersion of the Gospel through the world. On the other hand, Mr. Faber thinks these events by no means strong enough as yet to indicate the reign of the saints, which was to succeed the close of the aforesaid prophetic period.—5. Mr. Cuninghame comes to the same conclusion, from finding that the Ancient of Days is to sit in judgment on the little horn, "to consume it *to the end*," that is, *totally*, at the termination of the 1260 years. The judgment of Popery, in other words, "the little horn," took place, he conceives, in the French Revolution; therefore then, namely, in 1792, he concludes the 1260 years came to their close. Mr. Faber, against this, contends strongly for the continued sitting of the judgment on the little horn *until* the time of the end; and does not imagine that the judgment *beginning* to sit affords any proof that the *consummation*, to which it is preparatory, is therefore arrived.—6. Mr. Cuninghame further adduces, in support of his hypothesis, an ingenious criticism and comment on Luke xxi. 25, and the corresponding prophecies of our Lord, recorded by Matthew and Mark, which describe "the signs in the sun, moon, and stars, &c." as contemporary with the fulfilment of "the times of the Gentiles," or the close of the 1260 years.

The question, in explaining this difficult passage, had been the meaning of the expression "till all these things *be fulfilled*," of which the Greek word is γενηται. This, with very great shew of reason and much ingenuity, is asserted to mean, *be in a course of fulfilment*, or, *begin to be fulfilled:* and by this gloss the whole difficulty is removed, which arose from the declaration of our Lord, that "this generation shall not pass away till all be fulfilled;"

and the words are made to signify no more than that this new dispensation is to commence, and all its various events and signs be put in a course of accomplishment, from this time forward, even to the actual fulfilment of times of the Gentiles *. The use Mr. Cuninghame makes of this comment, is to establish, with cumulative evidence, his position as to the completion of the 1260 years in 1792. These "signs in the sun, and in the moon, and in the stars, &c." Mr. Cuninghame sees evidently in the catastrophe of the French Revolution: they were immediately to precede, or rather to accompany, the fulfilment of the times of the Gentiles: *therefore* he makes no difficulty in inscribing the Q. E. D. on his proposition as to the termination of these last, that is to say, of the 1260 years, in 1792.

Having given, though most imperfectly we fear, an outline of Mr. Cuninghame's arguments on this new, and, if true, most important position, we feel we have done our duty. Our own opinion, we, as before, on principle withhold,—save only that we feel a strong disposition to quote from our own pages the candid avowal of Mr. Faber in discussing this very point, and to adopt his *feeling* on the occasion as our own. Having alluded to the present scattered state of the Jewish nation as incompatible with any present fulfilment of the times of the Gentiles, he proceeds, "After all, so little do I wish to dogmatize, that if the Jews should begin to be restored in the course of a few years, and if their restoration should be consummated, and Antichrist be overthrown in Palestine, in the year 1822, or 30 years after the year 1792, I will then acknowledge myself to be wholly mistaken; I will own that the 1260 days ought to be computed from the era of Justinian; that they expired in the midst of the French Revolution; and that Dan. xii. 6, 7, does not imply that the Jews should begin to be restored *precisely* at the expiration of that period." Christian Observer, vol. vii. p. 283.—We reserve any further observations on the subject to the close of this article.

It would occupy a time as long, we fear, as we have spent on the foregoing chapter, were we to attempt the most succinct account of the following one, chap. xv., in which Mr. Cuninghame endeavours to make good the same position by another argument derived from Dan. viii. The vision of the ram contained in that prophecy of Daniel, was to continue 2300 days; and this it is necessary should synchronize in its close with the 1260 years. Accordingly, Mr. Cuninghame dates the commencement of the vision of the ram in 508 A. C. and thereby brings its close exactly to the period required in 1792. It is needless to observe, what Mr. Cuninghame himself acknowledges, and this must be more or less the principle of all prophetic commentators, that his conjectures are often collected *a posteriori*: that is, that, having assigned the date to which the close of the period in question *ought* to adapt itself, he then looks back into the page of history to discover, if possible, at the proper time some mark for its commencement. Such appears to have been the principle by which Mr. Cuninghame settles the commencement of the vision of the ram. And should our readers have any desire to enter further into the question, or to find a specimen of the most keen and animated controversy, but conducted in the most exemplary spirit, and with great strength and probability of reasoning on both sides, we must refer

* This valuable criticism, Mr. Cuninghame, with much ingenuousness, attributes in substance to "A plain honest Man," whose communication on the subject will be found in our fifth volume, p. 145; whilst Mr. Faber, who has fully drawn it out in our tenth volume, p. 211, has, we think, on account of a minute variation in the mode of applying the criticism, spoken of its real author in a manner which is liable to objection.

them once more with Mr. Cuninghame to our own pages, in "various papers on this subject by Mr. Faber in the Christian Observer for 1808, 1809, 1810, and 1811; and also others, under the signature of Talib, in the Christian Observer for 1807, 1808, 1809, and 1811." Note, p. 287.

5. We hasten to a fifth and the last novelty we shall notice of Mr. Cuninghame's; under which head we intend to range his three penultimate chapters, all of which may be considered as representing, according to his plan, synchronical events, and events immediately subsequent to his alleged termination of the 1260 years. In chap. xvi., which explains Rev. xiv., he is "reluctantly compelled to differ from most commentators," in referring that portion of the Apocalypse to the prosperous state of the Church subsequent to her depression and banishment into the wilderness. It will be recollected, in considering the six first seals, which were made by Mr. Cuninghame an epitome of the whole affairs of the Church from the beginning to the close of the period of prophecy, that the sixth seal itself was allotted to the closing period, and was attended with an earthquake, a subversion of the earth, and a jubilee in the Church, which Mr. Cuninghame considered as indicative of the last times. Now the period of this sixth seal he considers as again reverted to in Rev. xiv. And by an application of Mr. Frazer's rule for finding the connecting loops of distantly placed, but consecutive or parallel, periods of prophecy, he finds in the jubilee recorded in the present chapter, the counterpart of that recorded under the sixth seal. He considers them, in fact, as identical: and the allusions of the sixth seal, being here again taken up, are, according to his view of things, carried forward through the whole of the chapter, in a continuous history of the Church, subsequent to the 1260 years, even to the end of time. Being for the most part future in his estimation, Mr. Cuninghame of course does not descend to many particulars in his explanation of this prophecy. "The angel flying through the midst of heaven with the everlasting Gospel," which has been by most commentators applied to the times of the Reformation, or to a period still earlier, he considers as more appropriately referable to the now existing and daily increasing extension of the Gospel. The two following angels, announcing the fall of Babylon and the torment of the worshippers of the beast; the accompanying words of consolation to the saints; the appearance of the Son of man; the harvest, which Mr. C. considers as the gathering-in of the elect; the vintage, which is the destruction of the ungodly;—all these he regards as yet thrown into the mists of futurity, and as only to be unfolded in their season, prior to, or contemporaneously with, "the battle of that great day of God Almighty at Armageddon."

But synchronically with these events in the Church, taking place during the sixth seal,—*i. e.* as we have seen, the seventh trumpet,—are the events to take place in the Roman earth, or the world at large. These events are signalized and represented by the seven vials of wrath, which, at the blast of the seventh trumpet, seven angels proceed out of the temple (now opened for the first time) bearing in their hands to pour upon the earth. Our readers, we fear, will think there is something ominous in the word, as it respects Mr. Cuninghame's views of prophecy, when they are told that here again he *synchronizes* events; and actually considers the whole seven vials of wrath as synchronical plagues, poured out upon the earth by the seven angels at the same moment of time. He considers them as already in operation, having being poured out at the blast of the seventh trumpet in 1792; and his last chapter, "on the effusion of the vials," is most in-

geniously employed in saving all Mr. Faber's trouble to divine under which of the vials we are at present suffering, by discovering the actual marks of all the vials at this moment stamped upon us, in the varied calamities of the Christian or Roman world. Mr. Faber, let it be noted, in presenting us at the present period of the world with the seven vials of wrath in consecutive effusion, so far concurs with Mr. Cuninghame, as to suppose they began to be poured out in 1792: when, as we have seen, these two writers are agreed, that the seventh trumpet also sounded. They are not, however, more agreed as to the synchronical effusion of these vials, than as to the signal of their effusion being synchronical with the termination of the 1260 years. Mr. Faber by no means makes the sounding of the seventh trumpet contemporary with the termination of that period. On the contrary, he considers this third woe-trumpet as an essential constituent part of the 1260 years; and he reserves the jubilee of the Church, and the universal restitution of all things, to a period subsequent to the last stroke of these plagues, and to the battle of the great day of Armageddon.

Thus have we attempted some faint outline of Mr. Cuninghame's novel system in the exposition of the Apocalypse. Had we been clear in proportion to our length, we might take some credit to ourselves in the eyes of our more uninstructed readers. As it is, we shall not waste more of their time in needless apologies; but proceed to give, as we proposed, some few specimens of our respectable author's style and method of illustration. Ingenuity and a spirit of the most unaffected piety reign throughout the work: and in some places there is a felicity of thought and expression rarely surpassed by any writer on the subject. We shall first quote what may be new to all but the readers of Archdeacon Woodhouse, a part of the *spiritual* exposition of the third seal. This seal represents "a black horse, and him that sat on him having a yoke (ζυγον) in his hand;" and a voice from the four living creatures says, "a chœnix of wheat for a penny, and three chœnices of barley for a penny, and see thou injure not the wine and the oil." Rev. vi. 6.

"The black colour of the horse, the yoke with which his rider was armed, the proclamation from the midst of the living creatures, that a chœnix of wheat should be sold for a penny, and three chœnices of barley for a penny, and the prohibition to hurt the oil and wine, unite in pointing out to us a period, when the grossest darkness and ignorance should overspread the visible church; when a burthensome yoke of rites and ceremonies, and likewise of unscriptural articles of faith, should be imposed upon the necks and consciences of men; when there should be a great want and a famine of the preaching and ordinances of the true Gospel in the church: but when, notwithstanding this complicated train of evils, the consolations of the Spirit, his enlightening influences compared to oil, and his gladdening and comforting influences likened to wine, should not be withheld from those who, in the midst of surrounding darkness and superstition, truly set their hearts to seek God." pp. 13, 14.

The next quotation is connected with some ingenious reasonings of Mr. Cuninghame on the subject of the *temple*, a place frequently alluded to in the Revelation. Upon the period assigned for opening the temple, viz. after the sounding of the seventh trumpet, Rev. xi. 19., and for entering the temple, which was expressly declared to be after the effusion of the seven vials, Rev. xv. 8., Mr. Cuninghame founds an ingenious conjecture with respect to the place in time of the sixth seal. At the end of this seal, the saints of God are found serving God *in his temple*; consequently, Mr. Cuninghame argues, this must have been subsequent to the seventh trumpet, after which alone it was opened: and therefore, he concludes, the sixth seal reaches down, by anticipation, to the conclusion of the seventh trumpet, or of the period of prophecy. But again he finds the temple actually undergoing measurement, a part of it at least, Rev. xi.

1, 2., *before* the period at which it is declared to have been *opened*. Therefore it becomes necessary to shew what part of it *is* measured, and to prove that the *templum ipsissimum*, the holy of holies, does actually remain shut during the allotted period, and does not undergo measurement with the other part, or holy place, containing only the altar. In shewing this, Mr. Cuninghame gives a beautiful, and truly spiritual, analysis of the construction of the temple itself. We extract a part of it.

"The second division of the temple of God was the sanctuary, or holy place, which was next to the holy of holies, and separated therefrom by the veil. In the holy place were placed the golden candlestick with seven branches, the golden altar of incense, and the table of shew-bread. It is easy to perceive that the holy place was a symbol of the true, spiritual church of God upon earth. The holy place had no light from without: it was enlightened only by the lamps of the golden candlestick with seven branches. This candlestick was a symbol of the Holy Spirit; called, in the figurative language of this book, from the fulness and completeness of his gifts and operations, 'the Seven Spirits,' *i. e.* the All-perfect and Infinite Spirit of God. In the same manner, the true spiritual church of Christ has no light from without, but is internally illuminated by the Holy Ghost. Incense, as we have already seen, is a symbol of the prayers of the saints. It is only in the true spiritual church that such prayers are offered, and they are symbolized by the incense burnt upon the golden altar in the holy place. There was no way into the holy of holies but through the holy place: and so there is no way into heaven, the true holy of holies, but by entering into, or becoming members of, the true spiritual church of Christ. The holy place was hidden from the view of those without by a second veil; and thus the true spiritual church of Christ is hidden from the view of the world, and is therefore, with strict justice and propriety, called the invisible church. Into the typical holy place it was not lawful for any to enter but the priests, and none can enter into the true church (*i. e.* become members of it), but they who are made priests unto God. In all respects the type, therefore, answers to the antitype.

"Along with the sanctuary, or holy place, the Spirit of God, in this passage, classes the altar (*i. e.* the altar of burnt-offerings), which was placed in a court or enclosure immediately before the entrance into the sanctuary. This altar of burnt-offerings, and the sacrifices offered upon it, were symbols of the sacrifice of Christ. The altar of burnt-offerings was immediately before the door of the holy place; which points out to us, that no one can enter into the holy place, or become a member of the spiritual church, but in virtue of the atoning sacrifice of Christ, received by true faith." pp. 115—117.

It is the Holy Place, typical of the invisible church on earth, which was measured, not the Most Holy Place containing the ark of the covenant. This was not opened, or its contents discovered, till the sounding of the seventh trumpet.

We can only refer our readers to the illustrations given by Mr. Cuninghame in p. 161, of "the woman clothed with the sun, and the moon under her feet, and crowned with twelve stars," Rev. xii. 1.; and in p. 323, of the conquering saints standing upon "a sea of glass mingled with fire," Rev. xv. 2.: passages which, with many others that prove the pious and evangelical turn of our author's mind, we should be pleased if we had time to give here. His remarks on the idolatries of Popery, and the quotations he makes in p. 204, et seq. from Mr. Gandolphy's Catechism, are equally indicative of his Protestant zeal. On this subject, his ingenuity, also is again employed, in unravelling a figure of considerable difficulty, viz. the image of the Roman beast made and set up to guilty adoration by the two-horned beast, or the Pope and his clergy. This image, or likeness of the secular Roman beast or empire, has been understood by Mr. Faber and others, to mean, *somehow or other*, the idolatries of the Romish Church. Mr. Cuninghame alone has the credit of suggesting that it may be considered as an image or resemblance of pagan idolatrous Rome, fabricated by Christian Rome in the course of her superstitious progress: and that the visible Christian Church placed by its idolatrous rites on an

absolute level with its Pagan predecessor, was in fact the idol-image set up by the priesthood to be worshipped in all its plenitude of persecuting omnipotence and despotic infallibility *. To this, as a new opinion, Mr. Cuninghame expressly challenges the sifting eye of severe criticism.

Before we proceed to make some general observations on Mr. Cuninghame's plan, considered as a whole, we think it our duty to hint, although it is not without some fear and trembling, that we venture to do so to so grave a personage as an expounder of prophecy, that he appears to us occasionally under a somewhat undue influence of the imagination. We had marked a few of his illustrations and allusions with the note of "fanciful:" but the length to which this article has already extended, indisposes us to descend to particulars, and, on second thoughts, we rather choose to leave the naked hint to its own operation on our author's mind, than endanger its effect by a specification, which perhaps might, after all, prove nothing but our own stupidity.

In reverting to some few general observations on the present interesting publication, it is impossible not to express ourselves as somewhat staggered at the important novelties which it presents to our minds. We are aware of the strong remonstrances uttered by Mr. Faber against Archdeacon Woodhouse's canon of interpretation; and we have ourselves sounded the trumpet of alarm, in our humble Review of the Archdeacon's work. Now we must not dissemble our conviction, that the same objections lie in principle, if not in degree, against the partial adoption of the same canon by Mr. Cuninghame. Whether the seventh seal be by the Archdeacon made contemporaneous with the first, or by Mr. Cuninghame be brought back only to the third, the principle of succession is equally violated; and it may be asked how, without an abuse of terms, that can be called the seventh which, in point of fact and of time, is the third. If this objection be however palliated by the answer which Mr. Cuninghame may give, viz. that though the seventh seal begins with the third, their contents by no means end together; the still-more-cogent objection, in our mind, remains yet in full force, that an opening is given by this means for a latitude of interpretation to which there can be no limits assigned. There is surely, at least, much strength in the argument, that had the Divine Spirit intended any one or more of these series of prophecy to be synchronical with another, some clear intimation to that effect would have been conveyed to the reader, similar to what we find in the book of Daniel: if, on the other hand, both the intimation itself is to be imagined, and then the exposition is to be founded on that imaginary intimation, imagination may thus be heaped upon imagination, and theory upon theory, till at length the expositor of prophecy shall lay himself open to a charge, however unjustly and even flippantly it may on some occasions be urged, similar to that of the Indian who put the earth on an elephant and the elephant on a tortoise.

We own we write these things against our fonder prepossessions. We could wish Mr. Cuninghame had given us stronger external evidence for this inviting theory of the six first seals. Standing by itself, its internal probabilities are very great. Even Mr. Faber is desirous of giving these seals a spiritual meaning, though we think him not

* In Mr. Cuninghame's explanation of "the tenth part of the city falling from it by an earthquake in the same *hour* with the second woe," he differs from Mr. Faber, who makes it the French Revolution; and follows a valued correspondent of ours, signing himself Philo, (C. O. for 1810), in considering it as the noble defection of England from its connection with the beast, in the happy reformation of our national church. We must content ourselves in referring to it, p. 137, et seq.

as yet successful in his suggestions of their import. We must own also, that the application of that part of the sixth seal which is contained in the seventh chapter of the Apocalypse, to the mere temporal rest and peace of the Church in the reign of Constantine, has always been most unsatisfactory to our mind. Never, since we became acquainted with this secular view of the passage, have we known that zest which our happier days of ignorance realized in the perusal of it; and which we must own the reasonings of Mr. Cuninghame have half restored to us. There is, besides, in the opening of this chapter, a mention made of four angels, which we do not observe Mr. Cuninghame to have noticed as strongly analogous to the mention of other four angels in what he deems the corresponding chapter, the 14th, describing the same period of jubilee in the church. On the whole, we shall be forward to express our obligation to Mr. Cuninghame in the strongest manner if he shall be able, by arguments *à priori*, to convince us, that the Apocalypse may justly be deemed as foretelling, in its different series, synchronical events; that the evident retrogression found in "the little book" may be considered as precedent for the admission of a like retrograde motion in other parts of the prophecy*; that the opinion of antiquity, "of Victorinus, of Andrew, and of Arethas," was clearly in favour of this principle of parallelism in the interpretation of the Apocalypse; that some canon may be found capable of defining with sufficient clearness how far this principle of interpretation may be carried, and where it must stop; that, in the mean time, no such uncertainty need be excited in the breasts of ordinary readers by these vacillating comments as to shake the very foundations of their faith in the records of prophecy; and that, after all, the difficulties which meet us in our study of the prophetical parts of Holy Writ all tend, in the well-regulated mind, to carry on the great work of edification, to humble our reason, to exercise our faith, to quicken our watchfulness, and to stimulate our exertions in the pursuit of truth.

Though these suggestions may in some measure apply to Mr. Cuninghame's interpretation of the seven last vials, as well as of the six first seals, yet we admit there is some difference between the two. The vials, as representing only current events, must, of necessity, lie open to much uncertainty and debate. There is something in the turn of expression, when they are said to be poured out, which we admit, with Mr. Cuninghame, to indicate a synchronical effusion. To synchronize with each other is different from later ones *preceding* the earlier. Even Mr. Faber* admits the possibility, in the case of the seals, of one beginning before another is terminated; and if not ending in succession, whether seals or vials, why is it necessary they should begin in succession? At least, the synchronizing principle is partially admitted; and we cannot consider ourselves very far from granting the actual parallelism of the vials, if we are brought already to the fifth vial by means of their successive effusion.

Upon the parallelism of the vials depends, in some measure, that most important question, respecting the termination of the 1260 years. It seems to be generally conceded that the first vial synchronizes with the blast of the seventh trumpet, which is generally supposed to have sounded in 1792: it is also supposed that the last vial synchronizes with the close of the 1260 years; consequently, if the first and last vial synchronize with

* Some very appropriate remarks on this head, and much in favour of Mr. Cuninghame's views, may be found in the judicious Bishop Newton's 25th Dissertation, which we strongly recommend to the consideration of all parties.

* On the Prophecies, vol. ii. p. 515.

each other, the close of the 1260 years took place at the blast of the seventh trumpet in 1792. With this conclusion following from the premises, the reader will, doubtless, scrutinize with an anxious eye, the reasonings on which Mr. Cuninghame has built the parallelism of the vials. Probability must, after all, guide his judgment; and probability, as it is to be inferred from a variety of independent considerations, seems, on the whole, to be in favour of a prolongation of the destined period. We have already given our opinion on the reasonings which date the commencement of the 1260 years from the grant of Phocas in 606; though we must own, on the other hand, that every fresh investigation into the circumstances of the earlier grant by Justinian, aided by the authoritative opinion of civilians, has entitled us to hold our favour for Mr. Faber's opinion with diminished force. Should events have continued to look strongly towards the consummation of the period in 1792, we should not have felt any surprize merely on the score of its supposed commencement in 606.—That commencement must itself be collected from doubtful probabilities, independent of the mere act of an emperor at an early and dark period of history: Mr. Butt has placed it much earlier than Mr. Cuninghame. Mr. Milner has placed it later than Mr. Faber.

But events, says Mr. Faber, look strongly against the fulfilment of Mr. Cuninghame's views. Of the thirty years which are to succeed the 1260, and during which the final triumph of the saints at Armageddon is to be prepared, and the Jews to be restored to their native land, upwards of twenty years are now expired, and no signs appear of the triumph of the saints, of the speedy restoration of the Jews, or of those numerous and signal events which are to bring the powers of Antichrist in contact with the kings of the North and the South.—Every day as it passes, it must be acknowledged, places the fulfilment of Mr. Cuninghame's vials, which are also those of Mr. Faber, respecting the revival of the power of France, "as a rod of iron, to break in pieces the nations," at a greater distance. And, "if the expectations of those persons should be realized," who are of opinion that the military power of Bonaparte and of revolutionary France is drawing to a close, Mr. Cuninghame himself owns, "it will prove that he has entirely erred in some of the conjectures hazarded on future events." What then can we do ourselves, what can we advise Mr. Cuninghame and his readers to do, but patiently and with humility to await the course of events? Conjectures on futurity we always expect to see disappointed; and we cannot say that they abound in Mr. Cuninghame's work more than they must almost necessarily do in any similar attempt to interpret prophecy. At the same time, we are far from considering Mr. Cuninghame as decidedly wrong in any of his conjectures, merely because the aspect of affairs at the present moment tells against it. Our readers are aware that Mr. Faber also has so interpreted the fifth vial* as to make it consistent with "some grievous calamity," at this very moment "materially affecting the secular power of persecution, and filling his kingdom with consternation and confusion."—But if this be true, and if, according to Mr. Cuninghame, that power shall be the seventh head of the beast in the person of Bonaparte, may not his views of prophecy be at this moment substantially fulfilling, though not in the way he anticipated? And when we observe the blow to have been inflicted mainly from Russia and from Spain, we are reminded of Mr. Faber's further suggestions in respect to the Kings of the North and of the South: and should it hereafter appear that this is, in fact, the war to have been waged with Antichrist by the aforesaid kings;

* Vol. ii. p. 405.

which, according to Mr. Faber, was to take place after the expiration of the 1260 years; it will afford to Mr. Cuninghame's readers stronger ground than, perhaps, has yet been pointed out, for believing that that period has expired. But we desist from these vague and unsatisfactory speculations, and shall only remark, that for our own parts we can with difficulty persuade ourselves that the affairs of Christendom are about to revert *exactly* to their old position, and to settle down *precisely* according to the old regime. Gladdened as every Briton's heart must be by every day's cheering intelligence, the Christian Observer must still take a view of events different from those "who view a sky without a God." In the approaching prospects of triumph and peace, he learns to associate, by some means or other, in the counsels of Providence, the triumphs and peace of the Church. He views the prostrate trunk, the *caput mortuum* of a Popish spirit, whether at home or abroad, as capable no longer of lifting an arm, scarcely a breath, against the cause of true religion. The contest, a new one for Christendom, seems now between vital religion and practical infidelity; and if a short period of outward peace should proclaim "the silence only of half an hour" for the combat, who can doubt of the final event? In the new and eventful career which we might almost say is certainly preparing for the Christian Church, who can tell how conspicuous a part may speedily be acted by the no-longer-forgotten nation of the Jews? A short period sufficed for the redemption of this wonderful people from the land of Egypt; and Mr. Cuninghame justly remarks, "we have every reason to believe that their future redemption, in the marvellous circumstances that shall accompany it, will resemble their first redemption," p. 293. —The "maritime nation" expected to be the instrument of their restoration to Judea, is now in the zenith of its power; and, even "our enemies themselves being judges," possesses what they loosely call an "omnipotence at sea," and which, at this moment, is capable of the greatest enterprizes, although it may not be of long continuance. In the bosom of this favoured country, the true religion of Jesus Christ is, we trust, daily gaining fresh triumphs: and, under our influence, through the remotest quarters of the world, the banners of truth begin to float on the towers of Paganism. Where shall these things stop? "Who will stay his hand, or say, What dost thou?" We pretend not to divine the issue of this new series of things: nor to measure the distance of our brightening horizon. We desire rather to be "patient unto the coming of our Lord." Whilst we hail the symptoms of that mysterious but no less glorious time, when "many shall run to and fro, and knowledge shall be increased," and consider it as preparatory to the time when "the earth shall be filled with the knowledge of the Lord;" we yet conceive, with Mr. Cuninghame, "that we cannot use too much caution in forming conjectures as to the manner," *we* would add *the time*, "of the accomplishment of things future, and especially matters of so high a nature as those which relate to the great and dreadful day of the Lord." Whilst "the voice of judgment" and alarm is so unexpectedly, so miraculously, converted as in a moment into "the voice of mercy" and triumph, may we equally feel with Mr. Cuninghame, the call they utter to repentance! May "the goodness of God lead us to repentance!" And whilst the sublimest theories of prophecy are not unfitly occupying our attention, let us, with our pious author, think an inquiry into the nature of that repentance to which they invite us no less becoming.

"The repentance which Christianity requires," he admirably concludes in his last chapter, "is not merely an outward reformation. The Gospel of Jesus Christ calls upon us to feel and acknowledge that we are sinners;

In this respect it tells us, that all men, from the prince upon the throne to the meanest of the people, are upon a level. None are exempt from the corruption of a fallen nature, or the pollution of many actual transgressions. The prince, therefore, and the peasant, the noble and the plebeian, are equally called upon to acknowledge that corruption, and to confess these transgressions, to amend their ways, and to believe in the Son of God, who came down from heaven to save us from our sins, by the sacrifice of himself upon the cross." p. 371.

We conclude our remarks on this able and well-written dissertation, with a strong hope that we may meet Mr. Cuninghame again as an intelligent conductor through the mazes of prophecy in their gradual developement. We think much may still be added, for completeness sake, to the work, both in the body of the comment and its several details. It may be made still less to wear the appearance of detached papers on isolated subjects, collected together into one volume. * And we recommend, in a future edition, a copious index, or table of contents; together with a notation of chapter and verse, when the several passages of Scripture on which he comments are introduced into the page.

We cannot close this article without expressing ourselves most obliged and honoured by the mention which Mr. Cuninghame has made of our name and humble work on many occasions.

The Imputation upon the regular Clergy of not preaching the Gospel, briefly considered, in a Visitation Sermon, preached in St. Michael's Church, Lewes, June 23, 1813, before the venerable Matthias D'Oyly, Archdeacon of Lewes, and the reverend the Clergy of the Deaneries of Lewes and Pevensey; and published at their Request. By SAMUEL HOLLAND, M. D. (late Fellow of Worcester College, Oxford); Rector of Poynings; and Domestic Chaplain to Lord Erskine. Lewes: sold by W. and A. Lee; and Rivingtons, London. 1813.

IT was observed by the great master of Roman eloquence, that it was impossible to account for the striking similarity in the style of the contemporaneous orators of different ages, but by concluding that they had all imitated the same general model. This remark may be applied with equal truth and propriety to the schools of ancient philosophy, and, in later times, to systems of theology. In every age which has been at all distinguished by freedom of thought and discussion, able, or at least, bold and aspiring, men have arisen, who, by espousing some particular views in politics, science, or religion, and by diligently propagating their opinions, have succeeded more or less extensively in attaching others to their cause. Hence, the distinction of parties in church and state, and the writings and labours of disciples to extend and perpetuate the sentiments of their masters; and hence, also, on the part of those who aim at giving the tone to public opinion on any important subject, the duty of carefully ascertaining the truth of their principles, and, on the part of their followers, that of seriously examining the grounds on which they are entitled to confidence.

Though it is not our intention, by these remarks, to insinuate, that the author of the sermon before us has taken his opinions upon trust, and is merely the echo of other writers, it would be difficult for any one who has read a late popular "Appeal to the Gospel; or, an Inquiry into the Justice of the Charge alleged by Methodists and other Objectors, that the Gospel is not preached by the National Clergy," not to recur to it immediately, on glancing at "the imputation upon the Regular Clergy of not preaching the Gospel, briefly considered."

* Cic. de Orat. lib. ii. c. 22.

The extensive circulation of Mr. Mant's work has given rise to many minor compositions, both published and unpublished, on the same topic, and will probably continue for some time to produce similar effects. We might, perhaps, in consequence of our having already entered so fully into the general merits of the question *, have been excused from noticing Dr. Holland's publication. But Visitation Sermons, printed at the request of a considerable body of the clergy, though not always conclusive evidence of *their* sentiments, are yet entitled to more than ordinary attention; and in the present case, there is a sufficient degree of novelty to justify us in laying some account of it before our readers.

The design of this sermon is obvious from its title. It appears, from the advertisement prefixed, to have been written "on the spur of the occasion," with little more than a general impression of the charge brought against the majority of the clergy by certain writers, of having forsaken the doctrines of the Gospel. Dr. Holland conceived, therefore, and very justly, that it would be expedient in publishing his sermon, to verify his representations by quotations from the authors to whom he refers. He has accordingly added an Appendix of "Extracts from *Sectarian* Writers, and Notes." Now before we proceed any further, we beg to direct the attention of our readers to the *title* of these extracts. They are stated to be from *sectarian* writers. No others are mentioned; and that the term was not adopted without intention, or merely with a view to describe, as it does very correctly, the greater part of the quotations, but to comprehend them all, is manifest, both from the customary reference to the well-known appellation of "Evangelical Preachers, or Gospel Ministers;" and from the declaration at the opening of the sermon, that the charge in question "might well have been disregarded, when it was in the mouth of a few seceders from the church."—"Then, indeed," continues the preacher, "might the accusation have been suffered to invalidate itself. But, alas! it is not now from the open enmity alone of those who have left the Establishment that we suffer this dishonour; but from the misdirected zeal of some of *our own familiar friends*, of some who still *walk with us in the house of God, as friends*."—That the extracts which are to support and illustrate this charge, should be chiefly composed of passages from the Journals of Whitefield and Wesley; from the Methodist and Evangelical Magazines; and from other professedly Sectarian Writers, was to be expected. That, after the example of Mr. Mant, quotations should also be made from Mr. Romaine and from Dr. Hawker, did not surprize us: but that, amidst this farrago of dissent and peculiarity in doctrine, the name of Mr. Wilberforce should be introduced, and with reference to this formidable charge, which is the ground-work of the sermon, did indeed excite in our minds feelings of mingled astonishment, indignation, and regret. The passage from the "Practical View" of this distinguished layman, which is quoted expressly as to this point, is the following:—"In our days, the peculiar doctrines of Christianity have almost altogether vanished from the view. Even in many sermons scarcely any traces of them are to be found." In a subsequent note, Dr. Holland has added another sentence from this eloquent work, to this effect;—"Let our churches no longer witness that unseemly discordance, which has too much prevailed, between the prayers which precede and the sermon which follows." Now without urging any further the disingenuous and uncandid classification to which Dr. Holland, in his zeal to establish his own view of the question, has resorted respecting Mr. Wilberforce,

* See the Christian Observer for March, 1813.

what is there in either of the passages extracted from his work, which is of a sectarian tendency, or which is not completely borne out by unquestionable facts? They are both taken from that part of the "Practical View," in which a brief inquiry is instituted into the state of Christianity in this country at the time when the author was writing, that is in the year 1797, nearly seventeen years since, together with some of the causes which led to it. Christianity, at that period, was said to have greatly declined into a mere system of ethics; and the cause to which this unhappy declension was said to be principally owing, was the revulsion of religious sentiment and feeling, consequent upon the gross abuse of the doctrines of grace by many of the sectaries in the reign of Charles the First. And is it not notorious, that the divines of the Church of England subsequent to the Restoration, from a strong impression of these abuses, and of the evils which had resulted from them, did gradually run into the opposite extreme, until the peculiar doctrines of Christianity almost vanished from the view? This fact has been acknowledged by Secker and Porteus, by Barrington and Horsley, and many other distinguished prelates of our church, who have laboured by their exhortations and examples, to raise the general tone of doctrinal preaching amongst the clergy. It requires, indeed, but a very moderate acquaintance with the current divinity of the hundred years preceding the publication of Mr. Wilberforce's work, not to subscribe to the truth of both his observations, that many sermons of that period exhibited but faint traces of the peculiar doctrines of the Gospel; and that, without comparing them to the sentiments of Calvin, as Dr. Holland would seem to insinuate, a marked discordance might be perceived between the prayers which preceded and many of the sermons which followed. This departure from the doctrines of the Reformation was most general and striking about the time at which Wesley and Whitefield commenced their bold and eccentric career. We are under no apprehension whatever, that our own principles will be mistaken by any competent and candid judges, and therefore we feel no hesitation in expressing our opinion, that notwithstanding the irregularity and enthusiasm of their proceedings, these extraordinary men were the instruments of rousing numbers in the Church of England out of the lethargy into which they had sunk, and of leading the way to a general recurrence to the evangelical doctrines which had been so much neglected. Their efforts, however, tended rather to make converts from the middle and lower orders of the laity, than from the rich and the learned, more especially of the clergy. The improvement, therefore, in the church at large was neither rapid nor prominent. To promote this, an impulse from a higher, and a more accredited quarter was required; and this we cannot but avow proceeded in a great measure, though certainly in connexion with other coincident causes, from the animated work of the eminent person to whom we are referring. From the period of that important publication, a very decided difference has appeared in the divinity of the Church of England. Merely moral discourses began to be exploded, and the genuine doctrines of the Gospel were far more generally and earnestly inculcated. The improvement in the state of things in this respect is perfectly notorious, and forms one of the leading sources of congratulation and thankfulness at the present moment. Indeed, that any man, who on some points can write with candour and good sense, should, even with reference to the period when they were first published, class the judicious and temperate animadversions of Mr. Wilberforce on the state of the national religion, with the coarse and exaggerated accusa-

tions of the leaders of the Methodists, more than half a century preceding, is an instance of that vulgar and indiscriminating censure which cannot but be deeply lamented. But that such an unseemly confusion should be made at the present day, when the fruits of his labours, and of those of many other pious and excellent men, particularly among the clergy, are beheld and experienced in every part of the country, is almost as preposterous as it is to hear the Roman Catholics of the nineteenth century, enlightened and improved as they unquestionably are, inveighing against the Saxon Reformers for the injustice and uncharitableness of their charges against the ignorance and corruption of the Church of Rome at the period of the Reformation. This is, unhappily, no new subject of complaint. We have had frequent occasion to animadvert upon it, and we seriously think that it is an offence of no slight magnitude. While it continues to be committed, we fear that the divisions which still subsist in the Church can scarcely be expected to be healed: we feel it, therefore, to be our duty to expose and protest against it, whenever it falls under our notice; more especially when, as in the present instance, it is of so glaring and palpable a nature. We were intending to proceed to some observations on the force and propriety of general defences of any large body of men, such as the clergy; but our readers will probably wish, in the first place, to know something more distinctly of Dr. Holland's sermon. To this, therefore, we shall previously attend.

From the admirable manual of instructions to the Christian Minister given by St. Paul, in his Epistle to Titus, in which he exhorts his disciple to speak "the things which become sound doctrine," the Reverend Author proposes to shew, that in the doctrines which are preached by the *regular* Clergy of the Established Church, they conform themselves to those excellent rules. Here, again, we are tempted to ask by the way, why this significant term *regular*? Is it meant to be opposed to that of *evangelical*, which, whether assumed or ascribed, is well known to designate a considerable body of the clergy; and is it intended to insinuate, that all who are described by the latter term are *irregular* either ecclesiastically or morally, or both, and that all who reject it are every thing that the church requires them to be both in doctrine, practice, and discipline? How unwarranted are such insinuations and assumptions as these! How notoriously contrary to truth and candour! But we will once more endeavour to pursue our course.

In prosecuting the design which we have just stated, Dr. Holland proceeds to vindicate himself and his brethren on some of the leading points in which he conceives that they are accused of having abandoned the form of sound doctrine.

"And first," says the learned author, "let us defend our addressing ourselves to the *reason* of our hearers;" and then he goes on, upon the whole very justly, though cursorily, to define the use and abuse of reason in matters of religion. We should not, perhaps, have used the expression, that "Revelation itself is knowledge submitted (if I may say it without irreverence) by the Creator to the reason of his creatures"—because, though we believe that the meaning of Dr. Holland may be correct, such a mode of speaking is liable to misconstruction; but this is by no means material. The point on which we are altogether in doubt is, to whom this whole topic was intended to refer? No quotation from any sectarian writer is appended to any part of it, so that we can form no certain conjecture upon the subject. We should have been inclined, had they ever been introduced into the controversy, to suppose that the tenets of the Quakers had been intended;

but this was probably not the design of the author. It is very possible that the leaders or the followers of Methodism, strictly so called, may have unduly depreciated this noble faculty; and that some writers, even of our own church, may have spoken incautiously on the province of reason with respect to revelation. But is there any thing of this nature in Mr. Wilberforce's "Practical View;" in the sermons and other writings of many of the clergy who would be classed by Dr. Holland amongst the evangelical and irregular; or in our own pages, which would doubtless also be referred to the same denomination? Let those who fully and fairly offend upon this point be exposed and refuted. We should rejoice in every such attempt to rescue the understanding from the obloquy which may at any time be thrown upon it by the ignorant, the weak, or the enthusiastic; but let not so unfounded an insinuation go forth to the world, as that all whom Dr. Holland and others may be pleased to stamp with an opprobrious name, are the friends of a religion and a faith which are at war with reason, and the supporters of a system which appeals exclusively to the imagination and the passions of mankind.

The next point upon which Dr. Holland thinks it necessary to vindicate those whom he styles the regular clergy, is, that they preach *morality*—not the morality of human wisdom, for in this case he admits that they would deserve censure, but the morality of the Gospel. That there was a time when the moral duties of Christianity were so inculcated by many preachers, that too high an opinion was given of the merit of good works, and the doctrines of the atonement and of justification by faith were, in consequence, neglected, is exactly the fact to which we have already adverted; and that some, even to the present day, continue this erroneous practice, cannot be disputed. It was against this fundamental mistake that the efforts of the early Methodists, and of those in the church who have been called Evangelical Preachers, were chiefly directed; and, as we have before observed, their endeavours have been crowned with signal success. The doctrines of grace are more generally known, and more plainly taught. Dr. Holland, like Mr. Mant and many other respectable writers of the same school, affirms the necessity of a sincere and humble reliance upon the merits and intercession of the Son of God; and we rejoice in bearing our testimony thus far to the soundness of his views. But these divines conceive, that because those whom they consider as their accusers are decided in their exclusion of the best and purest morality from claiming any share in the work of justifying a man in the sight of God, and bringing him to a state of reconciliation and acceptance, they are therefore enemies to good works, and teachers of a dangerous and licentious doctrine. We are fully aware that the first leaders of the Methodists, in the ardour of their preaching, were frequently betrayed into language which is liable to serious objections; that they dwelt too exclusively on the necessity of faith, and enforced with comparative feebleness that of good works; and that some writers of the Establishment, who had embraced a highly Calvinistic system of doctrines, such as Mr. Toplady, Mr. Romaine, and, latterly, Dr. Hawker, and their disciples, occasionally fall into the same error. We do not need extracts from their journals, letters, sermons, or other publications, to convince us of the truth of this charge. We could readily supply those who delight in such things with a much better assortment than has been yet retailed to the public. But when this was done, the question between them and their opponents would not be the nearer to a decision. The fact is simply this: with the exception of professed and avowed Antinomians, we will venture to assert, that

neither Methodist nor Calvinist will be found, who would deny the absolute necessity of good works, of sound Christian morality, to salvation. They deny, with St. Paul, and with the Articles and Homilies of our church, the necessity and the value of good works in the matter of justification. They declare, that man is justified in the sight of God, through the redemption which is in Christ Jesus, by faith, and by faith only, and they peremptorily exclude from this office good works of every description. But, with equal conformity to scriptural and ecclesiastical authority, they maintain, that the faith which justifies "worketh by love," and will be productive of the fruits of righteousness; that if barren, it is utterly unprofitable; and that without repentance and holiness "no man shall see the Lord." If any preacher or writer whatsoever teach not the things which become this "sound doctrine," but in any manner encourage their disciples to expect salvation while they continue the servants of sin, or do not strenuously contend for the necessity of a morality far more strict, elevated, and extensive than it is customary to hear from some of the regular clergy, we resign them without hesitation to the reproof and condemnation which they justly deserve. It is, however, very apparent that Dr. Holland has not attended to the important distinction so plainly recognized by Scripture and our church, and so admirably pointed out by Hooker, in his sermon on Justification, between the necessity of good works, the fruits of faith and the evidence of its sincerity, and the exclusive office of faith, as "the *only hand* which putteth on Christ unto justification *." We earnestly recommend to Dr. Holland the study of the incomparable discourse from which we have quoted these words. Were the sentiments which it contains fully understood and cordially embraced, we should not have found him, in common with many other writers, asserting, that when St. Paul, in his Epistle to the Romans, appears to depreciate good works, "in all such passages he means either the observances of the Mosaic Law, on which the Jews were wont to build their proud pretensions, or *those works of which the Gentiles might be disposed to boast as having been the meritorious cause of their being included under the Christian dispensation.*" p. 21. This is the first time that we ever heard of the *meritorious works* of the Gentile world! See a striking account of their excellence in the first chapter of the Epistle to the Romans, or in the classical authors *passim*. After this, it is not wonderful that Dr. Holland should also inform his reverend brethren, that St. Paul had *not so much to teach the Gentiles* "*the rudiments of moral duty*, as to establish their morality upon higher principles;" that "he had *not so much to teach the wicked the turpitude of moral evil*, as to warn them of the punishment due to sin, which required no less an atonement than the death of the Son of God;"——and again, "to lead persons of a proud, self-sufficient virtue, to acknowledge their *many unheeded imperfections*."

* Hooker, vol. iii. p. 474, Oxford edition, 1793.—In one of his notes, Dr. Holland speaks in terms of just praise of the lectures of the late Bishop of London, when Regius Professor of Divinity in the University of Oxford. The writer of this article remembers, with much pleasure, his own attendance on the course delivered by that eminent Lecturer subsequently to his elevation to the episcopal bench, and could, he believes, furnish a pretty correct draught of the Lectures from the notes which he took of them at the time. Some of the most valuable parts of them were the recommendations to his pupils, interspersed throughout the course of the most valuable books in theology.—Amongst these, the writings of the Reformers, the immortal works of Jewel, Hooker, Pearson, Stillingfleet, and others, obtained a distinguished place; and to the study of them Dr. Holland may be assured that the sentiments contained in this Review of his Sermon may be principally attributed.

These are really marvellous discoveries. We had conceived, that the Gentiles had not only to be taught motives to virtue, but, in many important instances, the very nature of virtue, and the rules of moral duty; that they were absolutely ignorant, philosophers as well as the multitude, of many fundamental branches of Christian morality, for which they had not even a name; and that many of the dispositions and actions which they called virtuous were in truth vicious and odious in the sight of God, and as much requiring forgiveness as their acknowledged sins; that, so far from merely needing to be warned of the punishment of sin, they wanted also to be taught wherein consisted the guilt and turpitude of moral evil; and that, instead of having only to acknowledge "many unheeded imperfections," they had one and all to lament their innumerable sins and omissions in deep humiliation and repentance. We could enlarge on this important topic; but our limits remind us that we must proceed to some other points which remain to be considered.

Upon the subject of predestination, which is the next in order, we gladly follow the example of Dr. Holland in being extremely brief. In the few lines, however, which he has devoted to it, we are sorry to say that he has much too easily assumed one ground of acknowledged debate, in asserting, that St. Paul merely intended to refer, in his Epistle to the Romans, to the national election of the Jews and the calling of the Gentiles, and not to individuals; and that this is the sense in which the Apostle's expressions were understood by our Reformers, and intended in the 17th Article of our church. He has also manifestly misrepresented, even by his own quotation of the passage, the sentiments of Calvin upon the danger of preaching the doctrine of predestination and reprobation in a crude and unguarded manner; and has suffered himself to give a representation of the Calvinistic system, which is equal in exaggeration to any with which we are acquainted; namely, that it describes the Divine Being as selecting "for the future glories of his throne those who He foresees will, *through the course of their existence upon earth*, debase their nature by sensuality, and pollute their souls with vice;"—evidently implying, that in this sinful state they are to live and die. We are no Calvinists; but we are lovers of truth and justice, and we are persuaded that, except amidst the ravings of the Antinomian, not even the slightest traces of such licentious doctrines are to be found. Every sober-minded Calvinist, if indeed it be allowable to imagine such a character, would start back with indignation and horror from the pictures of their tenets, which their adversaries are much too frequently in the habit of drawing.

We pass on to the ever-fruitful topics of sudden conversion and irresistible grace; upon which, as we have often before expressed our sentiments at large*, we shall not now long detain our readers. We perfectly agree with Dr. Holland and other writers, in saying, that the influence of Divine Grace is not intended to *force* men, whether they will or not, into the way of truth and holiness; nor is this the doctrine of the Methodists of any class. Doubtless the Holy Spirit operates upon the human mind in entire consistency with its rational nature. In fact, one of the main positions of Calvinists is, that the influence is chiefly exercised upon the will, and that when this, which they maintain is naturally depraved, has received a new and holy bias, it co-operates, as Anti-calvinists represent, with the assisting grace of God in every part of the Christian life.

The Methodists and some others

* See our Reviews of the Bishop of Lincoln's Refutation and Mr. Scott's Reply, and Mant's Bampton Lectures, vols. x., xi., and xii.

have, doubtless, applied the sudden conversion of St. Paul too indiscriminately, and urged it in many respects unwarrantably. They have also been often enthusiastic and unscriptural in their representations of the doctrine of regeneration, and evil has doubtless followed their errors on these points. But though they may have been extravagant in their views, we would by no means assert, that there is no such thing in the present day as a comparatively sudden direction of the mind towards religion, or inclination of the heart towards God; much less would we represent what the Scriptures describe as a real renovation of man's nature, as inseparable from baptism. It is true, that the converts mentioned by Dr. Holland, the Ethiopian Eunuch, Cornelius, Sergius Paulus, and Lydia, are instances of those whose hearts were gently and gradually opened, under the use of means, to receive the truths of the Gospel; nor did any reasonable person ever deny that this is in the present day the most usual mode in which the influences of Divine Grace operate upon the mind*. But does it follow, that there were none in the apostolic or in later times, who, like the jailor at Philippi, were awakened and converted in a more sudden and alarming manner; and who, instead of being prepared by much previous discipline, were arrested by the grace of God in the midst of their sins, and, like the pious and excellent Colonel Gardiner, have been snatched "as brands from the burning?" The freedom and the power of Divine Grace have, we know, been too often abused to purposes of enthusiasm and licentiousness. The conversion of the thief upon the cross, like that of St. Paul, has been unwarrantably applied, and dangerously relied upon; and the efficacy of faith even to the greatest sinners, and of the grace of God to convert and sanctify the most unholy, have perhaps been occasionably represented in an unscriptural manner. But, after all, the hopes and promises of the Gospel do extend even to those cases which with men may appear to be impossible. The dying sinner ought still to be exhorted to look, not as Dr. Holland would represent it, "without any endeavour on his part," but with an eye of faith, with heartfelt trust and reliance, to Him who was lifted up like the brazen serpent in the wilderness amidst the wounded and the dying Israelites, and who is "mighty to save," even "to the uttermost," all that, at whatever period, and under whatever circumstances, "come unto "God by him." Doctor Holland asks, in his note upon this subject, "Were not then the Foolish Virgins too late? Were not those persons, too, guilty, who, when presuming upon our Saviour's having eaten and drunken with them upon earth, they cried 'Lord, Lord, open unto *us*,' received their Lord's refusal? We answer, Unquestionably the foolish virgins were too late; because they neglected the opportunity of being prepared for the feast, and sought for admission when "the door was shut;" that is, in plainer terms, because they neglected the means of grace, and implored salvation when the day of trial was over. Undoubtedly also the other persons referred to were also guilty, because they were hypocrites, and continued through life the "workers of iniquity." But does the first instance afford any reason why the labourer who with his whole heart actually enters the vineyard even at the eleventh hour, should lose his reward; or the second, why the ungodly, who with a true penitent heart and lively faith, flies for re-

* Dr. Holland labours hard, in a long note, to prove that St. Matthew and Zaccheus were not unprepared for the call of Christ. His arguments are by no means conclusive; but if they were, what is gained by his position? "*The preparations of the heart in man are from the Lord.*" We agree with him, however, in his observations on the history of the woman of Samaria, who certainly does not appear by the account of the Evangelist to have been, strictly speaking, converted by our Lord.

fuge to the hope set before him in the Gospel, even though he should have no other means or opportunity of manifesting his sincerity, should be rejected? This would be to circumscribe the power and the grace of God in Jesus Christ, and to deny to that Almighty Saviour one of his distinguishing glories. Though the work of sanctification and the fruits of holiness form the most unequivocal criterion of acceptance with God, yet let it not be forgotten, that he who *truly believeth* in the Son of God may have the witness of his adoption in himself; and that, deceitful as is the heart above all things, He who has access to the work of his own hands *may* vouchsafe even to the trembling penitent on a death-bed, though we conceive that for the wisest reasons this may not be a common case, not an arrogant or enthusiastic, but a humble and well-grounded hope of forgiveness and salvation.

The last topic of vindication to which Dr. Holland refers, is from the complaint of lukewarmness in the addresses of his regular brethren to the Almighty, and their want of zeal in urging men to their duty, by the highest and strongest motive, namely, the love of God. Here again, as in the former instances, there are some things as to which we agree with the reverend author, and others in which we feel compelled to differ from him. We entirely agree with him in thinking, that many religionists have addressed the Divine Majesty in terms of irreverent familiarity; that the language of human affection and the mystical allusions of the Song of Solomon have been most improperly transferred to the exercises of devotion, and the expression of religious feeling. But while we condemn the excess of such practices, let us beware of the contrary extreme of coldness and insensibility. Much true devotion, and genuine love of God may be disfigured by the enthusiastic or apparently irreverent garb, in which ignorance, weakness, or bad taste, may array them; but it is difficult to give much credit for their existence, or at least for their warmth and liveliness, where there is a total and studied neglect or contempt of the ordinary modes by which they are distinguished. In a similar manner we agree with Dr. Holland in saying, that the love of God, though the highest motive to obedience, has been by some preachers and writers insisted upon too exclusively, to the neglect of the various other motives which are urged upon us in Scripture; and that it is the duty of the clergy to employ every incentive, the promise of good, and the threatening of evil, the hope of heaven, and the dread of hell, to engage mankind to be earnest and diligent in the great work of their salvation. But while we acknowledge this, we must at the same time observe, that both in his sermon, and in the notes upon this part of it, Dr. Holland has evidently fallen into the common error of confounding the principle of love to God and the affection itself as existing in the heart of every real Christian, with its practical effects and the proof of its sincerity. The distinction is a most important one, and, except in religion, could not be mistaken or overlooked. Doubtless as St. John declares, "this is the love of God, that we keep his commandments;" that is, this is the only solid and unequivocal proof and test that we really love God. But must not the principle *first exist* in the heart? Can the evidence of the affection, precede the affection itself? "If a man love me," said our blesssed Lord, "he will keep my commandments," "*He that loveth me not*, keepeth not my commandments." We must first love God before we can obey him: we must first love our Saviour before we can be his true disciples. The ground work of the fallacy which we are combating is this: many persons hastily seizing the notion of obedience being the proof of love, which it is, form an inadequate idea of the nature and extent of that obedience, drawn

perhaps from their own practice, or the example of the world around them, and then conclude that this defective obedience is a satisfactory proof of their love to God and the Redeemer, and that every thing beyond or distinct from it, is hypocrisy or enthusiasm. The absurdity of such a mode of arguing is apparent from considering it with reference to human affection. Does any one believe that love can be outwardly expressed, if it be not previously rooted in the heart? Does the parent, the husband, or the wife think thus of the affections which they require? Or would they be persuaded of the reality and sincerity and warmth of those affections, if, instead of an animated, watchful, universal, and persevering regard to their wishes and their happiness, the persons from whom they justly expected those proofs of attachment, were cold, negligent, partial, and wavering in their duty and service? Men understand these things too well to be so deceived. Nor is the difference great when we refer these observations to the love of God. If it be genuine and lively, it will undoubtedly prompt to active, enlarged, and steady obedience, and is manifestly counterfeit if it be deficient in these proofs of its existence. But if the love of God and of Christ be not first implanted in the heart by the influence of Divine Grace; if it be not the result of faith in the mercies of redemption, and the expression of gratitude to Him who first loved us—to Him who died for us and rose again; in vain shall we look for the proofs of obedience; of such obedience, at least, as will be to ourselves the criterion of acceptance, the companion of hope, and the earnest of salvation*. Notwithstanding the contempt with which Dr. Holland appears to treat such sentiments, we have, therefore, no difficulty in saying, that "love is the fulfilling of the law"—that if the love of God rule in the heart, it will purify it from the love of sin, and lead to conscientious and universal obedience; and that the pious author of the Night Thoughts, whom our Reverend Author calls an *anonymous* Poet, quoted by Mr. Romaine in a passage on which he animadverts, spoke the language not only of feeling, but of truth and soberness, when, addressing our Divine Lord and Master, he exclaimed,

> The grand morality is love of Thee!

Before we close this article, we shall give a more lengthened specimen of Dr. Holland's sentiments and style of writing than we have yet done. It is taken from the concluding pages of his sermon.

"In the short view," says the Reverend Author, "which I have taken of some of the principal charges brought against the regular clergy, it has been far from my intention, (it would indeed be a prostitution of my sacred office) to invent excuses for any neglect of our ministerial duties. However rarely, I trust, the charge of real neglect can be established against individuals of the order, of those who give occasion for the reproach I would not willingly become the advocate. The holy interests of religion require that its ministers should be free, if in a licentious world it would be possible, from even the imputation of blame. But when the purity of our DOCTRINES is impeached, it becomes the duty of every minister of the church, however humble his ability, to stand forward in their vindication."

Again:—

"However circumscribed, or however extended may be the sphere of our duties, we must not expect often to produce sudden and marked effects by our preaching. It is our office to sow the good seed in the hearts of our hearers; God will, in his own time, *give the increase*. And though the completion of our hopes be yet at a distance; though in the moral as in the natural world, *first the blade* must be brought forth, *then the ear*, and after that

* It is but justice to Dr. Holland to add, that he has given the right interpretation of Rom. v. 5, in referring "the love of God," which is there mentioned, to his love to *us*, and not as some have erroneously done, to our love to God.

the full corn in the ear; and though it may not be granted to those who sow the seed, to see the harvest in its full perfection, *let us not be weary in well doing, for in due season we shall reap if we faint not,* if not in this world, certainly in the world to come."

"Above all things, we must *not handle the word of God deceitfully; but by manifestation of the truth, commend ourselves to every man's conscience in the sight of God.* We must beware of *beguiling* our hearers *with enticing words,* lest we *beguile* them *and ourselves of our everlasting reward.* While we forbear to *make the heart of the righteous sad, whom the Lord hath not made sad,* we are equally enjoined not to *say peace where there is no peace;* and *there is no peace, saith the Lord, unto the wicked.* We must not foster that spiritual pride which, not more for his own honour than for our profit, God himself resisteth. We must cherish that simplicity of mind, that humility of heart, which is the first lesson of Christianity, and to which God giveth grace. We must urge our hearers, in the earnest language of the holy Apostle, whom I have so often had occasion to quote, *to be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as they know that their labour is not in vain in the Lord.*"

It can scarcely be necessary for us to observe, that in many of the sentiments expressed in the preceding passages, we most cordially concur. The anxiety which the author evidently feels, that the great body of the clergy may be faithful and diligent in the discharge of their sacred duties, is highly laudable; nor do we materially differ from him in his representation of the nature and conditions of the Christian life. There are, however, two points on which we must offer a few concluding remarks.

We think, in the first place, that when Dr. Holland suggests to his brethren, that they must not expect often to produce "*marked*" as well as "*sudden*" effects by their preaching, though he may possibly mean by the former of those expressions something similar to the latter, the observation has a tendency rather to discourage than to animate ministerial exertions. We will most readily discard the expectation of *sudden* effects from their preaching, if by that term any thing unsound and enthusiastic be intended; but we deprecate the dismission of hope, as to the *marked* success of their labours. We fear that such a mode of speaking is calculated to render those who perceive but little or no effect from their ministry contented with that negative and unprofitable result of their instructions. The metaphor adopted by Dr. Holland of the seed sown in the natural world is doubtless scriptural and appropriate—But does the husbandman look for no *marked* effects of his labours? Is he contented that the seed should always remain buried in the ground? "Is he not anxious to *behold* first the blade, then the ear, then the full corn in the ear?" And if no symptoms of vegetation should appear, or no prospect of harvest should gladden his heart, would he not conclude either that the seed had not been "*good,*" or that the soil was barren? It is true that the spiritual husbandman cannot expect to see the harvest in its full perfection in the present world, but he may and ought to expect to witness its first fruits. And though we are well aware, that success is not invariably the criterion of excellence in the labourer, it is a part of his character to *look* for it, and to be satisfied with nothing short of it; and in general we believe it will be found, that some striking, marked, and valuable effects do follow the exertions of every faithful minister of the Gospel.

Our second and last remark upon this sermon respects the general design of the whole. It professes to be a vindication of the regular, that is, as we presume Dr. Holland would be understood, the great majority of the clergy, in opposition to the supposed smaller number of those who are termed evangelical. The Reverend Author trusts that the charge of real neg-

lect can be but rarely established against individuals of the order, and seems plainly to intimate that the purity of their *doctrines* is unimpeachable. Now, as on a former occasion, we cannot help expressing our surprize, that any sensible man, moderately acquainted with the world, should venture upon the hazardous experiment of becoming thus responsible either for the faith or practice of so large a body, even of his brethren. The clergy, in general, we really believe to be at least equal in professional knowledge and respectability to any other order of men. But discarding, as Protestants, every notion of infallibility, or necessary sanctity, why is it that those of them who disdainfully reject any distinctive appellation which may seem to imply some spiritual superiority, should be represented as almost immaculate in conduct, and irreprehensible in doctrine? To be complimented with this character may be very gratifying to their feelings, and is, doubtless, often done with great sincerity; but is it either wise or probably well founded? Would Dr. Holland be willing to vouch in a similar manner for the professional information and skill of *all* the members of the learned faculty to which we believe he himself formerly belonged? Would not such an undertaking be deemed, by every competent judge, rash, delusive, and unsatisfactory? We put the case very favourably when we suggest such a comparison; because it is *á priori* far more probable, that the members of any secular profession, in which success too, be it remembered, depends almost exclusively, upon merit, (not, we fear, the case in the church), should be well-informed and able, than that this should be equally true with respect to those whose acquirements and excellence relate to subjects remote from our natural apprehensions, and in a great measure contrary to our natural dispositions and habits. Certain we are, that there is nothing in the education of the clergy which can afford any positive ground of security against incompetency or even error, or which can warrant the presumption that with the very few exceptions admitted by Dr. Holland, they will all be found workmen that need not to be ashamed, rightly "dividing," and strenuously inculcating, "the word of truth." We cannot justly be suspected of being deficient in respect to the great body of the English clergy; but we know too much of the weakness and corruption of man, not to be convinced, that every order in society stands in need rather of incitements to self-diffidence and exertion than to self-complacency and ease. We greatly regret, therefore, the publication of such general vindications, and such indiscriminate praise, as the sermon before us contains. Addresses of this nature to the clergy, in order to be really profitable, should be of a different description. While they ought to encourage ministerial labours, and to breathe the spirit of that charity which "hopeth all things;" they should tend also to lead those who are the objects of them to serious self-examination, and to excite them to higher measures of duty and watchfulness. We are perfectly ready to admit, that occasions will arise, on which the vindication of the clergy from false or exaggerated charges becomes absolutely necessary. We are no less willing to allow, that there was room for something of this kind in the case which we have been discussing. The clergy in general have certainly been too harshly censured, and their labours too much depreciated, by many of the seceders from the church; and we are not ignorant that in the parishes of many exemplary ministers, the efforts of Sectaries to alienate the affections of their parishioners have been frequently most unchristian and unwarrantable. In all these cases, however, deeply

as they are to be lamented, and calculated as they are to excite the dissatisfaction of the clergy; as well as respecting the complaint which is reiterated on all sides, and we fear not without some just grounds, of the rapid increase of Dissenters; the remedy is clearly not to be sought either in the undistinguishing defence and flattery of the clerical body, or in uncandid and disfigured representations of sectarian doctrines. The true and the only effectual cure of the evil will be found in the increasing wisdom, spirituality, vigilance, and exertion of parochial ministers. The majority of the people are still churchmen, and retain prepossessions in favour of the Establishment which nothing can destroy, while the clergy are true to the principles of the Reformation, and exhibit patterns of pastoral diligence and care. We trust that the number of such ministers is daily enlarging; and we hail this appearance, as the surest prognostic not only of the security of our church, but of its preservation, as the source of the most important blessings to ourselves and to the world at large.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for the press: A new critical English Version of Cæsar's Commentaries, with ample Dissertations and Notes, and with Maps, Plans, and Sketches.

In the Press: A Work on the Arabian Antiquities of Spain; by Mr. Murphy;—A third Volume of Dr. Clarke's Travels, being the second Section of the Travels in Greece, Egypt, and the Holy Land;—and, A Work by Dr. Adams, on the erroneous Opinions entertained concerning Hereditary Diseases.

The Rev. J. S. C. F. Frey has just published the 8th Part of his Hebrew Bible; two more Parts will be published on the 1st May, and the two remaining Parts on the 1st Oct. He has lately published his Hebrew Grammar. He now proposes to publish, by subscription, a Hebrew, Latin, and English Dictionary, in 12 Parts of eight sheets each, at 8s. per Part, common, and 12s. royal paper.

The petrified skeleton of a female, brought from Guadaloupe, may be seen in the British Museum. It is perfect from the neck to the ancles, and appears to have been about 62 inches high.

In the last Number of the Monthly Magazine, is contained the following literary notice:—"A Dictionary, with a Grammar of the Armenian Tongue, in Armenian and Latin, was finished at Paris, *a few years ago*, by two natives of the country, and would long since have been published at the expense of the French Government, *but for the costly defensive wars in which France has been engaged in repelling the implacable hostility of various despots.*" p. 161. This extraordinary passage is only a specimen of the style of sentiment and expression which belong to this periodical work; the only work, we believe, which, equally in defiance of patriotism and truth, now advocates the cause of Bonaparte. The wars which *he* has waged within "a few years" (poor injured, persecuted man!) have, it seems, been "defensive wars:" they have been wars, too, undertaken for the purpose of "repelling the implacable hostility of various despots!" We admit that, with persons of the known character and feelings of those who conduct this work, it were vain to attempt to shew that Bonaparte was the aggressor in the war he now wages with Great Britain; or that George III. is not an *implacable despot*. But what will this pretended advocate of liberty and moderation, but real friend of despotism and violence, say of Bonaparte's proceedings in St. Domingo? What will he say of his war of extermination in that island; his cruelty and treachery towards the illustrious Toussaint; his letting loose an army of blood-hounds on the inhabitants, without regard to sex or age; and his renewal

there of the revolutionary *noyades* and *fusillades* of Lyons and the Loire? What will he say of Bonaparte's conduct towards Spain and Portugal? Were Charles IV., and Ferdinand, and the Prince Regent of Portugal, actuated by a spirit of implacable hostility to Bonaparte, which forced him to arm in pure self-defence? What will this writer say also of the invasion of Russia in 1812? Was that, likewise, a defensive measure? Persons who, whether from motives of interest, or from the love of what is base and detestable; whether from hatred to the *grinding oppression* of the British government, or affection for the *mild sway* of Bonaparte; persons, whatever be their motives, who can thus prostitute their pens, in corrupting the best feelings and preferences of our nature, are chargeable with treason, not against their own country merely, but against the whole human race. We scarcely believe that even a Frenchman of intelligence could now be found, who would describe Bonaparte's wars, of the last "few years," as *defensive* wars, and would designate those who were arrayed against him, as *despots*, actuated by *implacable hostility*.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Family Instructor; or, a Regular Course of Scriptural Reading: with familiar, Explanations and practical Improvements adapted to the Purpose of domestic and private Edification, for every Day in the Year; by John Watkins, LL.D. 3 vols. 12mo. 1l. 4s.

Lawrence's Remarks upon the Systematical Classification of Manuscripts, adopted by Griesbach, in his edition of the Greek Testament. 8vo. 5s.

Two Discourses, designed for the Use of Servants, wherein their Duties are explained and enforced by Precepts and Examples drawn from the Holy Bible.

An Historical Sketch of the Doctrines and Opinions of the various Religions in the World. To which is added, a View of the Evidences of Christianity, and of the Reformation; by the Rev. David Williams, A. M. 2s. 6d.

The Missionary Register, for the Year 1813; containing an Abstract of the Proceedings of the principal Missionary and Bible Societies at Home and Abroad. 3s. 6d

A Sermon on the Love of our Country, preached in the Parish Church of St. Martin in the Fields, on the Day appointed for a General Thanksgiving; by Jos. Holden Pott, A.M. 2s. 6d.

MISCELLANEOUS.

Observations on the distinguishing Symptoms of three different Species of Pulmonary Consumption, the Catarrhal, the Apostematous, and the Tuberculous; with some Remarks on the Remedies and Regimen best fitted for the Prevention, Removal, or Alleviation of each Species; by Andrew Duncan, sen. M. D. 8vo. 6s.

The Medical Guide for Tropical Climates, particularly the British Settlements in the East and West Indies, and the Coast of Africa; by Richard Reece, M. D. 8vo. 9s.

A View of the Pleasures arising from a Love of Books; in Letters to a Lady; by the Rev. Edward Mangi, M. A. 6s.

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Copies of the Letters and Dispatches of the Generals, Ministers, Grand Officers of State, &c. at Paris, to the Emperor Napoleon, at Dresden. Intercepted by the advanced Troops of the Allies in the North of Germany. Arranged and edited, with Notes throughout, by A. W. Schlegel, Secretary, &c. to Bernadotte. 7s. 6d.

Political Portraits, in this New Era; with Explanatory Notes, historical and biographical: containing an Essay on the general Character of the English Nation, British Noblemen, British Gentlemen, Men of Business, &c.; by W. Playfair, Author of the Balance of Power, &c. &c. 2 vols. 8vo. 1l. 1s.

RELIGIOUS INTELLIGENCE.

MISSIONS OF THE UNITED BRETHREN.

(*Continued from p.* 129.)

III. NORTH AMERICA.

THE Missions of the Brethren among the Indians, both at Fairfield, in Canada, and at Goshen, within the boundaries of the United States, have been greatly disturbed by the war, which tended to draw away their young people to the armies, and to

produce alarm and uncertainty at the settlements. The mission among the Cherokees had proceeded without disturbance. In transmitting these reports from Bethlehem, in Pennsylvania, one of the Missionaries observes:—"O how much do we wish that peace may be soon restored between Great Britain and the United States, as also between the belligerent powers in Europe! And how consoling it is that we feel and enjoy, amidst the present calamities on earth, true spiritual union with all children of God, of every nation and party, and that peace, which the world can neither give nor take away!"

IV. WEST-INDIES.

1. *Barbadoes.*—A letter from Sharon, in that island, dated May 30, 1812, states as follows:—

"Amidst all causes for complaint which might be mentioned, we have also great reason to be humbly thankful to the Lord for many mercies, and we yet perceive, that the Gospel is not preached in vain. As a proof of this assertion, I may quote, that our Sunday service is in general well attended by a serious congregation of Negroes, both belonging to us, and strangers. It is true, that in the week-days our own people do not come to church as much as we could wish; but when we consider the great distance of some, and the peculiar situation of others, we should not hastily pronounce this seeming neglect to arise from indifference to their souls' concerns. I assure you, that I have frequently conversed with some of our Negroes concerning the state of their souls, when they have spoken as freely and experimentally of the Lord's dealings with them, and their desire to live for Him in this world, as I have ever heard the most truly converted persons in Europe do; and their life and conversation prove, that it is not mere talk."

It then gives an account of the alarm caused throughout the island, by the extraordinary darkness which occurred on the 30th of April, 1812, in consequence of the volcanic eruption of Mount Souffier, in St. Vincent's. The darkness continued from six in the morning till past noon, attended with showers of dust.

"About one, a little light from the sun's rays appeared, to the great comfort of every human being in the island. About three o'clock many Negroes, from far and near, assembled together in our church, forming a large congregation, to whom a discourse was delivered on the Scripture-text for the day: 'The works of His hands are verity and judgment; all his commandments are sure.' Ps. cxi. 7;—concluding with fervent prayer. The attention and devotion of the auditory was great.

"The great church of Bridgetown was, on this awful day, so much crowded, that it could hardly contain the people, who, at eleven o'clock in the forenoon, with lamthorns in their hands, took refuge in the house of prayer; so great was the consternation of all the inhabitants."

2. *Surinam.*—An attempt has been made to renew the mission among the Arawack Indians, on the river Corentyn. The Missionaries employed on this service, reached their destination in June, 1812. In the following September they were well in health, and occupied with forming their settlements. The baptized Indians were diligent in their attendance on Divine Worship. The spirit of the men who have hazarded their lives in this perilous undertaking, will be seen from the following extract of one of their letters:—

"We have settled in the midst of a thick forest, which cannot be converted into a fruitful field, without persevering and great exertions. Yet, by the Lord's blessing, we hope, that in a reasonable time, we shall reap the fruits of our labour with thankful hearts, earned truly by the sweat of the brow, in this extremely hot climate. You would, indeed, not guess, that we were appointed and ordained to a clerical office, if you were to see us in our daily work, digging and delving, felling trees, and cutting our way through bushes. The underwood is exceedingly thick and interwoven, but patience and perseverance will work through it in time. This is all made easy to us by that reflection, that whatsoever we do, we do in the name of our Saviour, whom we delight to serve. O! if our mouths were but soon opened, and our tongues loosened, to declare the word of His cross and all-sufficient atonement to these brown heathen, who now appear so listless, and indifferent towards it, that by its power they might be renewed in spirit, and give themselves up to Him, who has also for them suffered the bitter agony of an ignominious death, to redeem them from the slavery of sin."

The mission among the free Negroes at Bambey seems to languish for want of aid from Europe. The Negroes, also, are said to be adverse to restraint and good counsel. Some encouraging hopes, however, were afforded, by several of them owning their defection, shewing contrition, and desiring to be again restored to spiritual life.

At Paramaribo, the prospect was much more encouraging.

"The number of new people has increased this year, more than at any former period; and our hearts are filled with humble joy and thankfulness, whenever we meet in the presence of our Saviour, and receive renewed assurances, that the word of His cross, which we preach in weakness, is accompanied with power and the demonstration of His Spirit in the hearts of our hearers."

Again:—

"We have much cause to extol the saving name of our God and Saviour, He is with us, and blesses our ministry. More Negroes are awakened from the sleep of sin by the power of the Gospel, and the new people amount now to thirty-eight. On every monthly prayer-day, some are added to the church by holy baptism, and others are admitted partakers of the Lord's Supper on communion-days. Since the beginning of this year, thirty-eight adults and twelve children have been baptized, and forty-five persons added to the communicants. Nine were excluded, but we had the satisfaction to re-admit fourteen, who returned and showed sincere repentance. Seventeen have departed this life, rejoicing in hope of the salvation of their souls, through the merits of our Saviour.—We are now under the pressing necessity of enlarging our church, which for these many years has needed repair, and is much too small for the increasing number, both of the congregation and other hearers, who constantly attend Divine worship."

"We look with confidence to the willingness of our brethren and friends in Europe, and (since we are now British subjects) in England, to help us, and request them herewith most earnestly to consider the work of our Lord in this country also, and to assist us by such donations as they may have ability and willingness to bestow upon us. We shall hardly be able to complete it under 300*l.* sterling, or near 10,000 guilders paper currency.

"You will rejoice to hear, with what cheerfulness our chapel-servants and negro assistants proposed to lend a helping hand in this work. They offered to encourage the whole congregation to take share not only in bringing the building materials, &c. to the spot, but in giving their mite towards it. We have lately had several instances of their willingness to do all in their power to support the mission."

Several striking instances of the liberality of the poor Negroes are then given, and they are accompanied by the following remark on the part of the Missionaries:—

"We were greatly affected by the willing spirit prevailing in our congregation, and had encouraging proofs of the truth of the frequent declaration of the Negroes, that the word of God, preached in this place, is to them a most precious treasure, and their assembling themselves together to hear it and enjoy Christian instruction and fellowship, their chief delight."

The church has since been so far advanced, that it was used for public worship in the Passion Week of 1813. Though enlarged by one-third, throughout the whole week the auditory was so numerous that many were obliged to stand before the doors and windows. On Good Friday evening, 2000 Negroes were present.

"Our prayers were fervent to the Lord: that, by His Spirit, He might cause the word of the Cross to be the power of God unto salvation to many of their souls, and grant them faith in their crucified Redeemer.

"On Maunday Thursday, 111 brethren and 175 sisters were present at the celebration of the Lord's Supper.

"Three adults were baptized on Easter Monday, and 18 were added to the class of new people, who seemed to have been awakened during the Passion-Week, and led to serious concern for the salvation of their souls."

"At the close of the year 1812, our congregation of Christian Negroes at Paramaribo, consisted of 400 communicants; 42 baptized adults, not yet admitted to the Lord's Supper; 65 baptized children: in all, 507 persons, besides candidates and catechumens."

3. *Jamaica.*—The following are extracts of letters received from the Missionaries in this island:—

"Bogue, April 5, 1812.—Being Sunday, I went, in the morning, as usual, to Elim, where I had an attentive auditory. In the evening, the meetings were well attended at the Bogue. Since the last baptism at Easter, we have the satisfaction to see many Negroes coming to inquire when they may be baptized; which gives us a good opportunity to speak with them of the necessity of conversion, and a total change of heart, to be wrought by the Lord and His Spirit, before baptism can be of any avail to them."

"June 13.—The meetings both at Elim and here (the Bogue), continued to be well attended by both the members of the con-

gregation and strange Negroes. Both in the classes, and when we spoke with the individuals, we felt much encouraged by the proofs we had of a work of the Holy Spirit in their souls."

"Sept. 13.—Being prayer-day, four adults received holy baptism. An unusual number of Negroes attended at this solemnity, and the Lord gave me grace to speak, from the fulness of my heart, of His desire, that not any should perish, but all come to the knowledge of the truth, repent, and believe the Gospel, that thus they might attain remission of sins in His blood. Several came afterwards, and desired their names to be written down, expressing their determination to give their hearts to the Lord Jesus, and become members of His church.

"16th.—At the class of the new people 22 were present, 11 belonging to this estate, and 11 to Elim. It is pleasing to see the eagerness with which they come to this meeting. We are chiefly occupied in it with asking questions, and explaining texts of Scripture, which they have learnt to repeat, especially such portions as refer to holy baptism. They are all anxious that they may not come behind, in giving proper answers, and therefore never stay away, but from the most urgent necessity. We find, that the way here adopted makes more lasting impressions upon their minds, than any discourse delivered to them."

"Dec. 31.—We met to conclude the year, in fellowship with our negro congregation, when we thankfully remembered all the mercy, grace, and favour, which the Lord has bestowed on us in the year past, and craved His pardon of our manifold sins and failings. We felt His peace, and could firmly trust, that He will continue to bless us, and to cause His work to flourish in this island also. During the past year 16 have been baptized, and 6 admitted to the Lord's Supper. Our congregation, reckoning all the new people who constantly attend and come to speak with us, consists of 207 persons."

"Carmel, March 15, 1813.—The great storm, which we experienced last summer, has most materially affected the condition of the Negroes, by destroying all their provision-grounds. Whenever we go to visit them in their huts, they cry out, 'Massa, hunger kill we;' and indeed they look so lean and emaciated, that we cannot behold them without pity. It will be full two months before the plantains and the Indian corn become fit to eat. Were it not for our coffee planters, who, when coffee fell so much in price, planted plenty of a certain fruit, growing in the ground, which a storm cannot carry away, the poor people would absolutely be in danger of starving."

"Nov. 11.—Respecting the mission, I may truly say, that the Lord blesses our feeble endeavours to make known His name among the heathen. Since Easter last, 41 persons have been baptized here and at the Bogue; and 56 have becomes candidates. A good number were admitted to the Lord's Supper. New people frequently apply for baptism and church-fellowship.

"Among the new-comers was a Negro, who lives 12 miles from Carmel. He said: 'Massa, I would have you to know, that I want to come to you, and to be baptized. I am a Mahometan; and in my country we also believe in Moses. But I think my faith is not the right one. I wish to come to Jesus Christ. I have one wife, and she is of the same mind. We have prayers together, and always pray to Jesus Christ. Did we not live so far off, we should have come before now, and begged you to baptize us.'"

4. *Antigua*.—A letter from this island, dated St. John's, Dec. 25, 1812, acknowledges the receipt of seven boxes of Bibles and Testaments, from the British and Foreign Bible Society. The writer adds:—

"To see that worthy and benevolent Society extending its generosity so far, as to send such a large quantity of Bibles and Testaments for the use of the Negroes in this island, is more than we could ever have expected. We beg them to accept our warmest thanks for the same; and no doubt, the benefit and blessing attending the distribution of these precious volumes will be great. May the Lord himself be their reward, and bless all those abundantly who contribute to support such a highly beneficial institution.

"About a fortnight ago I visited a malefactor in gaol, who was condemned to be hanged, and found a fellow-prisoner with him, to whom a Testament had been given, reading it to him and others. This was made the blessed means of bringing the poor criminal to true repentance. He cried to the Lord Jesus for mercy, and died as a penitent sinner, trusting in the merits of his Saviour.

"At another time, I visited a sick man who had received a Testament. He said, with a flood of tears, 'I have read in this Testament, and in every page of it I read my own condemnation.' This gave me a desirable opportunity of making him sensi-

ble, that he might also find in it that atonement for sin, by which he may be pardoned and justified before God."

"Internally we have had a very blessed year, and the work of the Lord has increased, for which we bring our warmest thanks and praise to Him alone. Many, who had lived in cold indifference and gone astray, for a longer or shorter time, have returned as penitent sinners to the good Shepherd, who came to seek and to save the lost. Again a considerable number, who but lately were slaves of sin and Satan, and seemed quite unconcerned about their soul's salvation, begin to pay attention to the word of God, and ask what they must do to be saved.

"More than 200 of our congregation here at St. John's have finished their course happily, and are now delivered from all sin, pain, and misery. Some of them lived in extreme poverty, and died for want of nourishment.

"In externals, we have had a very heavy year. The oldest people say, that they never remember such distress before. If bodily sufferings and famine cause the inhabitants, or at least a part of them, to turn to the Lord and receive His word, and to feel hunger and thirst after righteousness, then the gracious aim of the present afflicting dispensation will be obtained."

"June 22, 1813.—The work of the Lord in this island continues to increase, and we have abundant cause to be thankful for His mercy, patience, and long-suffering towards us, a poor, defective people; for this we account our salvation."

"From Easter 1812 to Easter 1813, there have been baptized, or received into the congregation (having been baptized as children), at St. John's, 195 adults; at Gracehill, 97; at Gracebay, 18; total 310. For the first time have been admitted to the Lord's Supper, at St. John's, 152; at Gracehill, 54; at Gracebay, 20: total 226. Our fervent wish and prayer is, that they all may prove faithful followers of Jesus, and walk worthy of their holy and heavenly calling."

"Gracehill, April 23, 1813.—We have just had a most blessed celebration of the Passion-week and Easter-holidays, both here and at St. John's and Gracebay. Very great numbers have again attended the reading of the last discourses of our Lord, and the history of His sufferings and death, both at the chapels, and on several estates, which we visit for that purpose.

"I account last Good-Friday one of the happiest days of my ministry. It was my turn to be at home, and Brother Light's to visit some distant plantations. The meeting for reading and contemplating the account of the last hours of our Divine Redeemer, previous to His death on the cross, was appointed for one o'clock, as the Negroes' noon-time was to last from twelve to two. O I wish my dear Brother L. had been there to have witnessed what I did, during those two hours. I thought I saw an almost literal fulfilment of Isaiah lx. 1—11.

"As I sat in my room, having a good view of the roads leading from different plantations, I could see the people running in companies, at various distances; and as it occurs with persons, when they are in eager haste after any thing from which they expect much pleasure, one may see the bent of the mind in the attitude of the body, so it was here. They took every short cut, the young and stout passing before the lame and infirm, and the latter pressing on with all their might, stretching their heads and arms forward, every effort bespeaking the eagerness of their very souls, to be present at a place, where they might hear the marvellous history, how Jesus, the Son of God, gave himself a sacrifice for sinners.—When I considered that many, if not all of these poor people, had just thrown down their hoes, left their noons' morsel, and foregone their little rest in the middle and heat of the day, of which they stood so much in need, for the support of their bodies under hard labour, I broke out almost involuntarily in this ejaculation: 'O Lord Jesus! feed these poor hungry souls with the precious word of Thy sufferings and death. O enable Thy poor unworthy servant to give them their meat in due season!'—As I went towards the chapel, I beheld still many coming at a distance. The chapel was soon filled, and the last comers had to stand before the doors and windows.—When I began to read, the most eager attention was visible in every countenance. It was, indeed, an hour of blessing for both speaker and hearers.—I stood afterwards at my door, to see how the people returned to their homes, and was much affected by the devout, quiet manner, in which so large a congregation separated, the very countenances of many bespeaking that humble, broken, and contrite spirit which accompanies a true conviction, that our sins have crucified the Lord of glory.

"In the evening, the chapel was again crowded, and when at the words, He bowed His head and gave up the ghost, the congregation fell on their knees, such an awful

and heart-melting sense of the all-atoning death of Jesus pervaded the assembly, that some wept aloud.

"Reflecting upon this subject, which I did with humble gratitude to our gracious Lord and Saviour, I thought; What is it that makes these poor Negroes, who by nature are lazy, sensual, and devilish, and by being long accustomed to wallow in sin without controul, far alienated from God, so eager to hear the simple testimony of Jesu's sufferings and death, that they readily forego some of the first and most powerful calls of nature, such as rest and the satisfying of hunger, while the same subject is, to one part of the civilized world, foolishness, and to another, a rock of offence? I was not long left in suspence, how to resolve this question. It is the Lord and His Spirit that hath opened their hearts! and therefore, as it was in the days of His flesh, while the proud and self-righteous Pharisee hated and despised Jesus and His doctrine, and the worldling could spare no time from his earthly pursuits to attend to Him who came from Heaven to give us everlasting riches, we are repeatedly told, that the common people heard him gladly. Thus it is in this our day.

"On Easter-Sunday there were as many people at Gracehill, as would have twice filled our spacious chapel."

5. *Danish Islands.*—In the island of St. Thomas the Brethren have two Mission Settlements, with congregations containing 2285 Negroes, of whom 1188 are communicants. In the island of St. Croix there are three Settlements, and the congregations contain 8443 Negroes, of whom upwards of 2600 are communicants. In the island of St. Jan are two Settlements: the congregations consist of 1461 Negroes, of whom 677 are communicants.

The following Extracts are taken from the Diary of the Mission at Friedensthall, in St. Croix:—

"March, 1812.—At the Lord's Supper on the 19th, 732 of our communicants were present. Brother Huenerbein, after visiting the sick and aged at Friedensfield, administered the communion to 94 persons.

"The Passion-week was celebrated by us with particular blessing. On Maunday Thursday and Good Friday our church could not contain the number of hearers; and we confidently trust, that the reading of the history of our Lord's bitter sufferings and death for us, which we continued every evening throughout the week, may have left an abiding impression upon the hearts of those present, most of whom seemed much affected by it. On Easter Sunday morning not only the church, but all the space about it, was crowded with attentive hearers. Nine adults were baptized on this festival-day."

"June 23d.—Henry departed this life in St. John's plantation. He was baptized in 1773, and admitted to the holy communion in 1774. In 1784, being appointed an assistant, he approved himself, for 28 years, a most faithful and useful servant of the negro congregation. His character was that of a simple, humble follower of Jesus. Some days before his decease, he said to a friend: "I will once more go to my wife (who lived on another estate), and thatch her house for her, for in a few days I shall go home to our Saviour." Having finished the roof, he desired to return home, and immediately took to his bed. He then persuaded his wife, who had accompanied him, to return, lest she should be blamed on his account. The day following, the overseer wanted to send him to the sick-house, but on the road, having desired to rest a little, he instantly expired without a groan. He is now in the presence of Him, whom here, though unseen, he loved, and served with his whole heart."

"August.—At the Lord's Supper on the 2d, 770 communicants were present. On communion days we are engaged from morning till night. Many can come only on that day to speak with us, for during the week days it becomes more and more the fashion to keep the Negroes at work till very late, which prevents many from attending the evening-service."

"September 22d.—Brother Huenerbein, being engaged in visiting the aged and sick people, called upon a married couple, Seth and his wife. The poor man lies in a helpless state, and his blind wife waits upon him with the most faithful attention, cooks his victuals, and does all the work of the house. Their truly Christian love towards each other, their peace and serenity of mind, and joyful expectation of the near approach of that happy moment, when they shall be released from all earthly troubles, and enter into the presence of their God and Saviour, is remarkably edifying. To visit such people is a real strengthening of our hands in our missionary labours, and, blessed be the Lord, this is only one instance among a great many."

"In 1812, 58 children, and 97 adults, have been baptized; and 86 admitted to the holy communion. The congregation at Friedensthall consists, at the close of the year, of 5161 persons."

CONTRIBUTIONS FOR THE RELIEF OF THE MISSIONS OF THE UNITED BRETHREN.

The Rev. C. I. Latrobe, the Secretary, and Mr. Wollin, the Treasurer, of the Moravian Missions, have transmitted to us a paper, in which they mention, with gratitude, the receipt of a long list of Donations for the support of the Missions of the United Brethren among the Heathen; and they add, "We feel ourselves the more excited to praise the Lord for inclining so many well-wishers to his cause on earth to come to our assistance: for, by the almost total ruin of the outward prosperity of the Brethren's Settlements on the Continent, their contributions have unavoidably fallen so short, that at the close of 1812 the deficiency in the general amount of the Missions had increased to 3973*l.* 14*s.* 2*d.* We therefore return to all and each of our generous benefactors, the most cordial thanks for the very considerable relief afforded unto us; the donations already received amounting to nearly 2000*l.* towards covering the abovementioned arrear. The effects of the devastations by the war continuing to be most severely felt, we humbly request a continuation of the help of such as regard the labour of the Brethren's Missionaries with favour."—We regret that our limits will not permit us to insert the long and respectable list of names transmitted to us by these gentlemen.

CHURCH MISSIONARY SOCIETY.

On the 7th of January a meeting of this Society was held at Freemason's Hall, the Right Hon. Lord Gambier in the chair, for the purpose of addressing four Missionaries who were designated to stations in the East.

1st. The Rev. Thomas Norton and the Rev. W. Greenwood, who having been educated in the Society's Seminary, and admitted to Holy Orders, are now serving curacies. When their engagements are fulfilled, they will embark for the island of Ceylon, to act as Missionaries of the Society.

2d. The Rev. John Christian Schnarré, and the Rev. Charles Theophilus Ewald Rhenius, who having studied some years in the Missionary Seminary at Berlin, were ordained in that city by the Counsellor of the Consistory, the Rev. Jacobus Hecker; and having since passed about fifteen months in this country in preparation for their future labours, were appointed as Missionaries to Tranquebar.

Our readers are already apprized of the benevolent and extensive plans of Dr. John, and of the pecuniary aid rendered to them by the Calcutta Corresponding Committee of the Society. Messrs. Schnarré and Rhenius having been destined by the Committee to enter into the fields of labour which he has presented in the peninsula of India, their attention was directed to the studies suitable to that destination, in the confidence that the Court of Directors of the East-India Company would grant them their licence to proceed to India for the furtherance of plans so wisely conceived, and put in practice with so much benefit to the natives. This confidence was not disappointed. The Court granted, with the utmost readiness, the request of the Committee; and these Missionaries are now on their passage to India, on board the Marquis of Huntly, Captain M'Leod.

On this occasion there were present 1300 or 1400 members and their friends.

The Secretary of the Society delivered the Instructions of the Committee to the Missionaries; and the Rev. William Dealtry, Rector of Clapham, in the unavoidable absence, through indisposition, of the Rev. Dr. Claudius Buchanan, delivered an Address to them, drawn up by Dr. Buchanan, at the request of the Committee *.

SCHOOLS IN ANTIGUA.

In consequence of the information contained in our Number for August last, and in other periodical publications, respecting the Schools in Antigua, for the religious education of black and coloured children, we are happy to announce that a sum of 116*l.* has been collected. We trust that large additions will still be made to it.

SOCIETY FOR ENCOURAGEMENT OF FAITHFUL FEMALE SERVANTS,

NO. 71, HATTON GARDEN.

A general meeting of this Society, of which we gave an account, p. 383 of our last volume, will be held on Monday the 29th of April, at the New London Tavern, Cheapside, at half-past six o'clock in the evening *precisely*; at which every gentleman who feels interested in the faithful service of female domestics, is earnestly requested to attend. The success of this Society would certainly tend to increase our domestic repose and security, and therefore has a strong claim on the philanthropy and good sense of the public, and especially the *female* public. It is in the contem-

* See our Review of this Charge in our last Number.

plation of the Society to offer various kinds of assistance to good servants in distress, sickness, or age—and to send back to their friends in the country, those who are incapable of continuing their services in London. They propose also to give Five Guineas to a servant on her marriage, who has previously lived *four* years with a Subscriber, &c.

VIEW OF PUBLIC AFFAIRS.

We stated in our last Number that Bonaparte having, by a rapid movement northward, brought a large force to bear on Blucher's army, had forced it to retire with considerable loss, but yet in unbroken order, to Chalons. The advance of the grand army under Swartzenberg, recalled Bonaparte to the neighbourhood of Paris, whence, after several engagements, he obliged the Allies to retire through Troyes on Bar sur Aube, which was the limit of their retreat. While Bonaparte was warmly engaged with this army on the Seine and the Aube, Blucher again advanced, and, defeating the corps opposed to him, appeared before Meaux, and menaced the capital. This movement compelled Bonaparte once more to intermit his offensive operations against Swartzenberg, and, leaving a large body to watch his progress, he proceeded against Blucher. No sooner had he withdrawn a part of his force for this purpose than Swartzenberg moved forward, and, having severely beaten the corps opposed to him, re-possessed himself of Troyes. His head-quarters were established at this place on the 4th instant.

On the same day Bonaparte came into contact with the army of Blucher, at Soissons, whither he had retired from Meaux on the approach of Bonaparte in force, in order to effect a junction with the corps of Bulow and Winzingerode. The Allies were in possession of Soissons, and their army was posted in its rear. The whole of the 5th instant passed in a sanguinary conflict for the possession of the town. Night put an end to the contest, when the enemy withdrew. On the following day it was discovered, that Bonaparte had made a movement with a view to turn the left of the Allies, and cut them off from Laon. This obliged Marshal Blucher to evacuate Soissons, and to take up a position at Laon, which he reached with his whole army, on the night of the 7th; his left wing, however, having sustained a severe attack, and suffered some loss, in its progress thither. On the 9th, Bonaparte attacked the army of Blucher with a very large force. The battle was maintained with great obstinacy throughout the whole of that and the following day; but it ended in the complete repulse of the enemy, with the loss of 58 pieces of cannon, upwards of 6000 prisoners, and a great quantity of ammunition and baggage. The enemy retreated to Soissons. On the 12th, a detachment of the allied army, under General St. Priest, took Rheims by storm, with 3000 prisoners. On the following day, the 13th, Bonaparte fell upon it with a large force and re-took it. This is the latest date to which we have any authentic accounts from this part of the theatre of action. At that time the army of Blucher had been for nearly fifty days constantly either marching or fighting; during which period only two days had elapsed, in which, exclusive of general actions, his advance or rear had not been engaged with the enemy.

A considerable force having been collected under Augereau at Lyons, it became necessary to detach a part of the grand army in this direction, in order to prevent his operating on the rear or left flank of the Allies. A battle is stated to have been fought at Macon about the 10th instant, in which the Allies were victorious.

From the 4th to the 13th instant, Swartzenberg had remained stationary at Troyes; and this state of inaction has been loudly complained of, as indicating, if not infidelity to the Allies, yet an alarming degree of lukewarmness to their cause. Independently, however, of the numberless reasons, scarcely admitting, perhaps, of explanation, which operate to retard the movements of a large army, it is obvious that had Swartzenberg advanced towards Paris, while the issue of the contest between Blucher and Bonaparte on his right, and between Bianchi and Augereau on his left, was still undecided; and had that issue proved disastrous, he would, by such an advance, have exposed his own army to imminent hazard, if not to inevitable ruin. His retreat might have been impossible. It becomes Bonaparte, in his present circumstances, to run all risks. This, however, is clearly not the policy of the Allies.

In like manner the Crown Prince has been blamed for not having yet brought up his army to the scene of action in France. Let the difficulty, however, be considered of

transporting, at this season of the year, a large army, with all its equipments, from Holstein and Sleswig to the banks of the Marne or the Seine, and it will appear that the blame is undeserved. It was the middle of January before his army was at liberty to move southward; and a considerable part of it has already joined the army of Blucher. The rest of it is, doubtless, advancing to the same point as rapidly as circumstances will permit. Who doubts, for example, the anxiety of Lord Wellington to come into active co-operation with the allied forces which are approaching Paris from the East? And yet we have had to lament, in his case, the existence of obstacles, chiefly arising from the weather and the state of the roads, which rendered an advance for several months impracticable. We cannot suppose that those obstacles were less formidable in the line of march which the Swedish army had to pursue, at the worst season of the year, from the shores of the Baltic to the interior of France, a distance of upwards of 500 miles.

While these things were passing in the North of France, Lord Wellington was actively occupied in the South. Between the 23d of February and the 2d of March, he had forced all the enemy's positions on the Adour, and had possessed himself of their magazines at Aire and Mont de Marsan. The loss of British and Portuguese occasioned by these operations, amounted to between 300 and 400 men killed, and 2400 wounded. The enemy's army appears to have been most severely beaten. They are represented as routed and dispersed, flying in the utmost confusion, throwing away their arms and deserting in great numbers, leaving the country strewed with their dead. A part of the allied army crossed the Adour below Bayonne, having been assisted in this operation by the boats of the blockading squadron, the crews of which had to encounter extraordinary peril as well as fatigue, from the violence of the surf, in effecting this service. By this part of the army Bayonne has been closely invested. The heavy rains which fell about the first of March had materially impeded the advance of the army, and Lord Wellington's head-quarters were still at Aire on the 14th. The enemy's army had retired along the banks of the Adour towards Tarbes, in order to effect a junction with a corps of 10,000 men of Suchet's army, which was advancing from Catalonia. Sir Rowland Hill had gone in pursuit of it, and a part of his force had taken possession of Pau, the capital of Bearn. Marshal Beresford had been detached in the opposite direction, towards Bourdeaux; and on the 12th instant he took possession of that important city, the second in France, not only without resistance, but apparently to the universal joy of the inhabitants. The Marshal was met at a short distance from the town by the civil authorities and the great body of the population, who displaced the eagles and other badges of the present Usurpation, and spontaneously and universally substituted the Bourbon insignia, filling the air with shouts of "Vive Bourbon! Vivent les Anglois! Vive Louis Dixhuit!" This feeling is asserted to prevail in every part of Bearn and Gascony which our troops have yet traversed. The Duke d'Angoulême has been received with enthusiasm by all ranks. The same feeling is also said to have manifested itself in the rear of the Allies in Alsace, Franche Comté, &c. where Monsieur has experienced the same gratifying reception.

In Catalonia, the Baron d'Eroles, having got possession of Suchet's cipher, sent orders to the garrisons of Lerida, Mequinenza, and Monson, to evacuate these places, and march in the direction of Martorel. They were there surrounded, and forced to capitulate.

In Italy, Murat has commenced offensive operations against his former master. The Neapolitan troops have taken possession of Rome, Leghorn, &c. and have also driven a body of the Viceroy's troops from Reggio, near Parma.

The only disastrous enterprize of a military kind, which we have to record, is an attempt to carry Bergen-op-Zoom by storm, which was made by the British troops under Sir Thomas Graham, on the 8th instant, and which completely failed. Our loss was very severe. Upwards of 300 men were killed, and about 2000 prisoners remained in the hands of the enemy. An exchange of these has since been agreed on.

A general expectation has been entertained (24th inst.) that the negociations carried on at Chatillon were about to issue in the signing of preliminaries of peace with Bonaparte. We believe that such an event would be regarded as a real calamity by nine-tenths of the population, not only of England, but of the Continent. Should the expectation of a peace with Bonaparte be realized, we shall regard it merely as affording him a breathing time, during which he may recover his strength for fresh and better-planned acts of aggression, which may fix his yoke far more firmly than before on the neck of Europe; and if we can suppose

such a peace to originate in the misguided lenity of Austria, it will only prove how short-sighted is her policy; for, doubtless, she will be the first victim of Bonaparte's vengeance. That he should rest satisfied with an abridgement of power and a sacrifice of territory, such as he must now submit to, is not to be conceived; and there can be no doubt that the resources of France in his hands may be made available to almost any enterprize he may meditate. By the time that Russia has withdrawn within her own boundaries, and that the armies of the other Allies are reduced to their peace establishments, Bonaparte will be prepared to renew his aggressions. Peace will restore to him a veteran army of perhaps 300,000 men, now held as prisoners of war, or dispersed in garrisons which are at present cut off from communication with France. We know the power of his conscription, and the rapidity with which it has created immense masses of force. We can therefore see nothing to prevent Bonaparte, from having armies on foot, in a very short time after peace with him shall have been signed, sufficient to enable him to execute his most daring projects. We confess, that we are slow to believe that the Allies will now expose themselves and the world to the fresh calamities which are so obviously involved in a peace with this man: and we feel more disposed to this view of the subject, since our Government has publicly recognized, and recorded with apparent exultation, the movement in favour of the Bourbons on the banks of the Garonne. Why mention this at all, in an account professing only to be an *extract* from Lord Wellington's dispatches, unless it were intended to espouse the Bourbon cause? On any other supposition, such a publication would be worse than useless. Its only effect would be to sharpen the vengeance of Bonaparte against the population who had been led to this rash and unadvised expression of their loyalty. Indeed, we cannot regard the Gazette statement to which we are alluding, in any other light than as the unfurling of the royal standard in France.

A singular scene is now acting in Holland. The Prince of Orange has published a new fundamental code for the government of that country, which he means to submit to an assembly of 600 persons, freely chosen by the different departments, in proportion to their population. The great objects proposed by this constitution, which is said to be conformed, as far as possible, to ancient institutions and usages, are thus summarily stated. It is intended "that religion, as the fountain of all good, shall be honoured and maintained, and religious freedom disturbed by nothing of temporal concerns, but secured in the most ample manner; that the education of youth, and the spread of scientific knowledge, shall be attended to by the Government, and freed from all those vexatious regulations which oppress the genius and subdue the spirit; that personal freedom shall no longer be an empty name, and dependent on the caprices of a suspicious and crafty police; that an impartial administration of justice, guided by fixed principles, shall secure to every man his property; that commerce, agriculture, and manufactures shall be no longer obstructed, but have free course, like rich springs of public and private prosperity; that, therefore, no restraint shall be imposed on the domestic economy of the higher and lower classes of the state, but that they shall be conformable to the general laws and the general government; that the movements of the Government shall not be palsied by too great a zeal for local interests, but rather receive from it an additional impulse; that the general laws, by means of an harmonious co-operation of the two principal branches of the Government, shall be founded on the true interests of the State; and that the finances and the arming of the people, the main pillars of the body politic, shall be placed in that central point, upon which the greatest and most invaluable privilege of every free people,—*their independence*,—may be firmly fixed."

GREAT BRITAIN.

THE Parliament met on the 1st inst. but was immediately adjourned to the 21st, when it again met and proceeded to business. The business, however, has been almost entirely either of a private nature, or of mere ordinary routine.

We are happy to state that four French frigates, the Alcmene, Iphigenie, Sirius, and Clorinde, have been captured in the course of the month.

Sir William Garrow, the Attorney General, is appointed Chief Justice of Chester.

ANSWERS TO CORRESPONDENTS.

MERCATOR JUNIOR; CANTABRIGIENSIS; J. C.; THEODNIS; SENEX; AN UNKNOWN INQUIRER; A FOREIGNER; APES; have been received, and are under consideration.

PHILO PATRIÆ; A. B.; AMICUS; R. S.; AN INQUIRER; T. S.; A COUNTRY VICAR; will appear.

We are unable to give PHILANTHROPIST the information he solicits.

We are greatly obliged to A. E. for his communications.

We have no immediate prospect of being able to review a work mentioned by a CONSTANT READER.

Our readers will recollect that, in our Number for January, we inserted a letter, signed T., containing a request for information as to the ground on which it was asserted, in the preface to the Report of the Trial of the Luddites at York, that "religious fanaticism" had raised the evil "to its height." And this request seemed to be made simply because, on reading the Report itself, there did not appear any evidence to substantiate the allegation. We must confess that, ignorant as we ourselves were of the facts, except as they appeared on the face of the Report, we were far from seeing any thing improper in the paper of T. His object, indeed, we are well assured, was merely to ascertain the truth in a point which, it must be allowed, was of some importance. We have therefore been greatly surprized at the offence which the insertion of his letter has occasioned, and the unreasonable surmises respecting both his motives and our own to which it has given birth. We had not the most distant conception, and we are well persuaded neither had the writer, that the inquiry could have excited the displeasure of a single reader of our work. We certainly were not aware, at the time we inserted it, of the interminable and angry discussion to which it was likely to lead; otherwise we should, on that ground, have excluded it. All we shall now say upon it is, that so contradictory, and therefore so perplexing, are the statements we have received on the subject; and so little likely, under all the circumstances of the case, is the inquiry to lead to any satisfactory result; that we are disposed to adopt the determination of pursuing it no further.

We can assure H. T. it is with real concern that we have been drawn into a controversy with him on the subject of Quakerism. We had not the slightest intention of pursuing it beyond our Review of the Life of Penn, until the unjust charge of a disposition "to traduce and misrepresent" the Quakers made it our duty to do so.—H. T. has mistaken our object in having recourse to the Journal of George Fox for an exposition of Quaker sentiments: we referred to it, as being the most authentic exposition of them, acknowledged to be so by Quakers themselves, and therefore, as we conceived, a fair and unexceptionable subject of reference.—We can also assure H. T. that we have no dislike to George Fox personally: on the contrary, we admire his honest zeal (however misguided we may sometimes deem it), his heroic constancy, his unshaken fortitude, his devotedness to what he conceived the work of the Lord, and his ardent desire to save souls: we admire and would gladly emulate these qualities in that extraordinary man. But why should we not be allowed to point out those glaring defects in him which have been, as it were, canonized by his Biographer and his followers?—We are not blind to the practical evils existing in the Church of England; nor have we been backward in lifting up our voice against them. H. T. will find, if he examines our work, that there is no point which has occupied more of our attention than the unscriptural views and lax conduct of some of the Clergy. We have been far from wishing to conceal or palliate them. Indeed, we have been more intent on exposing such evils, with a view to their cure, and from a conviction that reform is the best expedient for strengthening the Church which can be adopted, than we have been on exposing all the defects of all the sectaries put together. At the same time, H. T. must be sensible that there are many things in the constitution and practice of the Church of England which he would regard as evil, but which we should be disposed to uphold as good. To the system of tithes, in itself considered, indeed, we are far from partial; and yet, under all the circumstances under which it now exists, we do not understand on what defensible ground its payment can be resisted by those who have made purchases of property knowing it to be subject to this burden.—To conclude, we can truly assure H. T. that we are not conscious of harbouring one unfriendly feeling either towards himself, or any other Quaker ancient or modern.

We have received from the Author of the "Tour to Alet," a very long comment on our Review of that work. Not only its length, but the tone of irritation which pervades it, would be a bar to its insertion, especially as the Author required it to be inserted *verbatim* as written, or not at all. We prefer the latter alternative, and have returned the paper.—We are extremely concerned to find that the Review in question has given such

great offence to the Author, for whose talents, and still more, for whose principles, as they appear in this work, we entertain a high and sincere respect. At the same time, we cannot help thinking, that this offence has arisen chiefly from a misconception of our meaning. We never dreamt of charging the Author with conduct inconsistent with *morality*, or with a *wilful* deviation from fidelity in delineating the character of the Roman Catholic Divines. Nevertheless, being of opinion that he had so deviated, it became our duty to mark the deviation, especially at this particular juncture, when it is doubly important that the real nature of the Roman Catholic Faith should be understood; and that the fascinations of the "Tour to Alet" should not lead its readers to consider the differences between Popery and Protestantism as trivial and unessential. When we made use, therefore, of the terms "fabrication," "romance," &c. we did not mean to use them in any invidious sense, but merely to intimate that the Author had exhibited a view of the sentiments of the Port-Royalists, which gave an unfair and inadequate representation of them; a representation, indeed, in some respects, very dissimilar.—We have weighed with attention, and we trust with candour, the arguments and evidence advanced by the Author; and the conclusion has been the confirmation, with one or two modifications, of our critique. Our main objections were, first, that the characteristic features of the Port-Royal Writers were not accurately delineated; secondly, that a great many conversations were given which never passed, but in the mind of the Author. The *first* objection, which was, in other words, that the Roman Catholic Religion had been protestantized, the Author attempts to answer by producing a series of passages from De Sacy, to shew that his views of the grand doctrine of Justification by Faith were perfectly sound, and consistent with those advanced in the "Tour to Alet." The passages from De Sacy do not appear to us, however, to bear on the point at issue. They prove only the pious feeling with which M. de Sacy regarded the sacrifice of Christ, and that his views of the inestimable benefits resulting from it deeply influenced his whole religious system. They do not prove that he believed that "we are accounted righteous before God, *only* for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings," and that he did not attach a meritorious efficacy to good works, as uniting with the merits of Christ to justify the penitent. This doctrine is a distinguishing badge of genuine Protestantism, and it is the Divinity of the "Tour to Alet"—but it is *not* the Divinity of the Port-Royal School, as we could easily prove by numerous extracts. We will content ourselves with referring to the celebrated Nicole, to whom the Author himself especially refers on the subject of Justification. We beg him, therefore, to turn to the following passages, viz. vol. II. p. 214, vol. VI. p. 265. vol. VII. pp. 148, 205, and 207. The edition before us is that of La Haye, in 18mo. 1700. Those who possess Lancelot's Memoirs of St. Cyran, may find additional light thrown on this subject, by consulting vol. I. pp. 456, 460, and 476.—The Author has succeeded in shewing that the words put into the mouth of the Bishop of Alet, relative to the Holy Scriptures, and which we censured, are sanctioned by M. De Sacy; and we have pleasure in admitting this to be the case. At the same time we are still of the opinion that those words are not consonant to the general spirit of the Port-Royal Writers.—The only defence attempted relative to the Author's representation of M. de St. Cyran's sentiments respecting absolution, is the production of the testimony of his enemies. This, however, can hardly be considered as sufficient.—With respect to our *second* main objection; that the principal portion of the conversations, alleged to have passed between the Bishop of Alet and others, was not to be traced in the original; we really cannot perceive that it was overstated. Lancelot's Narrative contains sketches of the conversations which actually did take place during his visit to Alet. To these, the conversations given by the Author bear but little resemblance. They not only differ in the materials of them, but we regard them as not strictly characteristic. This difference we could not but consider as at variance with the Author's promise in the preface, of "the most strict fidelity in point of fact." At the same time, in saying, that, in our view, this promise had not been adhered to, we were far from wishing to convey the impression that the deviation had been designed.—We pass over many other points of inferior moment, reserving, however, to ourselves the right of future explanation, should that be necessary. In the mean time, we assure the Author, that we feel no disposition, either to resent or to retort the severity of his animadversions. The only pain they occasion, arises from regret that any ill-weighed expressions of ours should have provoked them.—Before we conclude, we deem it due to the Author to re-state, that the work he has produced is both able and interesting; and is distinguished no less by the pious sentiments which it breathes, and the just views of Christian doctrine which it inculcates, than by the beauty of many of its descriptions. We still think, however, that he has not exhibited a faithful portraiture of the doctrinal opinions of the Port-Royal School; and that he has, in some instances, and particularly in the construction of his conversations, exceeded the licence claimed in his preface. But we disclaim the remotest idea of attributing these blemishes to causes which in any degree affect the moral reputation of the Author, and we do most sincerely lament that the slightest ground should have been afforded for such an impression.

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RELIGIOUS COMMUNICATIONS.

APPEAL ON BEHALF OF THE SUFFERING GERMANS.

IN our Number for February last (p. 122), we called the attention of our readers to the dreadful calamities to which Germany had been subjected by the war, and urged upon them the duty of endeavouring to alleviate the severity of their pressure. Much additional information has since been received; and we feel that we cannot make a better use of a few pages of the present Number than in communicating a part at least of this information, with the view of interesting their best sympathies, and exciting their best efforts, in behalf of our suffering brethren in Germany.

For ample details of the miseries under which they groan, we must refer to three Reports of the German Committee in the City of London, which may be obtained on application either at the City of London Tavern, or at Mr. Ackerman's, No. 101, Strand. It is to these Reports we are indebted for the following authentic statements.

Hamburg and Altona were invested in the middle of December, by Russian corps, at the distance of two miles from the city. It would be endless to detail all the oppressions which the unhappy inhabitants of Hamburg suffered from the French, even before the present blockade. A contribution of about two millions and a half sterling, the plunder of the bank; requisitions amounting to upwards of two millions sterling; the destruction of all houses within 4,500 feet round the ramparts; the oppressive order to lay in provisions for nine months; the plundering of the peasants by armed men, in the most wanton manner, &c. are already sufficiently known. During the week before Christmas, more extensive measures were adopted. All the suburbs, and adjacent villages and beautiful country seats, were burnt down, after only eight hours' warning. At Christmas and New-Year's Eve, large bodies of inhabitants were turned out: young and stout persons, as being dangerous; and old and infirm ones, as being useless consumers. Soldiers and police-officers entered the houses by night, dragged the unhappy people from their beds, suffered them hardly to dress themselves, much less to take any thing with them, confined them for some hours in churches, and turned thousands of them, at day-break, out of the gates, exposing them to the inclemency of the weather. The property of the banished fell to the share of the soldiers and of the populace. The orphan-house was evacuated, and upwards of four hundred children driven out of the Dam Gate to Eppendorf. From the hospitals and infirmaries, old and weak persons were driven in herds out of the Altona Gate; dressed in their festival habits, the only ones that were left them, they were seen wandering and tottering about in the streets of Altona. Four of them were upwards of a hundred years old. Some, having been unaccustomed for a length of time, to the air, and exposed, half naked, to a cold of 19 degrees (*Reaum.*) lost their reason. Scenes were w[illegible] nessed, which filled even F[illegible]

gens d'armes with horror and detestation.—The sick were next to be disposed of: they were transported in many waggons, attended by officers of the police, to Altona; but there being a great scarcity of provisions, fuel, straw, &c. occasioned by the interruption of all intercourse with Holstein, some of these waggons were refused admittance; on which the poor unhappy wretches were thrown upon the high roads, where they must have perished miserably, had they not been ultimately received, and carried into Altona. In the first week of the new year, Davoust ordered the infirmary without the town to be burned. During that night, the sick were thrown on the snow, in the neighbouring field, where they lay till waggons arrived; on which the nervous, blind, maniacs, and those afflicted with infectious diseases, were promiscuously laden. Eight hundred of these wretches were carried to Eppendorf, where no previous notice had been sent, and consequently where no preparation had been made for their reception; so that three days after their arrival, many of them were without shelter, and maniacs ran about the streets, at the very time that this place was taken by assault by the Russians. "The number of persons driven away from Hamburg, amounts, at this moment, to twenty-six thousand, besides which, twenty thousand have lost their houses and property by fire in the suburbs; and yet, daily, more are expelled and more houses burned."

A subsequent account from Altona, dated 8th February, adds:—

"It is impossible for you and your London friends to form any adequate idea of the number of the unhappy Hamburg exiles or their extreme distress. Thousands arrive here without clothes, without money, without shelter—persons of every age, from the sucking babe to the tottering old man of ninety. I myself saw from my windows, aged decrepid people set down from dung carts, and left to the commiseration of the benevolent, or utterly to perish. The inhabitants of Altona, as well as the wealthy Hamburgers who have taken refuge here, do all they can to alleviate the distress; but the number of sufferers is so great that it is impossible to relieve all. The orphan-house, the public baths, the small church of the United Brethren, and a large manufactory, have been made receptacles for the exiles; in addition to which all corners and recesses in Altona are filled with them. These poor creatures mostly lie on damp straw, without having any thing to cover them in this rigorous season: the want of fuel, linen, and blankets causes great want of cleanliness and imminent danger of disease. Alas! we have to contend with great difficulties: Altona being surrounded on one side by the French, on the other by the Russians, the supply of all kinds of provision is rendered extremely difficult. Bread and meat have risen to an enormous price: several kinds of food are not to be had. Our houses are daily besieged by crowds of beggars, who on their knees implore a morsel of black bread, made of rye mixed with bran: their clamour in the streets is most affecting."

The sufferings of Dresden have been scarcely less deplorable:—

"Its environs," we are told, "lately so remarkable for their natural beauties, are now marked by unexampled desolation. Since the retreat of the French from Russia, this city has been incessantly involved in the storms of war." It four times changed its masters, and for several months was the head-quarters of Bonaparte and the centre of his operations. In consequence of this, "most of the beautiful walks were destroyed, many of the inhabitants turned out of their houses, which were pulled down, and whole woods felled for pallisadoes. Many wounded were brought in, and the already impoverished inhabitants

had to provide for ten or twelve thousand sick and helpless objects. The engagement, which extended to the very walls of the city, aggravated the general misery. The beautiful country-seats in the vicinity were burned to the ground. All the streets were crowded with sick and wounded, whom the hospitals were incapable of receiving; at the same time, provision was to be made for the whole French army, which was concentrated there. Not a loaf," adds the writer, "was to be had; and I well remember, that for several days I was under the necessity of applying to friends for my scanty pittance. How many wretched citizens did I then meet, from whom absolute want extorted bitter tears! In spite of this misery, the iron-hearted Napoleon obstinately persisted in his resolution, and continued near two months longer in the city, while sanguinary actions were incessantly transforming the adjacent villages into heaps of ashes. As famine at length drove *him* away, you may judge what must have been the state of the wretched citizens and country people. After the departure of the French army, a garrison of 33,000 men was left behind at Dresden. The city was now doomed to endure the horrors of a siege; and of these some conception may be formed, when it is considered that a general famine at last compelled the French to surrender."

Nor do these heart-rending pictures of calamity apply exclusively to such places as Hamburgh, or Dresden, or Leipsic*; we could exhibit details equally afflicting, from almost every district in Germany. We shall merely give a specimen of them:—

"The most distressing effect of the calamities under which HANOVER has suffered for these ten years past is the entire ruin of the excellent institutions established in this city for supporting the poor, widows and orphans; and of the public hospitals and workhouses. While the soldiers, on their march, are fed and made comfortable in their quarters, our streets exhibit numbers of our wretched fellow-subjects wandering about like spectres, pale from hunger, and shivering with cold; and many others, who, stretched on their bed of sickness, fervently pray to God to send death to release them from their misery. But what is still more affecting, young persons, hitherto virtuous, plunge into vice to gain some few pence from the foreign military, to satisfy the demands of hunger, or to assist their starving parents."

A letter from the Rev. M. Oldendorp, of Quickborn, on the Elbe, dated 18th February, states:—

"That his father, who was senior minister in the same parish, had died from the effects of horror and suffering occasioned by the war. The old clergyman had often fifty of the military quartered in his house, and had been plundered in a dreadful manner. His parish church had served as a fortress to the French; and his parsonage for outworks. He has left eight children unprovided for. Abbot Salfeld adds, that no class of his Majesty's Hanoverian subjects have suffered more from the calamities of the war than the clergy and their widows. The heaviest burthens of the quartering of foreign troops fell upon them; their houses being the best in the villages, and their chief emoluments depending on the prosperity of their parishioners.—He likewise deplores the miserable situation of many hundreds of deserving schoolmasters, who, with a very low income, had to sustain the greatest hardships."

"That part of Saxony lying between the Bohemian frontier and Dresden, including nearly all its villages, has of late been visited by the most direful calamities. Numerous armies over-ran this envied ter-

* For some account of the sufferings at and near Leipsic, see our Number for February, p. 122.

ritory during several months; and the despair of the enemy of German freedom drove him to the commission of the most outrageous excesses. Dwellings were burnt or destroyed: cattle were driven away and perished by famine; for provender of all kinds was exhausted, and not even corn left to sow for the coming year. The tenantry of these once flourishing districts, houseless and without bread, are now suffering under the most fatal contagious sickness; of 36,000 inhabitants, 10,000 are afflicted with infectious fevers, and 6000 have already fallen victims to their direful effects. More than fourteen hundred families (for twenty-five villages are wholly destroyed) are exposed, almost naked, to the inclemency of winter, and have not even straw enough to lie upon. We have made a collection in our town (Prague), to supply these unfortunate people for a few days. But Bohemia has suffered too severely to spare much. We wished to be enabled to purchase some necessaries for their use, such as straw, vegetables, and medicine, and if possible some corn for sowing; the fields at present all lying waste. If this cannot be accomplished, the misery must increase."

In a letter from the Committee which has been appointed at Leipsic, to relieve the inhabitants of that town and its vicinity, is the following passage:—

"You wish us to inform you what places have more particularly suffered. Besides our own neighbourhood, the environs of Lützen were dreadfully ravaged, on occasion of the battle of the 2d of May; several villages were burned, together with the churches and schools. The vicinity of Grimma and Meissen was likewise cruelly laid waste; and the country contiguous to Dresden, as far as beyond Pirna, is little better than one wide desert. In Upper Lusatia, the whole tract between Bautzen and Görlitz has been desolated in an equal degree; and poor Wittenberg, to which your benevolent attention has been already directed, has, together with the adjacent country, been very severely handled. The monsters have committed the greatest abominations there, not even sparing *the venerable monument of the immortal Luther*, which they have almost entirely destroyed."

We shall give only one extract more. It is from a letter dated Erfurt, January, 14, 1814, and addressed to the Rev. Dr. Schwabe.

"The whole of last year was for us a time of distress, a succession of scenes of horror. In the early part of it we saw, daily, thousands of sick and mutilated soldiers arrive here, in the most wretched condition, emaciated with hunger and eaten up by vermin. It was a dreadful scene:—many had died on the road; others died in the street; and however exasperated the minds of the people were against the French in general, no one could deny pity to the suffering individuals. At first the sight occasioned the most painful feelings, but by the frequent repetition the mind became more callous."

After relating, in a lively and feeling manner, the dreadful oppressions and enormous exactions to which the inhabitants of Erfurt were subjected during the summer and autumn of 1813, the writer proceeds to state their subsequent sufferings on the retreat of the French from Leipsic.

"On the 22d of October we beheld the dreadful retreat, or rather flight of the French, which lasted three days and two nights. On the 25th the Allies advanced before our town, and our misery reached its summit. The first measure of the garrison was the removal of all the salt in the town to the fortress, and such immense requisitions were made of all kinds of provisions, that the greatest want arose. Every head of cattle was taken away for the use of the garrison, so that not a single one remained to the inhabi-

tants. During the bombardment, 138 houses were burnt: the French prevented the citizens from checking the conflagration, spoiled even the engines, and pulled down 72 houses more which had remained in that part of the town. On the 20th of December, when already the convention was concluded, that the town should be surrendered to the Prussians on the 6th of January, the governor demanded 68,000 dollars from the town; and when the citizens made remonstrances, 30 of the most respectable were taken by night out of their beds, and dragged to the fortress till the last farthing was paid. He had paper-money to the amount of 27,000 dollars made, and compelled the people to take it, though he himself would never take any part of it in return. None of the requisitions whatever have been paid for. You would no longer know Erfort:—our beautiful cathedral is a stable for horses, and the churches are turned into block-houses. We are quite impoverished."

But what has been done, it will be asked, to alleviate this mass of wretchedness? For a full answer to this question, we must refer to the Reports already mentioned. Suffice it now to say, that near 70,000*l.* have been collected in this country; almost the whole of which has been remitted to different parts of Germany, and placed under the management of Committees composed of persons distinguished by their active philanthropy as well as general respectability, and who are exerting themselves unweariedly not only in the careful application of this bounty, but in raising additional funds for the same benevolent purpose. The wealthy Hamburghers, who have escaped from the hands of Davoust, and taken refuge in Altona, Bremen, Lubeck, &c. have made great exertions for the relief of their exiled townsmen, and they have been nobly seconded by the inhabitants of these towns of every rank. The Crown Prince of Sweden and the Russian commanders have also given largely to this object. But if we were called to select the circumstances which appear to have been chiefly operative in alleviating the miseries of Germany, we should say it was the bright example of British liberality. The valuable suggestions, also, of the London Committee, combined with the pecuniary aid they have afforded, have given a powerful impulse to the charitable exertions of those in all parts of Germany who have any thing left to share with their destitute and perishing neighbours. Associations are forming in all quarters for the purpose of collecting money, visiting the poor and the sick in their own dwellings, and administering relief in the most economical and effectual manner; and it has appeared to us, that the arrangements they have adopted for these purposes exhibit a degree of prudence and judgment which afford the best pledge to those who may contribute to this object, that their bounty will not be misapplied.—We have been particularly struck with the conduct of the ladies of Berlin. "Besides voluntary contributions," we are told, "they formed different associations; some making fine works, which they sold for the benefit of the hospitals,—others preparing large quantities of lint and bandages, and also the most nourishing soups and food for the convalescents. Another association, at the head of which was the Countess of Winzingerode, assisted by the ladies Buescher and Berner, devoted their whole time to a personal attendance at the hospitals. They inspected the cleaning and fumigating the rooms, provided the sick with clean linen; washing their wounds, giving them the medicines; and from donations they collected, more suitable nourishment by means of the hospital. They encouraged the sufferers who were obliged amputation, attended

surgery, and after the operations conveyed them to the rooms they had themselves fitted up for the reception of those whose dangerous situation required the most unremitting care and attention. Thus, by their almost unexampled benevolence and unwearied assiduity, have thousands been preserved to the state who would otherwise have perished, but who are now under the banners of the great Blucher, fighting to avenge their own and their country's wrongs. But not even here did the humanity of those ladies stop, but was even extended to the widows and children of those who died in the hospitals, for the most distressed of whom they made collections. The principles upon which those ladies act have induced her Royal Highness the Princess William of Prussia to join them, and to assist in visiting and personally attending the hospitals."

In short, the spirit of charity seems to be awake, and will doubtless do much to mitigate the severity of suffering. But so sweeping and extensive has been the desolation, that without much larger aid from this country, than has yet been afforded, it is only its partial mitigation that can be hoped for. We have rejoiced, therefore, to perceive that the exertions of the German Committee in the City, so truly honourable to them and to the country at large, are about to be aided by another Committee, formed in the west end of the town, and supported by the Prince Regent and other Princes of the Blood, the Archbishops and Bishops, and many distinguished individuals in both Houses of Parliament; and which, therefore, promises to command still more extensive means of relief. We trust, especially, that the example of dignitaries of the church will the great body of the that the deep interest nifested on the subject collections in every el in the kingdom, ion has not been anticipated. This were indeed a conduct worthy of our church and nation; and, in the hope of contributing to its adoption, we are anxious to press, by a few additional considerations, on all our readers, but especially on our clerical readers, the duty to which we have been pointing their attention. We only fear lest we should rather weaken than strengthen the impressions which the above details must have already produced.

It is an obvious remark, that the events of the last twenty years have united us in interest with almost every civilized nation of the earth; many of which have claims on our gratitude, and more on our compassion. Whatever difference of opinion may prevail as to political measures, we all know that the ravages of war have seldom been more disastrous than in the awful struggle to which we have looked with so much anxiety and so many apprehensions; and that the independence of Europe has been achieved, as we doubt not it has been achieved, by a sacrifice most painful and tremendous. It is sufficient to excite the sympathy of good men, if a deluge, an earthquake, or a pestilence have destroyed the beauty of the fields, and saddened the hearts of the people. How strong, then, is the appeal when we know that the armies which have carried desolation through a large portion of the Continent breathed no common vengeance to ourselves; and that the men who now solicit our aid in the day of their extremity, have borne the whole fury of that storm which, under other circumstances, would have swept with all its violence over this smiling and peaceful land.—Happy is it for us that we see nothing of the visitations of war!—Happy is it for us that the only domestic miseries which we are called to witness arise from the common visitations of Providence, and the ordinary vicissitudes of human things! How different would be the scene, if, like our brethren in Germany, we were compelled to behold thou-

sands of the inhabitants of the villages and hamlets around us stripped of their possessions, destitute of a home, and their families perishing with hunger! How melancholy would be our situation, if, instead of the cheerful prospects which rise on every side, we should contemplate nothing but an awful and solitary waste; the implements of husbandry and domestic use, the gardens, plantations, and fruit-trees all destroyed; the fields without cattle, the granaries without corn; the sick and the wounded destitute of all the aid required to assuage their pain, or support their languor, without even fuel to mitigate the severity of winter, and with no hope but from the bounty of others. We should imagine that miseries like these would speak with irresistible force to every heart. Thousands in this land have been raising the shout of triumph: every face has beamed with exultation; the night has been lighted up with the splendour of day; and we have repeatedly listened to the welcome thunder of warlike exultation. But how many are weeping, while we rejoice! In Saxony alone, the scene of these triumphs, which have carried gladness to every cottage in Great Britain, "not less than a million of persons are reduced to the most abject condition, and are now shedding the bitterest tears of wretchedness and want." Even without the afflicting details which we have inserted above, this one fact is surely enough to rouse the feelings and the exertions of benevolence: Numbers, who were lately in ease and comfort, have now no prospect, without liberal aid, but to die of hunger.

Most earnestly do we hope that we may never again be called to dwell on such a tale of horrors. And yet the task is not wholly unattended with gratifying reflections. To whom have these miserable men looked for succour in their affliction? They turned to the land where the narrative of distress has seldom been related in vain. The generosity of this island, as our own pages will abundantly testify, has been experienced and acknowledged by them on former occasions; and we want no better evidence of the feelings which it has excited abroad, than the simultaneous and universal impulse which again directs the nations in the hour of their deep distress to our shores. Where is the British bosom which does not beat high on observing this immediate and general testimony to the land that gave him birth? Where is the Christian who does not, with all the humility of gratitude, thank God for that diffusion of light and truth, which is the parent of this extended charity? And to whom, under the providence of Heaven, are we indebted for the blessing? These poor Germans, who are now soliciting our bounty, tell of no favours conferred by themselves, and remind us of no obligation. But we ought never to forget, that if the battle of national liberty and independence has been fought upon German ground, there also was maintained the more arduous and more important conflict for the Scriptures of inspiration and for the Protestant cause. In advancing to that part of the Continent, where the fetters of a deadly superstition were broken, never to be reunited, we seem to tread on the confines of a sacred soil. While the rest of Europe was buried in the deep shades of papistical delusion; while a tyrannical prince and an ignorant and profligate priesthood, concurred to trample, in this island, on the consciences of men; to deepen the general gloom; and to bury the light of Divine Truth under a mass of the grossest corruptions; then it was that those rays of Heaven, which were destined to pierce through that night of ignorance and vice, shot up in the plains of Saxony. Who can forget that the country, which is now like a desolate wilderness, was the country of Frederick the Wise, that great friend and patron of the Reformation; and that Luther, the champion of Truth, under the protection of this good

prince, sounded from that land the sacred trumpet which arrested the attention of Europe, and made Babylon, the Mother of Abominations, turn pale upon her throne, and tremble in all her palaces! It was in Saxony that he planted his foot, while, with one hand, he shook the towers of degenerate Rome, and, with the other, unfolded to the longing eyes of mankind the Revelation of God. It was at the call of Luther and his associates that England arose from the dust. It was at the holy flame, which was kindled by them, that our martyrs and confessors lighted their lamps. It was on the foundation which they laid that the glorious temple of our National Church has been built up and established; and while that consecrated flame shall burn upon our altars, and the song of Zion shall ascend from our courts, and mix with the melodies of Heaven, let the blessings of a grateful people be poured, not in words, but in deeds, and in full measure upon those who preserved, for our benefit, the hallowed fire, and taught us to join in the everlasting strain.

And let us esteem it as a cause of thankfulness to God, that he has given us the opportunity of making some return for these incalculable blessings which Germany conferred on us in the day of our necessity. If from her, as an instrument, we have received the Bread that cometh down from Heaven, shall we refuse her the meat which perisheth? If she have instructed us how to obtain the garments of salvation, and to enter into the building of God when the house of this our tabernacle shall be dissolved, shall we now leave her shivering and destitute? If we have reaped her spiritual things, is it much to dispense to her the things of this life? We ask not that those who are in want should become rich through our poverty, (though we read of One who was rich, who, for our sakes, became poor), but that they should be rescued from misery by our kindness. We solicit not any to contribute beyond their power (though such was the conduct of some in former times), but we call upon them to give liberally out of the abundance which they possess. Let us not lose the prayers of the destitute, and the blessings of those that are ready to perish. Many are the supplications, which, by reason of the liberality of this country, has been offered for our peace and security, even in lands professedly hostile. And who can tell how largely we are indebted even to that intercession for the national prosperity which we now enjoy? Let the same incense still ascend. Let the same sacrifice still be offered. And let our petitions rise up to the God and Father of us all, mingled and united with theirs, whose sorrows we have alleviated, and whose hearts we have caused to sing for joy.

To the Editor of the Christian Observer.

THE learned and truly pious Mr. Penn has recently published an exposition of Ezekiel's prophecy, relative to *Gog of the land of Magog*: in which he supposes Gog to be Buonaparte, and the land of Magog that large portion of western Europe which, until lately, constituted the French Empire. The ground of the opinion is this:—

Western Europe was originally peopled by the Celts or Gauls, who were the descendants of Gomer: but, at a subsequent period, it was conquered and occupied by the Scythians or Goths, who were the descendants of Magog. Hence, what was once the land of Gomer, became the land of Magog; yet the remains of Gomer and Togarmah were mingled with Magog in the country: and accordingly the Prophet describes Gog as being at the head of an army composed of Gomer and Togarmah, as well as of Magog; though, from the decided predominance of the last, the whole empire is accurately denominated *the land of Magog*.

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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(*Continued from p.* 415.)

THE Report of the Society for promoting Christian Knowledge, published in 1774, contains a number of important details respecting the progress of its Missions.

Messrs. Fabricius and Breithaupt, at Madras, state, that they had made several journeys to different places, confirming the scattered Christians, and occasionally discoursing to the Heathens in Choultries and other places. "Many heard with much attention what he (Mr. F.) delivered concerning the great folly and sin of idolatry, and the excellency of the Christian Religion. In Coveripawk he met with a Pandaram, who rejected all idol-worship, and asked Mr. Fabricius to hear him say the prayer which he every day made to God. It was long, but full of the choicest expressions of a creature who honours and loves his Creator above all things, and who acknowledges his own sin and vileness. Mr. Fabricius was very much pleased with it, and told him, that if he prayed in that manner with the sincerity of his heart, trusting to the Redeemer of mankind who has made satisfaction for our sins, he would not fail of being accepted by God."

They announce that the printing of the Tamul New Testament was finished, and that they had received some benefactions in India which had fully supplied the wants of the Mission.

Messrs. Hutteman and Geric'é had been much employed in laying before the heathens the necessity of turning to the one true God, through Christ the only Mediator between God and man. "That their success," they observe, "does not answer their wishes and endeavours will be no wonder to those who know their circumstances. Unsupported by any outward authority and assistance, despised by the proud Heathens and Mohammedans, hated and opposed by European Infidels, and perfect strangers in a distant pagan country, it may easily be conceived what obstacles they must meet with in the discharge of their ministerial functions; obstacles under which they could not bear up, did they not trust in the promises given to the faithful servants of Jesus Christ, and feel, in some measure, the internal support of the Blessed Spirit."

The fruit of their labours, during the year, had been twelve converts from Paganism, and nine from Popery. They were much aided by two of their native catechists. One of them is stated to keep school in the morning, and in the afternoon to go from village to village preaching the Gospel, or reading select parts of the New Testament and other religious books, printed at Madras and Tranquebar. The other "visits the Christians daily from house to house, repeats with them the sermons they hear on Sundays, inquires into their lives and conduct, and every night brings his account to the Missionaries, who call on those who live disorderly, and admonish them in the spirit of meekness; if they continue refractory, exclude them from the sacrament; and, if that does not reclaim them, separate them from the communion of the church."

Mr. Swartz states his having added Sattianaden, since so well known for his long and faithful labours as a minister of the Gospel, and another young native, to his catechists, now eight in number.—"These two young men, who are of the *highest cast*, improved so remarkably in knowledge and piety, that Mr. Swartz conceived great hopes of their becoming useful in instructing their brethren." Seventy persons, partly Heathens and partly Roman Catholics, had been received into the congregation.

"In the course of the year, he had several times visited Tanjore, in order to strengthen the congregation, and to try whether, by frequently preaching the word in that populous city, some impression might be made on the inhabitants. For this purpose he took with him three of his catechists, who went among them morning and evening, laying before them the glorious truths of the Gospel, and inviting them to the obedience of faith. Mr. Swartz had several conversations with the king about religion, who, on the second day after his arrival, being informed that he was explaining the doctrines of Christianity to his officers, desired to hear him himself: but Mr. Swartz had hardly spoken a few words when the great bramineу (as they call him) came in, before whom the king prostrated himself to the ground, and afterward stood before him with his hands folded, while the other placed himself on an elevated seat. He made signs to Mr. Swartz to talk to the proud bramineу, who heard all with seeming attention, but without any reply. After this the king asked several questions concerning repentance, and desired Mr. Swartz to marry a couple of Christians in his palace: the bridegroom was an European, a captain at Tanjore; the bride the daughter of another captain, born of European parents. He readily consented, and performed the ceremony in as solemn a manner as possible. They began with an hymn, after which Mr. Swartz preached a sermon on a suitable subject, concluding with a prayer and another hymn. The whole was done in the Malabar language; and the king, together with a great many people, seemed pleased with what they had heard; but the bramineys looked upon it as a dangerous innovation."

"In the monsoon time some people beyond Colleroon, amounting to about forty, with their children, desired to be instructed. These Mr. Swartz visited himself, and, finding the best part of the village inclined to embrace Christianity, he had left two catechists there, and ordered every thing for the building of a small church, promising to return to them very soon."

The Danish Missionaries at Tranquebar give an account of the ordination of Philip, one of their oldest catechists, to be one of their priests.

"This person (in whose history there is something very remarkable) had been kidnapped when he was ten years old, and brought from his native place to Tranquebar, whither his mother followed, seeking him every where for several days, but in vain. At length being told that the Mission Church was dedicated to the one true God, she made a vow that if he would restore her son to her within ten days, they would both become his servants. Accordingly she found him within the time, but, unmindful of her promise, offered a sacrifice to an idol, and returned into her own country. But being reproved in a dream for having neglected to fulfil her vow, when she awoke she told the matter to her son, and without conferring with her other relations, immediately returned to Tranquebar, and, after proper instruction, was baptized, together with him and one of his sisters; after which she ministered for many years in the church, teaching the catechism in private houses. Philip, having been baptized, was further instructed in the town school, served one of the Missionaries for

some time, and, being thought able to be a schoolmaster, was intrusted with that office. After this he was employed as a catechist; and, having shown himself faithful in that station, they trust he will make a good country priest. There were present at his ordination the governor and other European gentlemen, and a great many Christians belonging to their town and country congregations."

Their churches had received an increase of 106 adult Heathens and 27 Papists. The number of their communicants amounted to 1377, and the children taught in their schools to 258.

The congregation of Mr. Kiernander, at Calcutta, had been increased by 41; of whom 7 were adult Heathens, and 11 converts from Popery. The communicants were 69. English and 104 natives. The schools contained 49 scholars.

"Among the seven adult converts from heathenism mentioned above, one was a woman, a native of Macassar, about thirty years of age, who came from Chinsura, and stayed at Calcutta upwards of two months to be instructed. She had an earnest and serious desire after the knowledge of God and her Redeemer Jesus Christ, and received instruction with an open heart, testifying her gratitude for the Divine mercy and goodness towards her. She had been since married to a Dutch gentleman at Chinsura, and gave great satisfaction to all by her Christian-like behaviour. Another was a young Mohammedan woman, who had been since married to a soldier; the rest were of the Bengal cast."

One of the converts from Popery "was a Portuguese woman, about thirty-two years of age, from Chandernagore, who had been for a considerable time an inhabitant of Calcutta, and was married to an European carpenter. Her son was one of the out-scholars, who used to read at home in an evening in the New Testament, from whence by degrees she derived some knowledge, which, by the blessing of God, had brought her to a resolution of renouncing the errors of Popery, and coming over to the Protestant Church. Another was a Portuguese man, an inhabitant likewise of Calcutta, who some time before had a desire to disengage himself from the Romish communion, but had been continually hindered by his wife: but she being since dead, he had accomplished his former design, and had brought over with him two daughters and a son; the latter of whom is still one of the out-scholars. Others were Portuguese women married to Protestant husbands at Calcutta; and on Nov. 29, being the first Sunday in Advent, the Rev. Mr. Marcellino Joseph Ramalhete, a Romish priest, publicly renounced Popery, on which occasion a sermon was prea[redacted] Mr. Kiernander. This person had been awakened about four years before, when Mr. Bento abjured, with whom he had had a long and intimate [redacted] quaintance, and had since that time secretly corresponded with him, and had read the Bible and other good books with which Mr. Kiernander had furnished him; till at last his search after the truth had been blest, having wrought in him a full conviction of the errors of the Romish Church, and a firm resolution (which he had accordingly executed) of forsaking her communion. There were likewise at Calcutta one or two more priests, who it was hoped would give place to the truth."

Mr. Diemer, a native of Germany, was this year sent out from England as an assistant for Mr. Kiernander.

In the Report for 1775, the letters of the Madras Missionaries announce an increase of 121 adults; so that their church began to be too narrow for the congregation. "This great increase of their flock they attribute, in some measure, to the scarcity of provisions, and the readiness of the Missionaries to lend

assistance as far as possible, and to procure employment for the indigent, which has induced many to come and to desire to be instructed; nor did they choose to reject them, as God frequently makes calamity the means of softening the hearts of the children of men, and bringing them to repentance."

Messrs. Hutteman and Gericke, the Missionaries of Cuddalore, lament the abominable ceremonies to which they are forced, from time to time, to be witnesses. Their congregation had gained an accession of 54 adult Heathen, and 36 Papists. "Nothing," they write, "can be more deplorable than the state of the Romish Church in India.

"They had, in the course of the year, frequently sent their catechists into the country to preach the Gospel among the Gentiles; in particular, Jesardijan, who was formerly a popish catechist, [redacted] to Tanjore, in May, to see his relations, who are bigotted Roman Catholics, and had frequent conferences with them [redacted] others, arguing against their errors from Scripture. When they asked him the reason why he left their church, he answered them that, during his stay among them, he had never heard of the Bible; but, accidentally meeting with that Divine Revelation, and comparing it with the Romish faith, he was surprized at the disagreement: that, reading the Second Commandment, he was amazed to find that it prohibited, in the strongest terms, all image worship, and that the Church of Rome had shamefully curtailed it: that Mr. Swartz had urged upon him his baptismal vow, which bound him to serve only the Father, Son, and Holy Ghost, without mentioning the Virgin Mary, or any other saint.

"Mr. Gericke has, likewise, been five times into the country, visiting Christians and preaching to the Heathens. In the month of November he was absent for a fortnight, on a journey to Tirunamaley, twelve leagues distant from Cuddalore, a place which is famous for a feast celebrated at the full moon in November, when an enormous lamp is lighted on the top of a steep hill, to see which the poor deluded wretches think very meritorious. The day before, they walk round the hill, in procession, washing in the tanks, and worshipping in the pagodas, of which there is a great number at the foot of this hill. Here Mr. Gericke saw a multitude of pandarams, and other priests, in various attitudes. Some were buried in the ground, having only a space left to draw breath: others were standing on their heads: others dancing about with flaming torches under their arms: some were stretched out naked on thorns: others lay on ropes, fastened to trees, with fire under them. The intent of all this was only to move the people to charity, which they implored with the utmost vehemence. Mr. Gericke found it no difficult matter to convince the pagans of the futility of their worship: they confessed it in plain terms."

Mr. Kiernander writes, that the Protestant Church in Calcutta had received an accession of sixteen adult Heathens, natives of Bengal, and six Roman Catholics. He complains much of the non-observance of the Sabbath by the Europeans at Calcutta. The Heathens cease from labour on their own festivals, and then we consent to stop our works; but on Sundays, the natives are allowed to go on with their labours, which are not suspended even during the time of public worship.

Mr. Swartz gives a favourable account of the Mission at Trichinapoly, and of the schools attached to it. He had made two journeys to Madras, in the course of which he conversed freely with the natives, setting before them the vanity and sinfulness of their idolatrous practices, together with the excellency of Christianity.

The churches belonging to the Mission at Tranquebar had received an increase of 275 adult Heathens and 49 Papists. Their schools

contained upwards of 300 children. They had printed of the Tamul Bible nearly to the end of Leviticus.

The Report for 1776 states the church at Madras to have had an increase of 77 members, and that at Cuddalore of 30 adult Heathens and 19 Papists. Mr. Kiernander, at Calcutta, reports an addition of 17 adult natives; one of whom, Gunnesavn Doss, had been employed as Persian interpreter and translator to the Supreme Court. The Mission at Trichinapoly, under Mr. Swartz, had received 206 converts from Heathenism.

"Among these converts Mr. Swartz has mentioned a young man of the higher tribe, who had deliberated above three years whether he should embrace the Christian Religion. His numerous relations had been the greatest obstacle he had to overcome: he had, however, followed his conviction. The Heathens shunned and reviled him, whilst he bore it with humility, yet without being dejected; and, soon after, his countrymen, seeing that they could not depress his spirits, had acknowledged the wrong they had done him, and had even entreated him to read to them some passages of the New Testament. In a village not far from Tirutchinapally a whole family had been converted to Christianity; but, on their return home, all the village was enraged against them, refusing them a share in the most common acts of kindness, and even forbidding them to walk in the public road. As they suffered all this, however, with humility and with some degree of cheerful boldness, the Heathens grew ashamed of their former conduct, and behaved at least with common humanity towards them.

"In a village to the left, another whole family had been converted. The son-in-law was the principal man in the village, who, incensed at his father-in-law for having embraced the Christian Religion, desired him not to return any more. By gentle representations, however, the rage of the people had subsided, so that another family had been brought over, and Mr. Swartz was in hope of shortly seeing the whole place inhabited by Christians."

At Tranquebar, the increase of the different congregations amounted to 421 souls.

A Missionary, named the Rev. Mr. Schoelkopff, a native of Germany, was this year sent out to India by the Society, with a view to assist Mr. Swartz at Trichinapoly. The Charge delivered on this occasion, in Latin, by the Rev. Mr. Bourdillon, contains so much excellent counsel applicable to all times and circumstances, to Ministers in England as well as to Missionaries in India, that we are induced to make a few extracts from it:—

"The ultimate end of your calling is the eternal salvation of souls. What a sublime, I had almost said, apostolical employment! the importance of which you ought always to place before your eyes."

"Behold, to your charitable and watchful care are committed these souls, which, tempted and overcome by the subtilty of the devil, soon fell from the state in which they were created, were ensnared in sin, and devoted to eternal misery. To restore and save them, the Son of God himself came down from heaven, preached the Gospel, shed his blood, suffered death upon the cross; and, being afterwards exalted to the right hand of the Father, appointed pastors, that to every creature under heaven the doctrine of salvation might be published, and the way laid open to the mansions of everlasting happiness.

"For this purpose, and this alone, we have made choice of you, and we exhort, nay, we entreat you, that, in the discharge of so excellent and important an office, your diligence may never fall short of our expectation."

"Come, then, beloved brother, and laying aside all the cares of

this transitory life, all desires of filthy lucre, and all ambitious views, apply yourself wholly to kindle and cherish the flame of genuine piety. Take care that the least of Christ's sheep, which you are now appointed to feed, perish not through your faultiness or neglect. Suffer not your sacred functions to be interrupted by any affairs which savour too much of the spirit of this world. As a faithful steward of the mysteries of God, dispense them at all times, both in public and private. On the ruins of idolatry, set up altars in the hearts of men to the only living and true God; that you may thereby extend the name and doctrine of his only begotten Son, may keep the faith which he has committed to your care, may establish his kingdom, may increase the number of his subjects, may ensure obedience to his laws, may carry on, in short, incessantly and successfully, the whole work of redemption among the Gentiles, that the blind and wandering may have light, the ignorant may be instructed, the doubting may be grounded in the truth, the wretched may be comforted, and those who are perishing may enjoy deliverance and salvation.

"And be not in any wise disheartened by the importance and number of those duties to the discharge of which you are appointed. I mean not to discourage you, but I cannot wholly pass them over in silence. It is yours then to relieve and comfort an innumerable multitude, far removed and long alienated from God, the common Father of us all, enslaved to idols, immersed in darkness through the errors and ignorance of their leaders, or rather through the deceitful wiles of the devil, depraved in their morals, and groaning under the weight of the greatest miseries; it is yours to lead them as it were by the hand to the light of Gospel-truth, to the benefits of the Covenant of Grace, to the inexhaustible fountain of Divine Mercy, to the invincible protection of his power, and to the stedfast hope of everlasting happiness. And, if you seriously consider with yourself the importance of these duties, not only with respect to the end proposed, but likewise to the means which are to be employed in the prosecution of them, and the high degree of perfection to which they may be advanced, with what ardour will you be inflamed, how strenuously will you exert yourself, how fervently will you pray, that you may manfully and thoroughly accomplish the work which is given you to do?

"Nor are you left entirely to yourself in the design in which you are engaging; but, besides the Divine assistance enabling you to enter upon this course and to make a continual progress in it, you are so happy as to find a great and effectual door opened to you, and to have the illustrious example of your fellow-labourer, the worthy and Reverend Mr. Swartz by whose unwearied diligence, amiable discretion, and incredible labours, the work of the ministry has, within these few years, to the great joy and astonishment of this Society, made so rapid a progress in the kingdom of Tanjore. If, then, considering him not only as a friend and colleague, but as a most skilful leader, you tread in his footsteps, and imitate his faith, his zeal, and his virtues, how will the solid experience of the one, the cheerful emulation of the other, the joint endeavours of both, give weight and efficacy to pure religion, and conduce to the desired enlargement of the kingdom of Christ!

"Take courage, then, beloved brother, and seize the favourable opportunity of entering cheerfully upon this spiritual warfare, not terrified by any adversaries, nor even daunted by the powers of darkness. Your Lord and Master, in whose cause you are engaged, for whose glory you are labouring, is ever present with you, invested with boundless power in heaven and on

earth. Look up to him continually with the eye of faith, assured that he can easily observe, and will most certainly discover, whatever you think, wish, design, and execute, and that he will with the strictest equity reward you accordingly; and you will soon be sensible what sincerity there should be in your desires, what soundness in your speech, what fervency in your prayers, what fortitude under temptations, what equanimity in prosperity, what constancy in adversity, what patience in afflictions, what simplicity and wisdom in the whole course of your life."

(To be continued.)

For the Christian Observer.

WILL you permit a constant reader to address a few lines, through the medium of your excellent work, to Mr. Scott, the venerable author of the Family Bible? The subject I have to propose is of general interest; and as the sentiments of so judicious and experienced a commentator are of acknowledged importance, the reply which, I make no doubt, he will kindly give to my inquiry, cannot but be gratifying to your numerous circle. In his Notes on the fifth chapter of the Epistle to the Romans, ver. 15—19, Mr. Scott says, "The thought of the *supposed* vast majority of those who shall eventually perish is apt to encumber our minds in these contemplations: I say, *supposed;* for probably we shall find our conjectures erroneous when the doom of men, through all ages and nations, shall be finally determined." And in his practical Observations on the ninth chapter of the same Epistle, ver. 22—33, he remarks, "Even amongst the vast numbers of professing Christians, it is to be feared, that only 'a remnant will be saved;' and the Lord will be righteous in the destruction of an immense majority." Now as these two passages appear to be irreconcileable with each other, I am desirous to know which of them contains the deliberate judgment of this eminent theologian, in regard to the number of those which shall eventually perish.

CLERICUS OXONIENSIS.

To the Editor of the Christian Observer.

As I regularly take in the Christian Observer, I attentively read your Review of Mr. Cunningham's Dissertation on the Seals and Trumpets of the Apocalypse, and the prophetical Period of 1260 Years, and felt an anxious desire to communicate my thoughts of that very important and eventful period; but recollecting what you say at the commencement of the Review, "that prophecy is that department of sacred literature in which we are never willing to notice, because we can never tolerate or excuse, an incompetent attempt," and what follows, quite silenced me. And no consideration would have induced me to request the Editor of the Christian Observer, to communicate my opinions to the public, if they had been mine alone: but reflecting that they are the result of the closest investigation and deep research of the most learned, most pious, and wisest of men,—I mean, Lord Napier, who discovered the Logarithms, the Rev. J. Brightman, and Dr. Henry Moore, with several others, supported by the strongest scriptural arguments, and corroborated by past and recent events,—I hope on this account I shall not be refused the privilege of occupying two or three pages of your very valuable publication.

The hypothesis of these and other good men is simply this, that Chapter XI. of the Revelation of St. John contains a true statement of the situation of the Church of Christ for the space of 1260 years; during which period, it shall be trodden down or persecuted by the Gentile, Apostate, or Antichristian Church of Rome—that God's two witnesses, the Old and New Testament, shall also, during all that time, be symbolically or figu-

ratively slain and prophesy in sackcloth, but at the end of the 1260 years, they shall arise as from the dead, and be called up to the symbolical heaven; that is, by all interpreters agreed to be, they shall be patronised and supported by the great and noble of the earth, sent forth by the rich and pious to prophesy to every creature, till the kingdoms of this world become the kingdoms of our God and of his Christ.

To answer all the objections against this consoling hypothesis, would take up too much useful space in the Observer: I shall therefore only beg leave to answer that of Mr. Faber, with whose works you are well acquainted.

Mr. Faber, at page 54, vol. ii. 3d edition, says: "The two witnesses are expressly said by St. John to be the two olive trees and the two candlesticks standing before the God of the earth. But both an olive tree and a candlestick are equally symbols of a church, consequently the two witnesses must be two churches, and therefore *cannot be the two Testaments.*" This I conceive to be a very erroneous opinion, contradictory to that of the prophet Zechariah, and wholly unsupported by any scripture proof whatever; because an olive tree is not a scripture symbol of a church, but evidently, and by the best commentators described to be, an emblem or figure of the fruitfulness and prosperity of a nation, church, or individual, and as affording them light and nourishment. David said, "I am like a green olive tree in the house of the Lord." Was he then a church within the temple? The good man's children are like olive plants around his table. You would smile if I called them infant churches. The text, Jeremiah xi. 16, with some others, are only qualifications of the primitive flourishing state of the Jewish nation; but the quality of a thing is not the thing itself. St. Paul using the figure of a wild olive tree being grafted into a good one, is no more a proof that an olive tree is the symbol of a church, than Jeremiah's marred girdle, which the Lord compares to his Church, can be said to be a symbol of that Church. In the Old Testament the Church of God is compared to a variety of things; a lion, a speckled bird, an olive tree, a cage of unclean birds, a potter's vessel, &c. &c.; but can all, or either of these, be strictly called symbols of churches? In this matter, the principal business of a commentator is to consult the prophet Zechariah. What does he say on the subject? His testimony must certainly be adhered to before Mr. Faber's, or any other learned and good man. Does any thing in his whole prophecy indicate, in the most distant degree, that the two olive trees are two churches? Quite the reverse. They are the two anointed ones that stand before the Lord of the whole earth, appointed by his divine command as instruments in the hand of the Holy Spirit, to enlighten and replenish the golden candlestick, the Church, by re-establishing the ancient Jewish worship, wholly neglected during the captivity. For thus it is written, "I have chosen thee, O Zerubbabel, saith the Lord;" and to Joshua he declares, "Thou shalt judge my house, and keep my courts." These are the two anointed ones, the two olive trees, allowed by almost all commentators to be so; and indeed the whole of the prophecies of Haggai, Zechariah, and Malachi, confirm this statement: and if so, we must not attempt to make the Apostle John contradict the Prophet Zechariah; on the contrary, they perfectly agree, for the Prophet's two olive trees are exhibited by the Apostle as types of God's two witnesses, and the work assigned to both is nearly the same. Zerubbabel and Joshua rebuilt the temple, and restored the Jewish worship. The Old and New Testaments, the only true and faithful witnesses for God, will, in like manner, as instruments in the hand of the Spirit, instruct and illuminate the dark regions of the earth, till the kingdoms of this

world shall become the kingdoms of our God and of his Christ. Having now answered (I hope satisfactorily) Mr. Faber's objection to the Old and New Testaments being the witnesses mentioned by St. John, I shall only beg leave to mention what appears to me a glaring mistake in that worthy author, when he argues and builds his hypothesis on there being *two* candlesticks in the ancient Jewish temple, (see p. 77, vol. i. and p. 56, vol. ii.) whereas there was but *one*. From the pattern in the mount Moses made but one; Zechariah saw but one; and the Apostle Paul, in describing the furniture of the temple, mentions but one. St. John, indeed, mentions two; because he had in view what then corresponded with two churches, the converted Jewish and Gentile churches; but he clearly distinguishes them from the two olive trees, by calling them two candlesticks both standing before the God of the earth. Nor does he say the two anointed ones, as Zechariah calls the two olive trees: they are perfectly distinct things, and not from being four can they be reduced to two. This idea, unsupported by proof, wholly originates from Mr. Faber, and not from the Prophet or the Apostle.

My business now is, to prove from Scripture, from past and present events, and other irrefragable arguments, that the Old and New Testaments are the two witnesses mentioned by the Apostle John, Revel. xi. They answer, in the most minute manner, to every description given of them by that Apostle, which is not applicable to any thing else; in their name, their number, their power, their office, and in all that befel them during the long space of 1260 years. First, their name, *Testamenta*, from *testis* a witness, so called by God himself, My witnesses; and the Lord Jesus Christ positively declares he can admit of no testimony, but from the sacred word of God. "I receive not testimony from man," saith the Redeemer "Search the Scriptures, for they are they which testify of me." They only can properly be God's witnesses.

Secondly, their number, two; two witnesses. two prophets, typified by two olive trees; yet what is very remarkable, and can only be the distinguishing property of the sacred word of God, the two Testaments have but one mouth, see Revel. xi. 5. Though always mentioned in the plural, their testimony and work is constantly exhibited as the act of one. No church, community of holy men, or any other thing, can lay a just claim to this Divine property but the word of God, the Old and New Testaments.

Thirdly, their power. Who but the Word of God alone can denounce upon His enemies the severe plagues and heavy judgments mentioned Revel. xi. 5, 6. I just hint at this, because so many able and good men have sufficiently proved the power of the holy Scriptures in this respect.

Fourthly, their office. They were to prophesy or preach, witness or testify, to the world the revealed will of God; for He himself says, He gave them power to do so. Surely it will be allowed that the Bible is the best of all preachers; the Divine Source from which all other ambassadors of revealed truth must draw the matter of their discourses, or they cannot be said to preach according to the mind and will of God. Are not, on this account also, the Old and New Testaments evidently characterised as the only true and faithful witnesses for God?

Fifthly, These two witnesses were to preach in sackcloth, and to be politically and symbolically slain for the space of 1260 years.—I need not describe to you, Mr. Editor, nor to your numerous readers, how the Old and New Testaments were served during that awful dark period. You know too well from history that they were shut up in cloisters in a language unknown to the vulgar, to whom it was death to read them in their mother tongue. You know

that by the decrees of councils and of the Pope, they were politically or symbolically slain, not suffered to speak their mind as they had formerly done, yet not buried, but on all occasions prophesying in sackcloth during the whole of the 1260 years. Can any fact be better ascertained than this? And is it not clearly applicable to the Old and New Testaments?

I come now to the *last*, the *recent*, and *finishing* proof that the Old and New Testaments are the two witnesses mentioned by the Apostle John; I mean, the wonderful institution of the British and Foreign Bible Society, formed for the express purpose of commissioning these two anointed ones to deliver their testimony pure and unadulterated to every human being under heaven. All commentators agree in this, that whoever the witnesses are, they certainly will, at the close of the 1260 years, be called up to the symbolical heaven; that is, the ruling powers and great men of the earth will espouse their cause, protect and encourage them to proceed with their faithful testimony, till the whole earth is filled with the knowledge of the Lord. Now, I would ask, is there in the present day, or soon likely to be, any two individuals, churches, or communities of holy men, raised to this conspicuous dignity and favour? I believe not. But the Old and New Testament, God's true and faithful witnesses, in this our day, to the joy of thousands and millions, are patronised, supported, and encouraged by emperors, kings, princes, and nobles; by great, good, and rich men throughout Europe; by whose means, under God, they are enabled to deliver their sacred message to the people of every tongue and language upon earth. If this is not to be called up to the symbolical heaven, I profess myself ignorant of the symbolical language of prophecy. The contents of Rev. xi. is evidently a complete whole. The dates, though mentioned differently, are a scriptural and Jewish computation of the same duration, otherwise all is confusion and uncertainty. No partial slaying or rising of the witnesses ought to be admitted. They were politically, morally, or symbolically slain, during the whole of the 1260 years, and never rose again to their full and primitive usefulness till the year 1804, when they began to stand upon their feet, and soon after heard that voice from heaven, which is now sounding throughout the four quarters of the globe. These are the two anointed ones, destined to bring about that happy long-wished-for period, when the kingdoms of this world shall become the kingdoms of our God and of His Christ. The 1260 years are expired, and the wonderful unexpected events that occur every day, announce the speedy approach of the Redeemer's reign upon earth.

I am, &c.
A. Burn, Major-General.

To the Editor of the Christian Observer.

In reading your Review of Mr. Cunningham's late publication on the Apocalyptic Prophecies, I was struck with the following passage. (See p. 172 of the No. for March 1814.)

"The vision of the ram contained in that prophecy of Daniel was to continue 2300 days; and this it is necessary should synchronise in its close with the 1260 years. Accordingly Mr. Cunningham dates the commencement of the vision of the ram in 508 A. C., and thereby brings its close exactly to the period required, in 1792. It is needless to observe, what Mr. Cunningham himself acknowledges, that this must be more or less the principle of all prophetic commentators, that his conjectures are often collected *a posteriori*; that is, that having assigned that date to which the close of the period in question *ought* to adapt itself, he then looks back into the page of history to discover, if pos-

sible, at the proper time, some mark for its commencement." I say, sir, that I was struck with this passage; and the more so, because I had arrived at the very same conclusion with Mr. Cunningham, (as far as respects the commencement and the termination of the period of 2300 days), by exactly a *contrary* process. This process and its result I shall now detail; and if you should judge them worthy to occupy a column in the Christian Observer, I shall feel myself honoured by their insertion.

The words of the prophecy are as follows.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Let it be observed, that the question here asked is, "How long shall be the vision concerning" (not the *ram* but) "the daily sacrifice and the *transgression* of *desolation?*" Now, in the 15th verse of the 24th chapter of St. Matthew, (see also Mark xiii. 14.) we find our Saviour giving the following notice to his disciples, "When ye therefore shall see the *abomination of desolation, spoken* of by *Daniel* the prophet, standing in the holy place, (whoso readeth let him understand), then let them which be in Judea flee unto the mountains."—St. Luke records this warning of our Lord in rather different terms. "And when ye shall see *Jerusalem encompassed with armies,* then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." From these two passages it is evident, that the "*abomination of desolation,*" and *the armies that encompassed Jerusalem,* (i. e. the *Roman armies)* are identical. But the words of Daniel, "the transgression of desolation," and those of St. Matthew, the "abomination of desolation," are undoubtedly synonymous. I therefore immediately concluded, that the duration of the vision concerning the *transgression of desolation* must mean, the duration of the *Roman Power.* My attention was of course first turned to the year of the foundation of the city; but I soon discovered another date, which seemed to answer much better to the description of the Prophet; I mean, the expulsion of the kings, and the establishment of the consular dignity at Rome. It was then that Rome first emerged from her obscurity: it was in this event that the foundation of her future power was laid; and by this she has ever been distinguished from all other nations. Now, according to the list of consuls, given in the 1st vol. of Hales' Chronology, p. 251, this great event took place in the year 509 A. C. i. e. exactly 2300 years before the French Revolution in A. D. 1791-2.

I shall only add, that they who are fond of giving a double interpretation to the prophecies, (vide 2 Pet. i. 20,) will be interested by observing, that the Church of England, (the great bulwark of the Reformation, and the most important part of the sanctuary that has hitherto been cleansed,) was established A. D. 1547; precisely 2300 years from the foundation of the city of Rome, A. C. 753, (vide Hales' Chronology, vol. i, p. 249).

You will readily perceive, sir, that controversy is no part of my object; otherwise many arguments might have been urged in defence of the interpretation just given, and many objections that may be brought against it, answered. I have simply stated it as my own opinion; *you* are the best judge whether it be worthy of the attention of your readers or not. It is only by the running to and fro of *many,* that knowledge can be *increased;* and above all, "neither is he that planteth any thing, neither he that watereth, but God that giveth the

increase." "Blessed," however, "is he that readeth, and" blessed are "they that hear the words of this" and *every* "prophecy, and that keep the things which are written therein, *for the time is at hand.*"

I am, &c. C. O.

To the Editor of the Christian Observer.

I WISH to occupy a column on your valuable pages to propose a question, which I should rejoice to see discussed in a calm and pious, a close and argumentative, manner, by some of your able correspondents. Time and labour are well spent when they are employed in diffusing religious truth, and also in ascertaining what religious truth is. In the present age, it is peculiarly desirable that we should have very accurate notions in religion; such as afford full satisfaction to the mind; such as can be clearly illustrated, and honestly defended.

The life and the opinions of Agricola, the friend and the disciple of Luther must be known by many of your readers. He improved, as he thought, on the doctrinal statements of the German Reformer. His recantation was insincere, and, therefore, it was temporary. He left his tenets behind him in all their force, and they were adopted by many. In the former part of the seventeenth century, both of our universities contributed to form the mind of Crisp, a name not unknown to your theological readers. We have seen in our own age a man, I need not mention his name, who seemed, either designedly or accidentally, to have formed his notions on an important point in theology on the models to which I have referred.

It is evident that obedience, a term that comprehends all the active services of man, is an important subject under any dispensation of religious truth. The law, therefore, which enjoins obedience, deserves the most careful study. Its nature, its authority, its sanction, its character and rights under the dispensation of grace, cannot possibly be too clearly understood. Without a proper view of the Moral Law, whatever a proper view of it may be, it is impossible for the Gospel to be properly preached.

There are many Christians in our age who either adopt the opinion, that the Moral Law has no authority over believers, or else are unsettled on the point, and therefore exceedingly unhappy. Nor is this remark to be limited to hearers; it certainly applies to some who are engaged in the momentous task of instructing others.

It can be of no use to recollect an odious epithet, to apply it to them, and then to speak of them as though they deserved no consideration. This mode of proceeding is equally unwise and uncharitable. Theological subjects ought not, and they are not in our age, to be solved by a single syllogism, or by an idea dandled in the arms of indolence and nurtured by prejudice. A wise, humble, and patient discussion of theological truth is not only not to be dreaded, but to be desired and promoted. It establishes, comforts, and edifies the real Christian: and it elicits those arguments which may be of great service for the conviction of others.

As to the point which I have now in view, the authority of the Moral Law over real Christians, or, which I apprehend to be the same thing, the obligation of real Christians to obey the Moral Law, it is to be lamented, I think, that there has been so much indolence or invective displayed, and so little calm discussion and convincing argument. Religious controversy is a most unseemly phrase. When we walk on sacred ground, we ought to search for truth, and not victory; to display love, and not bitterness.

Under the persuasion, therefore, that some of your pages may be very usefully devoted to this subject, I have ventured to propose it. It would be premature in me to begin

with a detailed account of my own opinions. Indeed, I wish to be instructed. I should deeply lament having proposed the subject for discussion, if I must see on your pages what is common, or crude, or hasty, or violent. What I wish for, and what many will wish for if you give publicity to this paper, is, the deliberate and able examination of Scripture, the calm and clear confutation of error, and the full and satisfactory establishment of convincing arguments.

I am, &c.

FUTURUS.

FAMILY SERMONS. No. LXVIII.

Job xlii. 5, 6.—*I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.*

In the warmth of the debate which took place between Job and his friends, and in the anguish of his sufferings, Job had used some impatient expressions respecting the conduct of God towards him. For these he was first reproved by Elihu, and then by God himself, who, with unspeakable force and majesty, displays the glory of the Divine perfections. Job was deeply humbled, and acknowledges in the strongest terms his own vileness and insignificance. The impressions he now had of the majesty and glory, the wisdom and holiness, of God, were far stronger and more distinct than any he had felt before. It was as if he had seen with his eyes, what he had only heard of before, from the report of others; and the view filled him with self-loathing. "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

From this passage of Scripture we learn, that a clear view of the perfections of God has a powerful effect in producing repentance. But the view of the Divine perfections which has this tendency, it ought to be understood, is not a speculative knowledge of the natural attributes of the Deity, but a spiritual and affecting discovery of his moral excellencies; of the glory of his infinite purity, holiness, justice, goodness, and truth. It may be useful to consider in what way such a discovery of the glory of God operates in producing repentance and increasing humility.

1. *It convinces us of sin,* by bringing to light those evils which the deceitfulness of our own hearts is apt to hide from our view.—There is a light and glory in the presence of God which exposes the works of darkness; and tends to produce a deep sense of our sinfulness. Thus Isaiah, on a view of the Divine glory, cried "Wo is me! for I am undone, because I am a man of unclean lips"—"for mine eyes have seen the King, the Lord of Hosts." And, not to mention other instances from Scripture, Peter, in beholding the power of Christ, as displayed in the miraculous draught of fishes, was struck with a deep sense of his guilt; "he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord." Nor is it difficult to explain how it is that a view of the Divine glory produces this effect. By applying a straight rule to a line, we discover all its unevenesses. What is deformed, appears more frightful when compared with what is beautiful. In the same way, a clear view of the purity of God, and of his constant presence with us, and inspection over us, tends to bring those sins to light, and to cover us with confusion on account of them, which before we contrived to justify, excuse, or conceal. This truth may be farther illustrated, by the different behaviour of vicious persons, when in society like themselves, and when in that of men eminent for piety. In the former case, they will not scruple to justify their sinful practices, and even to glory in them;

but in the company of men of piety, they will be unable to open their mouths in defence of their conduct. But if the presence of a mortal, in whom only some faint rays of the Divine image appear, has so much influence, how much more powerful would be the effect of a firm belief of the actual presence of a holy God, "who is of purer eyes than to behold iniquity!" Indeed, what is it but this, which makes bad men avoid the society of the good, and shun all thoughts of God; which makes them in their hearts say to their Maker, "Depart from us: we desire not the knowledge of thy ways?"

2. *A view of the glory of God, serves to point out the evil of sin, with its aggravations, and to take away all excuse from the sinner.*—When the law of God shews us our sins, and condemns us for them, we may be ready to complain of it as severe; but when we see that law to be but a copy of the moral perfections of God, and when we contemplate those perfections, we must be convinced that all sin must be hateful to God, and must necessarily be opposed to his nature. Naturally, we are all enemies to God by wicked works, and we hate his law because it is spiritual and pure. But a view of the glory of God produces such a conviction of his rights as our Creator, and of our obligations as the creatures of his hand, as constrains us to acknowledge his justice in the punishment of sin. When we reflect on the omnipresence and omniscience of God, how great appears to be the folly of thinking to veil even our most secret sins from him! When we reflect on his power, how does it add to the guilt and madness of presumption! When we reflect on his infinite wisdom and goodness, how does it aggravate the sinfulness of refusing to make him our trust! When we consider our dependence upon him and our innumerable obligations to the Divine bounty, how does this heighten the sin of ingratitude to God, and forgetfulness of him! In short, the clearer is the view we have of the glory of God, the more we perceive, not only the evil of sin in general, but the peculiar aggravations of every particular transgression. This is in a more especial manner the effect of a view of the glory of God as it shines forth in Jesus Christ. The unparalleled love shewn to sinners, in the Gospel, greatly heightens their ingratitude. And the more we reflect on our own conduct, and compare it with the grace of our blessed Lord, the more must we abhor ourselves; and repent in dust and ashes.

It may be said in general, that it is a light sense of the evil of sin which leads men to commit it; and when they have committed it, to frame excuses for it; and also to indulge a hope, that the threatenings against sin will not be executed. But a discovery of the glory of God, and particularly of his infinite holiness and justice, by shewing the evil of sin in its true colours, sweeps away all such delusions; every mouth is stopped, and the sinner is stripped of all his vain pleas. "Behold, I am vile; what shall I answer thee? I will lay my hand on my mouth." In a word, a real discovery of the glory of God raises HIM to the throne, and humbles us to the very dust. It is as if we heard a voice from heaven addressing us in the words of Scripture, "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty." Those who thus know God, will perceive, that all objections on the part of man to the Divine procedure, are best answered in the words of St. Paul, "Nay but, O man, who art thou that repliest against God?"

3. *A proper view of the glory of God serves further to point out the danger of sin.*—It is the hope of escaping punishment which emboldens the sinner to transgress the law of God and to persist in his transgressions. Accordingly, the Scriptures attribute the impenitence

of sinners to ignorance and unbelief. "The fool hath said in his heart, There is no God," "He hath said in his heart, God hath forgotten; he hideth his face; he will never see it.—Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require it." But a view of the glory of God destroys this stupid security and foolish presumption. It teaches us, that all things are naked before him. It sets before us his holiness and justice, and shews us that he is of purer eyes than to behold iniquity. Above all, it sets before us the terror of his power, convincing us, that nothing can be more vain, than to hope either to escape or resist it. Accordingly, in the Scriptures, it is by displaying his infinite perfections that God endeavours to deter us from sin and encourage us to obedience. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." "Fear ye not me? saith the Lord. Will ye not tremble at my presence?" "The mountains quake at him, and the hills melt, and the earth is burnt up at his presence, yea, the world and all that dwell therein. Who can stand before his indignation? And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him." Thus does God reveal in Scripture the glory of his own nature, as the means of turning us from the practice of sin; plainly implying, that nothing but ignorance of him can encourage sinners in their rebellion. Nor will it be denied, that where there is a deep impression of these truths in the mind, it must lead to repentance and submission, and lay us prostrate before the Divine Majesty.

4. Lastly, *a view of the glory of God tends to produce repentance, because, by setting before us his infinite mercy, it encourages us to turn to him.*—No just view can be formed of God, without including this perfection which shone even on Mount Sinai. Even there, he proclaimed himself, "the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." Without the knowledge of the Divine mercy, the consideration of his holiness, justice and power, would tend only to produce terror and despair to the guilty. But when, to the other perfections of God, we join his infinite mercy, the true knowledge of his nature serves to draw us to him in dutiful and grateful submission. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared;" implying, that there is not only encouragement to serve God, but that his mercy itself leads to that filial reverence which is essentially a part of true repentance. Thus do the greatness and mercy of God unite in melting the hearts of sinners.

And here I need hardly observe, that it is in the Gospel of our Lord Jesus Christ that we have the brightest display of the Divine mercy. It is in Christ that we have a true and saving view of the glory of God, and especially of the union of his greatness and goodness, of his majesty and mercy. It is in our blessed Redeemer's Cross and Passion, that we have the most affecting proof of the evil of sin, and the danger of the sinner; for it is there that God's hatred of sin and his indignation against it appear with greatest terror. We have, in the Old Testament, many terrible displays of the Divine vengeance, yet they are all faint when compared with what was exhibited on Mount Calvary, when "he who was in the form of God, and thought it not robbery to be equal with God, was found in fashion as a man, and became obedient unto death, even the death of the cross." And yet, in this great event, hath not God magnified his love also? Yes!

"God hath commended his love toward us, in that while we were yet sinners, Christ died for us." Christ is the fruit of the Father's love to sinners. How great the Giver! How unspeakable the Gift! How worthless the objects on whom it is bestowed! Here, indeed, God is shewn to be love. Power, wisdom, holiness, and justice, shine in the cross of Christ; but above all, grace and mercy prevail there, and "reign through righteousness unto eternal life." Sinners "shall look upon him whom they have pierced, and they shall mourn for him as one that mourneth for an only son;" they *shall abhor themselves and repent in dust and ashes.* "Therefore also, now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."

I proceed now to make some improvement of what has been said.

1. We may learn from this subject the force of those passages of Scripture in which the *knowledge of God* is put for the whole of religion.—"Know the Lord." "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." On the other hand, the wicked are described as those "that know not God." The truth is, God is either wholly unknown to wicked men, or greatly mistaken by them. None but his servants do truly see his glory, and the more they see of him, the more like him do they become. "But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

2. From what has been said, we may also learn the great danger of a state of ignorance.—If repentance take its rise from a knowledge of the perfections of God, does it not follow, that those who are ignorant of him must be in a deplorable state, strangers to the power and practice of religion, and that if they die in this state, they must perish everlastingly? How inexcusable, then, are those parents who do not diligently train up their children in the knowledge of Divine things! How inexcusable, also, are those masters who fail to instruct their servants, and suffer any under their roof to perish for lack of knowledge! And here I cannot help remarking, that the more conscientiously masters perform their duty to their servants, the more honestly and diligently will servants perform theirs. We have numerous complaints of servants; but, if we consider seriously the duty of masters, there will be found, perhaps, as great faults on this side as on the other. There are some, who seem to expect in poor uneducated persons, all manner of propriety of conduct, sweetness of temper, integrity, and diligence, and are ready to shew the most violent displeasure at the least defect of those qualities, who, at the same time, shew no example in their own conduct, but of a neglect of their duty both to God and man. Let us have pity on the ignorant, and labour with all our power to teach them the things belonging to their peace.

3. We may learn also, from what has been said, the absolute necessity of regeneration, or an inward change of heart.—It is not, as has been already observed, a speculative knowledge of the nature and perfections of God that leads to repentance, but an affecting view of his excellence and amiableness. This none can have, but those who are in some measure changed into the same image. Wicked men do not cherish, but avoid the thoughts of God; they feel no desire of union with him, no cordial submission to him. The devils, also, have doubtless a clear understanding of the

nature of God; yet it has no purifying effect upon them. The more they know of him, who is so directly opposite to them in all things, the more they hate him. Let these considerations excite us to pray, that it would please God to reveal himself to us by his Spirit, and give us the saving knowledge of him, as he is "in Christ Jesus reconciling the world unto himself."

And now, in conclusion, let me entreat those who are strangers to true religion, whilst the Spirit of God is still striving with them, to lay down the weapons of their rebellion against him, and to lay hold by faith on the atoning blood of Christ for their reconciliation with God. "Acquaint yourselves with God, and be at peace, that thereby good may come unto you." Some, indeed, may unhappily succeed for a time in banishing every dismal foreboding. The false and flattering pleasures of life may engross their thoughts, and intoxicate their minds. But in a little time the Judge shall come "with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him." He still waits to be gracious to you. Embrace, therefore, the happy season. "Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

And true Christians will see, from what has been said, how closely connected the right knowledge of God—in other words, true religion—is with humility and self-abasement. Even the clearest views which a believer can take of the riches of the Divine mercy through a Redeemer, while they afford him unspeakable consolation, tend also most deeply to humble him under a sense of his own unworthiness. The doctrine of the Cross is not more refreshing to the broken in heart than it is abasing to the proud; for it was chosen of God for this very purpose, "that no flesh should glory in his presence." And we may be well assured we have then the best evidence that the various means of grace which we use are profitable to us, when they serve to clothe us with humility, and to lead us to adopt and relish the words of Job, in the text, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes*."

* Most of the readers of the Christian Observer will probably recognize the above sermon, which is only an abridgment of one that is very generally known.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE readers of the Christian Observer cannot but own their obligations to the author of the luminous, acute, and discerning essay on the Principle of Emulation; and the guardians of young persons will do well to introduce the exercise of that principle, as defined and modified by Vindex, into the general system of education. The difficulty, however, will be—for difficulties there are in the practical application of all principles—to explain the two sides of the question to common minds; that is, to the immense majority of those persons, of both sexes, to whom is entrusted the moral culture of their successors on the great theatre of life. Into *their* hands, and not into the hands of philosophers, you have to deliver an engine of wondrous potency; capable of effecting much good, but (if this be not begging the question)

far more mischief; and, after delivery, to say to the receivers, Take care how you use it, lest it recoil, and dash you and your disciples to atoms. Indeed, as to emulation in the gross or popular sense, we all know that it is the informing spirit of mankind, the true *anima mundi*, displaying its vivific influence in the court, the camp, the senate; and not less operative in situations placed, according to the calculations of some theorists, out of the reach of its controul; namely, in the sphere of scavengers and scullions, in the last retreats of beggary and feculence. Yes, sir, "the glorious fault of angels and of gods" is committed, not only by those who "hold their routs in Juno's heaven," but by the sublunary deities of Wapping. Among these, the principle reigns and revels; no matter what be its object, or peculiar mode of operation. I would merely assert its existence and activity every where.

Being myself little conversant with the highest or lowest orders of society, I shall not venture to go into the details of my subject otherwise than as it affects the "tenants of life's middle state;" where my own tenure is to be found, and where the features both of individual and national character are generally understood to be most legible, as well as most accessible to a philosopher's examination. Every one who has lived among his fellows of the middle state for some forty or fifty years, must have read many a long chapter in the book of human manners; open as its pages perpetually are, in all the shops and parlours where business or social habits lead him. In these two favourite resorts of the British public (for we are not so exclusively a nation of shopkeepers as to seek no repose from the importunity of customers in our private apartments), it has been my lot to encounter the principle of emulation in full exercise; but especially in the parlours themselves, which may be regarded as the true shew-rooms of life, where the parents, their children, and their relations, visitors, or dependants combine to form one varied and instructive exhibition of the general character of our nature. Is it a libel on the partakers of that nature to say, after travelling round the vulgar circles of life, till we have seen and seen again all which these expeditions can offer to our curiosity,—that the world is one ceaseless struggle for superiority, a war of extermination against our rivals; a system of decorous jealousy; and a masquerade, where all the actors are known while they think themselves concealed, and where every performer perseveres, or retires, under the hope or conviction of having outwitted the rest? I do not urge this inquiry by way of holding up a contemptuous exhibition of our fallen race; for notwithstanding the desolation inflicted on his nature, man is only "less than archangel ruin'd;" but the suggestion is made with a view to discover, whether a principle innately pure and ennobling, has not been polluted and desecrated beyond what may be called the average measure of human abuse. If so, the guards around its purity ought to be doubled, or, divesting the subject of metaphor, the mass of mankind should be distinctly warned of the unusual degree of danger attached to ambitious feelings.

If I were to lead you through any given number of families taken at random out of the respectable orders of society, I should expect, of course, to meet with individual sensualists, sharpers, blackguards, bullies, and gamesters, scattered along our line of march; and in various instances, exercising their several vocations as far as these could possibly be pursued within the usual limits of worldly decency;—but, leaving these *individuals* out of the question, as persons utterly disapproved or even shunned by the rest, let me ask, should we, or should we not, find the decorous remainder im-

pelled and impelling, according to the diversified and apparently irregular agency of what passes for emulation? Now, in the case of the insulated offenders referred to, I assume, that we should gain a knowledge of *their* characters, rather by witnessing certain overt acts of depravity, than by discerning a general air and mien of evil; but in the other instance, the air and mien would speak more intelligibly; or, on the supposition of the culprits being able to veil the mighty secrets of their bosoms, there would appear, in evidence of their guilt, various domestic arrangements in regard to dress, furniture, engagements, connections, projects of business or festivity, all of these things breathing, and almost enunciating articles of impeachment against the subjects of our observation.

As a practical man, sir, you must be fond of practical illustrations; and, as the matter of my address receives elucidation, every day, in every village and town (and, I was going to say, in every family) in the United Kingdom, to say nothing of the universe at large; I cannot refrain from giving a little detail of the effects of emulation's wide-wasting pest in the town or townlet where my avocations usually detain me. I reside in one of those third or fourth rate places which has the fictitious credit of maintaining a market.—It chiefly consists of a long wide street, with a dilapidated kind of town-house, and jail, standing or falling about the middle; before which, the stocks yet retain their sinecure situation, and, with the steps of the house, serve as a lounging seat for all such small tradesmen as, wearied with perpetually leaning over their shop doors, seek relaxation from that severer duty in the society of their fellows—

Vestibulum ante ipsum, primisque in faucibus Orci.

At the western entrance of the town, are situated, opposite to each other, two substantial houses; inhabited by families who, in point of rivalry, are the Montagues and Capulets of the district. Whatever may be the lighter shades of character discoverable among the several members of these establishments, each party has one paramount object; which is, in explicit terms, to raise itself by depressing the other. To this object, all the resources of nature and art, as far as so powerful a mass of means is placed under the control of the rival houses, are put into hourly requisition. The feelings of the parlour diffuse themselves, "gliding meteorous as evening mist," over the kitchen, out-offices, and stables; imparting to every servant and underling something of those high sensations which agitate the bosom of the master; and producing a correspondent effort to elevate his (and their own) magnificence. To me, it is a propitious circumstance, that my own establishment, being obviously inferior to that of either family, not merely excites no jealousy, but conciliates both parties; with whom I pass as a person of innocent intentions, and, more than this, "as one of the worthiest men in all the world;" my innocence and worth being self-evident in the obsolete decorations of my best parlour, and in the simple manners and dress of my wife and her children. I have indeed heard it whispered, that both the Montagues and the Capulets frequently hint at the gothic state of our family; and even declare, that it is a sad pity we should read so much, and shew off so little; and that such sensible persons (so are they pleased to call us) might do things with effect, if they would but come out; not considering, by the way, that the effect and the coming out, however recommended *rebus sic stantibus*, might soon annihilate the imputed innocence and worth referred to above. However, we visit and are visited by the persons who would rub us brighter; but if they are gratified by the intercourse, I wish

I could return the compliment. What is intercourse without sympathy? And what is it, when a great man invites a little one, in order to overpower him with a display of grandeur, or to describe, in tones of mawkish triumph, the abortive efforts of a rival! I scarcely make a morning call at either house, without witnessing the deepening blushes, and hurried pulsation, produced by some new suspicion, that the opposite family are *rising*. No pencil of mine can paint the sensation which pervaded Mr. Porkwick's establishment, at the launch of Mr. Gabbe's new curricle. Had the curricle been a close carriage, the consequences must have been very serious indeed. Tranquillity, however, was restored at length; but it was only when an anti-curricle made its appearance from the rival coach-house, drawn by two unblemished bays; to the utter discomfiture of the Gabbe family, one of whose bays turned out to be a *roarer*, and the other to have been *down*, when in possession of its former owner. In the dreary interval of mortification and conscious inferiority on the part of the Porkwicks, some private business of mine obliged me to wait on the lady of that house; whom, on entering the room I surprised (though my name was formally announced) in the act of nail-biting and watching, herself till then unseen, the fatal curricle, which had been standing half the morning on the other side of the way, preparatory to its occupation by its audacious proprietor and his equally criminal wife. With the most innocent intentions, I paid the compliments due to a carriage which was certainly an extremely handsome one; and I admired its abstract beauty, without any reference to the sensibilities of my companion. Not so Mrs. Porkwick; who, transferring the guilt of the proprietor to his carriage, poured forth such elaborate abuse of the colours of the wheels and lining, that I was at last compelled to sidle off to a vase of flowers placed on a slab in one of the piers, and to smell away all their fragrance, in order to conceal the embarrassment occasioned by a lady's frowns. We were relieved by the entrance of her youngest daughter, who was instantly directed to exhibit her powers of elocution, by repeating "her last hymn;" and this last hymn happened to be the twenty-second of Dr. Watts's, *against pride in clothes*. The child got through the first stanza with tolerable success; not, however, without discovering a peculiar attachment to the eighth letter of the alphabet, by forcing it to precede every initial vowel. In the second verse the performer halted about the middle, thus;

When first she put the cov'ring hon,
Her robe of hinno——hinno——was gone—

"Hinnocence," cried the mother, who partook of the child's partiality for the redundant letter,—while Louisa proceeded,—

Hand yet her children vainly boast
Hin the sad marks of glory lost;—

And there the performance closed; the mother declaring that the actress should go to church on Sunday in a new hat and spencer, and perhaps with her sick sister's parasol. "Yes, mamma," said Louisa, "and you said, that when papa came from Hessex, he would bring me shoes of the same colour with Miss Gabbe's." Poor Louisa here touched the wrong string, was sent into the nursery, and I once more abandoned to the pelting of the storm. We managed most infelicitously to get back to the curricle; and the last thing I remember from the lady's lips, was, "Curricle indeed!—it will be well if some people are not curricled into the King's Bench;" and so forth, according to the latest improvements in the phraseology of feeble satire. I could not but wonder at Mrs. Porkwick's singular ingenuity in bringing together such a variety of wrong things into so small a compass. The child repeats a hymn

against vanity in dress; and, as a reward, is promised, a high stimulus to that very vanity;—in the next place, her faithful memory supplies an additional excitement;—and lastly, the mother is irritated by the child's unconscious allusion to the rival family, feels her own vanity insulted, and punishes Louisa for the offence committed by the gay shoes of Miss Gabbe;—and all this complication of error and folly resulting from no fault on the part of the child (whose mistakes were not her own), but from the determination of Mrs. Porkwick to be unhappy so long as the opposite family determines to be shewy; or rather, not to be outdone so long as the opposite family determines to outdo.—Endless are the tales which might be told relative to the alternate triumphs and defeats celebrated or endured by the parties in question; and which form eternal matter of debate to our parliament, during its sittings on the stocks, and steps of the town-house and jail. For it must be understood, that the members of this honourable assembly, being all much on the same level in point of income and domestic arrangements, have selected for themselves that department of emulation which comprises the science of angry, clamorous, and indefatigable dispute; and, as their range of mind is limited by the boundaries of the parish, the persons and things of the parish are, with them, the only worthy objects of human anxiety or hope, and, of course, the only known sources of human eloquence. Consequently, the rival claims of the houses of Gabbe and Porkwick are investigated, discussed, and reciprocally conceded or disallowed, not so much because either family possesses a distinct interest in our senate, but from the propitious circumstance, that the rises and falls of the contending houses present ever-varying opportunities of talk and assumed triumph to the contending orators.

Now, sir, in recurring to the abstract subject of emulation, I find it extremely perplexing to disengage my mind from the unfortunate associations, produced by the remembrance and the present description of vulgarian rivalry. Yet this very circumstance reminds me, how difficult it is to look at a principle, not in combination with its abuses but as it exists independently of all consequences whatever. There is, however, a greater difficulty behind: how will you teach the mass, the thick-sighted mass, of mankind, to bring a subtle, ethereal principle into constant operation? How will they receive your injunctions to handle with religious caution something almost too delicate to be touched? And observe, here is a principle, not to come under our management exclusively in the sacred hours of retirement, self-inquiry, or devotion, but in the hourly business and bustle of the world; the world indeed being its accredited theatre of display. We are to dress ourselves, behind the scenes, in the robes of emulation, and then come out and perform from morning to night, through every year, from adolescence to senility. More than this, our day dreams will, in many instances, be continued in the visions of the night. It appears, then, that there is a certain lawful motive which may lawfully excite to exertion in every act, and at any period of life; a motive of extraordinary excellence in itself, capable of effecting the most glorious results, and *as* capable of producing the most disastrous mischief; but, at the same time, so frequently represented by counterfeits, and so difficult to be recognized at its own real appearance, that none but an enlightened philosopher may safely venture to call it into exercise.—By what elaboration of prudence could I, for example, dare to recommend the adoption of this refined principle into the domestic system of the rival families in my own vicinity? A principle, already there in high operation, and such as would pass with the world at large under the broad term of emulation, must surely first be eradicated. And what is this

Certainly not the moral element which Vindex would infuse into the minds of beings born for eternity. Neither that ennobling impulse which has taught heroes and patriots to sacrifice private considerations to those of their country. No—it is hostile to the first of these; and it is miserably inferior to the other. It is nothing better than a sordid love of fame for its own sake; a principle indeed less inviting the examination or contempt of a satirist, than demanding the pity, awakening the tears, and calling forth the expostulations of a practical Christian. Speculate, indeed, as we will on the essence, modifications, influence, or abuse of emulation, the whole subject, I conceive, may be investigated to far greater practical advantage, by treating it as a grave, religious question; by inquiring, for example, what is meant by *the friendship of the world*, by *seeking the praise of men*, by *seeking our own*, and by the many other theological phrases so liberally scattered over modern sermons, not always accompanied by illustrations of their application to the living world around us. I neither presume nor incline to scrutinize the doctrines of Vindex; but I wish he would allow me to persuade him to bear in mind the coarse texture of the receptacles to which his delicate wares must almost universally be consigned. "We have this treasure in earthen vessels," said one who, conscious of the extreme value of a certain deposit, took care that, if possible, it should not be dishonoured by the depositary. The cases may not be perfectly parallel; but there is a resemblance arising from the comparison between the *trust* and the *trustee*.

With respect to the general question as it affects the national schools, I scarcely hesitate to coincide with your enlightened correspondent B. T., in the opinion, that "in this they appear to commit such an offence against Christian morals, that no merits could atone for it*."

I lately witnessed, with mixed feelings of disgust and compassion, a specimen of the prize-fighting system actually established amongst a vast proportion of our young population. It was a bare-faced struggle for rising by the depression of another; and, if I have any skill in discovering character by looks and manners, I certainly saw, in the instance alluded to, the triumph of quick and clever forwardness over abilities naturally inferior but accompanied with a fair shew of modesty. In fact, I said to myself, "This plan serves very well to turn wits into coxcombs, and to dishearten all the rest." I speak, indeed, of an insulated case; but it is the only one I have yet seen: and it may be judged impartial to add, that the competition in question took place, when the class was drawn up before a party of visitors. However, I remember that strong symptoms of a similar spirit used to discover themselves in a Sunday school, occasionally superintended by myself, before the days of the Madras scheme; and having been instructed by my own teachers to impress principles rather than the mere mechanical art of reading, I always endeavoured to convince my pupils, that not they who read and spelt best, were therefore the best in heart; but they who practically applied what they found in the Scriptures to their daily habits. I generally found that the wits of the party received this doctrine with coolness, and that the whole force of their talent availed them nothing in a moral view. They did indeed evince a smartness and dexterity in discerning the rights and wrongs of a subject, but there their superiority terminated. In other respects, they sunk to the dull, stagnant level of dunces. Is not a parallel to all this found in the world of adult disciples? If undiscoverable elsewhere, I have seen something extremely like it in the more intellectual branches of the houses of Porkwick and Gabbe.

Your's, &c.

PHILO-B. T.

* Christian Observer, 1813, p. 701.

To the Editor of the Christian Observer.

In your late Numbers, I read a paper on EMULATION, in which several things advanced by another correspondent, in some very useful letters on Education, are combated. And finding in that paper sentiments far different from what I have been used, during a long course of years, to maintain and communicate; I have written down a few thoughts on the subject, without intending either to defend all things advanced by the one of your correspondents, or to give a direct answer to the copious argumentation of the other. Should you deem what I send entitled to a place in your widely-circulating publication, it may, perhaps, suggest hints to future correspondents, on a most important, and, as it seems, difficult inquiry.

1. I would examine whether *emulation*, or that (whatever it is called), from which emulation arises, were implanted in our nature by the Creator; or whether it has been superinduced by the fall? "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John ii. 15.)

It is, however, readily conceded, that the fall of Adam introduced nothing into human nature which can properly be called *a principle*. But it remains to be considered, whether those depraved propensities, which are the main springs of fallen man's activity all over the world, are properly called *principia*, or *principles*. Pride, in all its varied modifications, comprising the desire of dominion over other men, and of eclipsing them in every way in the race of honour; love of worldly property, or what can be purchased with it, or the consequence which it confers; love of animal indulgence and dissipated pleasure; and the malignant passions; constitute some of the most powerful of these propensities which every where continually stimulate fallen man to exertion. Now, in this respect, it must be of great importance to distinguish, if we can, between what God made man, when he pronounced him "very good," and what the fall has occasioned: for, in this respect *alone*, he needs to "be born again," and "new created unto holiness:" the latter, exclusively, is the flesh, which must be "crucified with its affections and lusts." In one sense indeed, it may safely be admitted, that the principles, from which all the corrupt propensities have arisen, were implanted by the Creator. He formed man desirous of honour, pleasure, and riches; "the honour which cometh from God only:" "the pleasures which are at his right hand for evermore:" the riches of "an inheritance incorruptible, undefiled, and unfading in heaven." Nay, he formed him capable of abhorring, and expressing abhorrence of, that which is evil.

But man, by the fall, having lost his happiness in God, and with it his capacity and relish for that holy felicity, turned to the creatures and to himself to find satisfaction. He "forsook the Fountain of living waters, to hew out broken cisterns, which could hold no water:" and his love of honour, and pleasure, and possessions, with his capacity for hating and expressing hatred of evil, were diverted into wrong channels, and perverted into depraved propensities and hankerings after the several objects of his idolatrous affections: nor do I see any reason whatever for supposing EMULATION, as it now exists in fallen man, to be less diverted from its proper channel, or less corrupted and perverted, than the other principles of our fallen nature.

Man seeking happiness, not from God, but from the creatures, found the lawful and moderate possession and enjoyment of them, insufficient; and this pushed him on to unlawful and excessive graspings and indulgence. The supposed good, which all sought, being too scanty for all, men, as rivals for the same object, stood in each other's way and interfered with each other; and hence "came wars and fightings among them." In short, this apostacy from

God and idolatrous love of the creature, might easily be shewn to be the original source of all the crimes which have, in every age and nation, filled and desolated the earth: and, without doubt, emulation of surpassing and obtaining eminence above others, has done its full share of the mischief; probably it may be said with truth, that covetousness, and licentiousness, and malignant passions, have slain their thousands, but "EMULATION ITS TEN THOUSANDS."

God made man desirous of real, not *comparative*, excellence, of his approbation, and the pure and immense honour conferred by it, and not of the honour bestowed by his fellow-creatures, as distinct from "the honour which cometh from God only;" much less of that honour which cometh from man, on account of surpassing others in things of doubtful or inferior value; or such as "are abomination in the sight of God." The perversion of this principle, and its diversion from God to the creatures, gave rise to all the varieties of pride, ambition, arrogance, envy, and the love of power to domineer and act as lords over others.

It may readily be conceived, that holy angels contemplate, and even emulate, the holy excellence of God; and desire and delight in his approbation; and that they emulate the endowments which are superior to their own, with admiration and love: but can we, for a moment, suppose them capable of the emulation of surpassing and outshining other angels, whom God formed superior to them? Or, of any emulation, which would introduce self-gratulation and glorying over their fellows? This can scarcely, in imagination, be separated from the uneasiness of him who is thus surpassed and gloried over, and a regret nearly allied to envy; or from arrogance and contempt in him that thus excelleth; probably an emulation, something of this kind, a desire of *distinction* above others, was the beginning of Satan's fall. "He kept not his first estate," but aspiring at something beyond it, he fell under condemnation; and it certainly was part of his temptation to our first parents when he said, "Ye shall be as gods." Had not man sinned, the desire of holy excellence and the manifested approbation of God; together with a disposition to love, and imitate, and emulate the excellency of parents, seniors, and those whom there was neither the desire or expectation of surpassing, would have produced the same effects on earth, as these principles do among the blessed inhabitants of heaven, where all is contentment, peace, and love: but we cannot well conceive, among perfectly sinless creatures, any of those competitions for pre-eminence, distinction, and renown, which now interrupt mutual love and harmony, and produce glorying, murmurs, and discontent, even when exercised about things truly valuable. I apprehend that they who observe what passes at our universities, after the academical honours have been conferred in various proportions, will perceive this, both among the successful and the unsuccessful candidates; not to mention elections to the senate, and the attainment by some of the high stations which are sought by many. Now, if what has been described as existing among holy angels, and as what might exist among men on earth, still retaining the holy image of the Creator, and having his law of love perfectly written in their hearts, be called *emulation*, I would not blame either the thing or the name; but then let it be carefully distinguished from every perversion of the same original principle; even from that, which is called "an *honest* emulation," but is by no means, in general, "a *holy* emulation:" "for the things, which are highly esteemed among men, are abomination in the sight of God." (Luke xvi. 15.)

The Apostle does not exclude even the idea of *ambition*, from his vocabulary, though it does not appear in our version. "I have been ambitious" (Φιλοτιμούμενον) "to preach the Gospel where Christ

was not named." Thus he receded, as it were, in his *ambition*, from the field of competition, as seeking "the honour which cometh from God only."—"We are *ambitious*" (φιλοτιμεμεθα) "that, whether present or absent, we may be accepted of Him."—"Be ambitious" (φιλοτιμεισθαι) "to be quiet, and mind your own business." (Rom. xv. 20; 2 Cor. v. 9; 1 Thess. iv. 11.)

The word *emulation* occurs twice in our version: "That I may provoke them to emulation" (παραζηλωσθαι)—"The works of the flesh are ..... emulations," (ζηλοι) &c. Ζηλος, and its derivatives, frequently occur, bearing either a good or a bad sense in the apostolical epistles; for the word merely implies a *fervour of mind*, of whatever sort, or about whatever object. Thus the Apostle says, "Ye covet earnestly the best gifts," (ζηλατε:) "but yet shew I you a more excellent way." It is evident, that the Apostle regarded the coveting or *emulation* of the Corinthians, in respect of spiritual gifts, and their desire of excelling and surpassing others in the exercise of them, as very childish, and as greatly interfering with that "*love* which envieth not," (ε ζηλοι;) which constituted that more excellent way which he shewed them: (1 Cor. xii. 31; xiii. 4; xiv. 18—26). Nor can it be doubted, but he meant to caution them against it. And this naturally leads us to another inquiry;—

How far emulation ought to be protested against, as it relates to education especially, and in various other respects, if we would not "be partakers of other men's sins?" For this seems one grand argument in the controversy: if it be evil, all should protest against it; or they are partakers of the guilt. The Apostle, as we have seen, disapproved of the competitions, and desire of surpassing one another, which prevailed among the Corinthians: yet he does not follow up his caution by any vehement protest against the principle itself, or the perversion of it; but contents himself with pointing out to his Christian brethren "a more excellent way." This should be particularly noticed, in this part of the argument. Indeed, something analogous to it pervades the whole Scripture, and constitutes a marked difference between the inspired writers, and those eager disputants, who endeavour to push every advantage against an opponent to the uttermost, and often attempt to expose his principles and sentiments to *odium* or contempt. But in the sacred oracles, even in those things which are most evidently wrong, and which scriptural principles lead all who are well acquainted with them to condemn, we see little of the disposition to outrage sentiments or practices. The writers deemed themselves bound to protest against whatever evil they observed in their own company: "For what have I to do, to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth." 1 Cor. v. 12, 13. They likewise gave rules, precepts, and maxims, subversive, in the event, of all the evil maxims, customs, and practices of the world: but, in general, they left these to the silent and gradual operation which the blessing of God would give them. The chimerical attempt of *reforming* the world by instruction, without the internal *renovation* of the heart, was by no means a part of their plan; and had they attempted this in a vehement manner, they would have thrown immense impediments in the way of what they did undertake—even such as nothing but a succession of miracles could have counterbalanced. In this, I apprehend, they have left us a most instructive example.

Not to dwell on other instances, who can doubt but that slavery, or the forced subjection of one unoffending man to another man, as his property; and that the *slave trade*, with which in all ages it has been connected, in various forms; are

contrary to the law of "loving our neighbour as ourselves?" Yet *slavery* subsisted, even among Christians: and not only were some Christians slaves, but some even possessed slaves. The apostles taught both these classes their several duties; which being carefully attended to, the worst effects of the system would be counteracted. But so far from openly protesting against slavery, and its attendant evils in the world at large, they did not even require or exhort Christian masters to liberate their slaves: and yet, I trust, we shall not venture to say, that they sanctioned all the evils of slavery and the traffic for slaves, and were partakers of the guilt. Had they been legislators or senators in a country, like Britain, professing Christianity, and possessing liberty; they would doubtless have done what their instructions have excited Christian senators and legislators most honourably to attempt, and in part to accomplish in our land, and which, doubtless, the same principles will still lead them perseveringly to pursue to destruction. But they were *ministers of religion:* "the weapons of their warfare" did not admit the attempt of altering the laws and constitutions of the kingdoms of this world; and where success could not be expected, vehement protests on the subject would only have rendered Christian slaves discontented; have prejudiced most fatally masters against the Gospel; and have exasperated the rulers of the world to more determined and violent persecution. This suffices to shew, that circumstances of various kinds are to be considered in what we attempt; and that we should not impede the practicable good which we aim at, by useless, injurious, and unseasonable endeavours at those improvements which to us are evidently impracticable, and beyond our line of action.

Wrong motives may render sinful, even things most lawful and needful in themselves; and this the Scripture intimates: "The ploughing of the wicked is sin," Prov. xxi. 4; doubtless, because it is done from selfish and worldly motives, and in an ungodly manner. "To them that are defiled and unbelieving, is nothing pure; but even their mind and conscience is defiled," Tit. i. 15. The sacred writers did not, however, enter any strong protest against the corrupt motives of those who cultivated the earth: nor did they refuse to partake of its fruits, "asking no questions for conscience sake;" yet, surely, they were not in this "partakers of other men's sins." Ministers and Christians, in their private capacity, cannot possibly influence the great mass of mankind: and, without some special call, or prospect of good, it is best to avoid what must give great umbrage to no purpose. The same protest against emulation, as employed in educating young persons, which might be made, in the opinion of many, against the Lancasterian method of teaching, would, in great degree at least, involve under condemnation all our public schools and seminaries of learning, and all methods used to train up men to eminence in the army and navy, or as physicians and lawyers, or in the senate; nay, I fear in the church itself; for the name of *Christian* does not at all change the character of those who bear it.

We may think, yea, prove, that "the ploughing of the wicked is sin;" but we cannot communicate our views to the bulk of mankind. We may maintain, yea, demonstrate from Scripture, that emulation of outstripping others is a corrupt principle; but we can never convince men in general that it is so; and by too eagerly and violently attempting it, we may prevent the good which otherwise we might do.

I am not competent to say, how far the Lancasterian plan of teaching more encourages this corrupt emulation than other plans do; I mean, plans where all concerned are not actuated by genuine Chris-

tian motives. Were I called to take an active part in such schools as are formed on this mode, or any similar to it, I should more carefully consider the subject than I have been hitherto led to do, and endeavour to counteract the tendency; but I do not think that I should enter any protest against them.

It is absolutely necessary, that vastly more corn should be grown than can be raised by truly pious husbandmen; and is it not equally necessary, that far more children should be taught to read, and even trained up in learning, han can, in the present state of things, be taught from genuine Christian motives? Alas! in far the greatest part of Christendom, both the teachers and those to be taught are almost equally strangers to them: but is the world to be starved, because "the ploughing of the wicked is a sin?" Is it to sink into barbarous ignorance, because the teaching in almost all places is connected with emulation? Must no Christian contribute to a Sunday school, or a charity school, or a Lancasterian school, because of this? On the other hand, must he acknowledge it as a right principle; and expressly sanction, and adopt, and recommend it? I fear that I cannot wholly exclude emulation in teaching four or five children; but must they, therefore, not be taught? Or may I not say to my children or pupils, You ought to apply to your studies, and to labour after proficiency in them; not in order to surpass others, and from a vain desire of honour from man, but that you may acquire a talent with which you may glorify God and do good to mankind? May I not say, The emulation of outstripping others can hardly keep clear of vainglory, and is nearly related to envy, and often produces very bad effects on both the successful and unsuccessful; you should therefore watch and pray against it; and aim at *real*, not *comparative*, excellence? May I not say this to a Christian parent, who asks my opinion of education?—You know the general principle of schools and colleges: we cannot alter it; and if we could, unless all concerned became true Christians, we should effect no good: but "yet shew I you a more excellent way:" Give as little encouragement as possible to the emulation of outstripping others, and endeavour to repress it; and teach your children, that they ought to be diligent, and endeavour to make progress in useful knowledge, because it is their duty to God, and in order that they may be qualified to fill up their station in society in a suitable manner, to the glory of God and the good of men?—Surely this must be allowed to be an unexceptionable plan for a Christian parent or counsellor; and I believe all, who have fairly tried it, will concur with me in saying, that much more, very much more, may be effected in this way than is generally supposed. But he who thinks himself bound to oppose and protest against every thing which falls below it, among men in general, "must needs go out of the world."

(To be continued.)

To the Editor of the Christian Observer.

THE Catholic Journal (offered to the notice of your readers by a correspondent, in your February Number, p. 93) continues to be published; and appears to have obtained high credit with such persons as have adopted the sentiments of the Catholic Board in Dublin; particularly with their accredited agent, Bishop Milner, who has supplied the editor with numerous papers, authenticated by his own signature: and in this he has been followed by Mr. Gandolphy, Mr. Haydock, and other members of their community. Without interfering with the political measures of the Catholics, as discussed in their magazine, I beg leave to lay before you the following specimens of correspondence on

the subject of the British and Foreign Bible Society, *without note or comment.*

I am, Sir, &c.

A PROTESTANT.

"Would not, Mr. Editor, some cunning financier do well, if he took advantage of this rage for Bibles, and laid a smart tax upon the reading of it; permitting none to read it without first taking out a licence? And why not tax this, as well as other nostrums? Or might it not serve as a commutation for the window tax? For if they are determined, that the light of heaven shall be obscured by so many contradictory doctrines, we might at least have a little more terrestrial light, to illuminate our darkness." (Vol. II. p. 58).—"*The Bible-distributing scheme*.....is then a mere human invention; consequently, the merit or demerit of this scheme, its utility or inutility, as to the object which it professes to have in view, may easily be learnt by weighing it in the scales of human prudence. It would, indeed, be neither rashness nor presumption... ...to dismiss this scheme as a delusive phantom, and pronounce its speedy dissolution in air. For, if the Bible-distributing scheme be not the method appointed by Christ for propagating his doctrines, but a plan engendered in the conceit and fostered by the pride of man and adopted by human folly, as preferable to the system formed for the diffusion of Christianity by the wisdom of its Divine Founder, it requires no great depth of penetration to foresee that such a scheme will return no other fruit to its inventors but disappointment.—If in the present deluge of infidelity and moral corruption, which overflows this land of Bibles, the Bible Society can find any cause for triumph or any encouragement to go on with the *glorious* work, I envy them not their wreath of fame, nor wish to deprive them of one atom of the merit to which their scheme may entitle them. It would have been more to the purpose, however, if the champions of the Bible Society, instead of empty boasts and magnificent prophecies, had condescended to point out to us one single nation converted to Christianity by the distribution of Bibles, or, in more modern times, one single individual who solely by reading the Bible was changed from an infidel to a Christian. This they cannot do; hence it is but reasonable to conclude, that their display of the wonders to be wrought by the Bible-distributing scheme in the conversion of mankind, is mere frothy assertion.—I must confess, I am not very sanguine in my expectations of a miracle from the Bible Society, never having witnessed any thing from them approximating to the miraculous, except their success in drawing money from the pockets of so many well-meaning men, for the support of a plan so directly in opposition to observation, experience, and common-sense, as is the Bible-distributing scheme.—Let the Bible-distributing scheme be adopted in its full extent, and at no great distance of time the blessed fruits of the Reformation will be brought to complete maturity.....each self-interpreting individual will be a sect within himself; the Bible itself, in consequence of the absurdities and extravagancies fathered upon it, will no longer command respect; Christianity will, among the followers of this scheme, be nothing but a name, and infidelity will pour in full tide over this land of Bibles. But the *true church*, which has in every age preserved with so much care the sacred deposit of the Divine Word, will continue not only to deliver to her children the *letter* of this word, but unfold to them the hidden treasures of its sublime doctrines and moral precepts, and, in unity of faith and purity of morals, will reap the plenteous harvest of her glorious exertions." (Vol. II. pp. 60—62).—"The features of the Bible Society, though heightened by all the charms of the

splendid dress in which they have been decked out, to such cold hearts as yours and mine appear to have proved unattractive. Stripped of their meretricious ornaments, they can hardly excite any sentiments but those of disgust and contempt.—I have clearly shewn, that the distribution of Bibles was not the plan instituted by Christ for the propagation of Christianity..... that the coalition between the Established Church and its dissenting offspring, is a convincing proof of the tottering state of the former; and that, in forming a society for distributing Bibles, the Church of England has signed its death-warrant, unless, at the same time that it puts a Bible into the hands of self-interpreting readers, it will furnish each of them with a pair of Church-of-England spectacles, to enable him to see the Thirty-nine Articles in the Sacred Volume. I might add, that, if each one is to *teach himself* the doctrines of Christianity, ministers of religion will become an almost useless branch of society. I would therefore suggest to the Bible-men, in order to render their work complete, to give the Book, when they distribute it, a new title, viz. *Every Man his own Parson.*" (pp. 140—142.)—"It is amusing to reflect on the self-importance and idiotism of these Bible distributors and fanatics! Do they really believe, by such paltry and silly artifices, to subvert our divine religion, which has for eighteen centuries shone amidst the dark clouds of bigotry, superstition, and malice?—Vain men! how futile are their expectations! how dangerous to themselves their ambition! This Bible-distribution scheme, like a midnight vision, has fired their imaginations to a pitch of absolute frenzy.—No; they may succeed in prevailing on a few individuals, whom poverty and a want of confidence in the Almighty may have rendered insensible to the spiritual wants of their forlorn little ones; but I am confident there is hardly a Catholic family among the poor, the most *ignorant* of whom would not be able to instruct in the true principle of the Christian Religion those same Bible distributors, whose only spiritual learning seems confined to a few texts of the *Protestant Bible*; and yet these men (with an arrogance never excelled) would lead our little innocents from the pious care of their spiritual instructors (their clergy) to drag them to such dens of hypocrisy * as those the subject of my letter." (pp. 184, 185.)——The extract which follows is from Bishop Milner himself.—"The present Bible-men are the first associated Protestants who have acted up to their principles, and who can with truth proclaim, with the Socinian Chillingworth, *The Bible, the Bible alone, is the sum of our faith.* What though this rule leads those who adopt it into an endless variety of contradictory opinions;.....yet as this diversity of sentiments is the unavoidable consequence of the fundamental principle of the Reformation, so called, it must either be borne with by the consistent Protestant, or he must trace back his steps to the living speaking tribunal of the Catholic Church, whose authority in expounding the Word of God can alone unite men in the same uniform belief." (p. 135.)

*** The Hymn from the Roman Breviary, inserted in the Christian Observer for June (p. 365), is translated in the "Orthodox Journal" for March 1814.

* The St. Giles's Catholic Schools.

REVIEW OF NEW PUBLICATIONS.

An Address to the Rev. Eustace Carey, Jan. 19, 1814, *on his Designation as a Christian Missionary to India.* By Robert Hall, M. A. 8vo. pp. 49. London: Button and Son.

Many circumstances conspire to render this Address peculiarly interesting. The destination of the Missionary, the name which he bears, and the acknowledged eminence of the person selected to deliver the charge, are well calculated to excite the attention of all who take any concern in the advancement of religion abroad, and possess any knowledge of what is great and distinguished at home. Upon the labours of the Baptist Missionaries in the East there is little need for us to enlarge. They have borne an honourable testimony for the faith of Jesus, and their words have been successful: many poor and ignorant idolaters have turned from dead works to serve the living God, and the light of Revelation is by their means arising upon multitudes, who were unable to come to the light. Difficulties and discouragements appear to have had little effect but to animate their zeal and to awaken their vigilance: they have obtained a reward, which perhaps they never expected, the praise of men: the tongue of calumny has been silenced. May they so continue to labour as to obtain the praise of God!

We are not sorry to see other labourers entering into the same extensive field; and it is with much pleasure that we read upon the title-page of this pamphlet the name of Carey. In what degree he is related to the father of the Baptist Missions we know not: he is mentioned as of the same family; and we hope, and are persuaded, from certain observations contained in this Address, that he will follow the example of his distinguished relative. A few years must terminate the labours of that good man, and call him to his reward: happy will be his closing days, if he shall perceive that his house, like himself, is determined to serve the Lord, and to praise his name among the Gentiles.

We have assumed that the Missionary addressed in these pages is of the Baptist persuasion; but there is nothing in the Address itself of an exclusive character. Mr. Hall has far higher objects than to promote the views of a party: he aims at the extension of real religion; and, whatever may be his own peculiar opinions on subjects of inferior consideration, he urges upon the Missionary the promulgation of those truths which are of vital importance. By these alone can the spirit of Christianity be diffused, and its benefits imparted.

Mr. Hall commences his Address by stating three qualifications essential for a missionary. The first is, a decided predilection for the office. —Without entering minutely into the circumstances which contribute to that predilection, he considers it as indispensable. Whoever engages to preach the Gospel to heathen nations, should be influenced by an ardent desire to be employed as a messenger among them. And his resolution is to be maturely formed: little account is to be made of a sudden impulse, or of a decision founded in ignorance: it is necessary to be apprised of the danger, and to count the cost.

The second qualification is that of self-devotement.—Mr. Hall justly observes, that without a degree of this spirit it is impossible ever to

be a Christian; and in a Missionary especially, who has to enter upon many untried scenes of difficulties, and who cannot tell what shall befal him, there must be no compromise between the calls of duty and the attractions of the world. By the very nature of his calling he abandons all claim to worldly greatness, and is content with the approbation of a good conscience and the honour that cometh from God alone.

The next qualification is the spirit of *faith*.—By this term he does not intend merely a cordial belief of the truth, but a firm persuasion of the promises of God respecting the enlargement of his kingdom.

"It is impossible," he observes, "that the mind of a Missionary should be too much impressed with the beauty, glory, and grandeur of the kingdom of Christ, as it is unfolded in the oracles of the Old and New Testament; nor with the certainty of the final accomplishment of those oracles, founded on the faithfulness and omnipotence of their Author. To those parts of Scripture his attention should be especially directed, in which the Holy Ghost employs and exhausts, so to speak, the whole force and splendour of inspiration in depicting the future reign of the Messiah, together with that astonishing spectacle of dignity, purity, and peace which his church will exhibit, when "having the glory of God," her bounds shall be commensurate with those of the habitable globe; when every object on which the eye shall rest, will remind the spectator of the commencement of a new age, in which the tabernacle of God is with men, and he dwells amongst them. His spirit should be imbued with that sweet and tender awe which such anticipations will infallibly produce, whence will spring a generous contempt of the world, and an ardour bordering on impatience to be employed, though in the humblest sphere, as the instrument of accelerating such a period. For compared to this destiny in reserve for the children of men; compared to this glory, invisible at present, and hid behind the clouds which envelope this dark and troubled scene, the brightest day that has hitherto shone upon the world, is midnight, and the highest splendours that have invested it, the shadow of death." pp 9, 10.

The very striking description which is given of idolatry in a succeeding page, would go far to prove, that, without this powerful belief in the Divine promises, a Christian Missionary would be led to despair of success; as without the promises themselves, "the idea of converting Pagan Nations to the Christian faith must appear chimerical." The remarks are made with a particular application to India. The system of false worship, which generally prevails in that country, is peculiarly calculated for duration.

"Scarce a day or an hour passes with an Hindoo, in which, by the abstinences it enjoins, and the ceremonies it prescribes, he is not reminded of his religion. It meets him at every turn, presses like the atmosphere on all sides, and holds him by a thousand invisible chains. By incessantly admonishing him of something which he must do, or something which he must forbear, it becomes the strongest of his active habits; while the multiplicity of objects of worship, distinguished by an infinite variety in their character and exploits, is sufficient to fill the whole sphere of his imagination. In the indolent repose which his constitution and climate incline him to indulge, he suffers his fancy to wander without limit, amidst scenes of voluptuous enjoyment, or objects of terror and dismay; while revolving the history of his gods, he conceives himself absorbed in holy contemplations. There is not a vicious passion he can be disposed to cherish, not a crime he can be tempted to commit, for which he may not find a sanction and an example in the legends of his gods." pp. 11, 12.

But the conversion of men from the worship of many gods to the acknowledgment of one Supreme Being, is only a small part of the effect which the preaching of the Gospel is expected to produce. The object to which the Missionary must look forward, is the conversion of the soul from sin to holiness. How great and arduous is the work! and how absolutely necessary, for him who labours in such a cause, is a vigorous faith in the promises of God!

"Faith, considered as a mere speculative

assent to the truth of a divine testimony, may be looked upon as uniform or stationary; but when we consider it as a practical principle, as one of the graces of the Spirit, we perceive it to be in common with others susceptible of continual enlargement and increase. In the degree of power which future and invisible realities exert over the mind, in the practical energy of what men profess to believe, in the promptitude and certainty with which it determines them to a correspondent conduct there is the utmost diversity even among those who believe with the heart. The faith to which the Scriptures attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and the devout perusal of the Scriptures; and the light which it diffuses becomes stronger and clearer by an uninterrupted converse with its object, and a faithful compliance with its dictates; as, on the contrary, it is weakened and obscured by whatever wounds the conscience, or impairs the purity and spirituality of the mind. This is the shield which will cover you from every assault; the chief part of that defensive armour which it behoves you to put on. Reposing on the word of him with whom all things are possible, of him who cannot lie; in the formidable bulwarks of idolatry, in the invincible rampart of prejudice and superstition, which the great adversary of mankind has cast up to obstruct the progress of truth, you will see nothing to appal you: you will feel the battle not to be yours, but the Lord's, who, determined to subdue his enemies under his feet, condescends to employ you as an humble instrument of his victories; and instead of sinking under the consciousness of weakness, you will glory in your infirmities that the power of Christ may rest upon you." pp. 15—17.

The remaining part of the pamphlet consist chiefly of admonitions with respect to the character to be maintained, and the conduct to be observed, by those who go forth to instruct heathen nations in the principles of Christianity.

It is particularly recommended to the Missionary to cultivate a mild, conciliatory, affectionate temper in the discharge of his office (p. 17): to combine conciliation with prudence (p. 20), and the diligent study of human nature: to be strong in the grace of the Lord Jesus (p. 26): and to enforce the great doctrines of Revelation with plainness and perspicuity. On all these points we meet with many observations, urged with great effect, and in admirable language. The description of the task which a missionary is called to perform, and of the difficulties which he may expect to encounter (pp. 23, 24), is particularly striking; but we are sorry that our limits will not allow us to transcribe it.

With respect to the *mode* of instruction, the preacher is enjoined to speak as if delivering a *testimony*: "testifying repentance toward God, and faith in our Lord Jesus Christ."

"After reminding them of their state as guilty and polluted creatures, which the ceremonies of their religion teach them to confess, exhibit to the inhabitants of Hindostan the cross of Christ as their only refuge. Acquaint them with his incarnation, his character as the Son of God and the Son of man, his offices, and the design of his appearance; not with the air of a disputer of this world, but of him who is conscious to himself of his possessing the medicine of life, the treasure of immortality, which he is anxious to impart to guilty men. Insist fearlessly on the futility and vanity of all human methods of expiation, on the impotence of idols, and the command of God to 'all men every where to repent, inasmuch as he has appointed a day in which he will judge the world in righteousness.' Display the sufferings of Christ like one who was an eye-witness of those sufferings, and hold up the blood, the precious blood of atonement, as issuing warm from the cross. It is a peculiar excellence of the Gospel, that in its wonderful adaptation to the state and condition of mankind as fallen creatures, it bears intrinsic marks of its divinity, and is supported not less by internal than by external evidence. By a powerful appeal to the conscience, by a faithful delineation of man in his grandeur, and in his weakness, in his original capacity for happiness, and his present misery and guilt, present this branch of its evidence in all its force. Seize on every occasion those features of Christianity which render it interesting, and by awakening the fears, and exciting the hopes, of your hearers, endeavour to annihilate every other object, and make it appear what it really is, the pearl of great price, the so-

vereign balm, the cure of every ill, the antidote of death, the precursor of immortality. In such a ministry, fear not to give loose to all the ardour of your soul, to call into action every emotion and every faculty which can exalt or adorn it. You will find ample scope for all its force and tenderness; and should you be called to pour your life as a libation on the offering of the Gentiles, you will only have the more occasion to exult and rejoice." pp. 33—35.

Mr. Hall proceeds (p. 35) to recommend an acquaintance with the doctrines of Christianity in their full extent, but to avoid all minor subjects of controversial disputation: and he anticipates much benefit to the missionary himself, from the circumstance of his living at a distance from the scene of debate. He will have to preach to persons of the same class with those whom the Apostles addressed, and placed under similar circumstances. He will, on this account, be led in some measure to imbibe the spirit of the apostles, and to derive his sentiments more correctly and more purely from the sacred oracles, than if he had attached himself to the party of some modern reformer. This situation is adapted to remove his prejudices, and to give him liberal and enlarged conceptions. To this cause, perhaps, it is owing, that Missionaries in India seem to be men of no *cast*; although belonging to different denominations of Christians, they preserve harmony of doctrine, and live in the intercourse of Christian charity.

In stating the advantages which result from conversing with great objects, and engaging in great pursuits, our author affirms, that the superiority of Europe over Asia and Africa is chiefly to be ascribed to this cause.

"It is the possession of a religion which comprehends the seeds of endless improvement, which maintains an incessant struggle with whatever is barbarous, selfish, or inhuman, which by unveiling futurity, clothes morality with the sanction of a Divine law, and harmonises utility and virtue in every combination of events, and in every stage of existence; a religion which, by affording the most just and sublime conceptions of the Deity, and of the moral relations of man, has given birth at once to the loftiest speculation and the most child-like humility, uniting the inhabitants of the globe into one family, and in the bonds of a common salvation. It is this religion which, rising upon us like a finer sun, has quickened moral vegetation, and replenished Europe with talents, virtues and exploits, which, in spite of its physical disadvantages, have rendered it a paradise, the delight and wonder of the world. An attempt to propagate this religion among the natives of Hindostan may, perhaps, be stigmatised as visionary and romantic; but to enter the lists of controversy with those who would deny it to be great and noble, would be a degradation to reason." pp. 41, 42.

The measure recently adopted by the legislature to facilitate the communication of Christian knowledge to our subjects in the East, is noticed with gratitude, and stated to be a measure of great political expediency. But the missionary is reminded, that he is to form projects for eternity; that his aim is not merely to improve the condition of of life, but the conquest of death, and the achievement of immortality. The influence of religion is felt in this world, only while she is preparing its inhabitants for a better.

"Preach it then, my dear brother," says this animated writer, "with a constant recollection that such is its character and aim. Preach it with a perpetual view to eternity; and with the simplicity and affection with which you would address your dearest friends, were they assembled round your dying bed. While others are ambitious to form the citizen of earth, be it yours to train him for heaven, to raise up the temple of God from among the ancient desolations, to contribute your part towards the formation and perfection of that eternal society, which will flourish in inviolable purity and order when all human associations shall be dissolved, and the princes of this world shall come to nought." pp. 45, 46.

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and whoever reads them with attention, will feel himself almost irresistibly impelled to peruse the entire Address. It abounds in fine thoughts, and is warm with the energy of a zealous and powerful mind. Eloquence is never employed to better advantage, than when it appears as the handmaid of religion: it may adorn the cause which it cannot ennoble. To many persons, truth itself is greatly recommended by the charms of diction; and it is the appropriate excellence of this Address, that it is not less suited to the man of taste by its chaste and dignified composition, than to the man of piety by its scriptural views and its lessons of practical wisdom.

Sermons. By WILLIAM MOODIE, D. D. F. R. S., one of the Ministers of St. Andrew's Church, and Professor of Hebrew and Oriental Languages in the University, of Edinburgh. *To which is prefixed a Short Account of the Life and Character of the Author.* 2d edit. Edinburgh: Bathgate. London: Underwood. 1814. 8vo. pp. xlii. and 460. Price 10s. 6d.

WE have been greatly struck with the intrinsic difference between the little work of Mr. Hall which we have just noticed, and that which is the subject of the present article; and we have found it difficult to conceive that the authors should have professed the same faith, or should have studied the same Scriptures. In the pages of Mr. Hall we recognise the sublime and elevating, and at the same time humbling, doctrines of Christ and his Apostles, exhibited in all their native energy. The discourses of Dr. Moodie either keep those doctrines entirely out of view, or adapt them to the low, grovelling, and selfish apprehensions formed of Christianity, its obligations its privileges, by a world, that ugh wisdom knows not God." oodie was a man of very e literary acquirements. For twenty-five years he filled the pulpit of St. Andrew's church, in the New Town of Edinburgh. His audience was almost entirely composed of the higher classes of society. He was attended chiefly by the fashionable and the gay, the wealthy and the learned; and he succeeded in obtaining, what appears to have been the object of his ambition, their applause and admiration of his discourses. Nor do we mean to deny, judging from the specimens before us, that they were well adapted to such a purpose. They contain little to disturb the self-complacency of the hearer. And if we can suppose, that the attachment of a congregation to their pastor was likely to grow in proportion as he taught them to be pleased and satisfied with themselves, it will be easy to account for the popularity which Dr. Moodie acquired among those who formed the bulk of his congregation.

We should, however, be unjust to Dr. Moodie, if we did not admit that he had other claims to admiration besides the smoothness and courtliness of his pulpit addresses. His style is generally attractive; his language is always correct, and occasionally elegant; and the marks of good taste and varied learning are visible in his composition. A general appearance of seriousness, also, pervades his sermons; which, when combined with the impressive manner attributed to him by his biographer, must have added greatly to the estimation in which he appears to have been held as a preacher.

We could produce numerous passages which would justify the commendation we have bestowed on Dr. Moodie's style; but it would be difficult for us to extract many of these, which would not involve defects, if not errors, of a graver kind than such as respect the choice of words or the collocation of sentences. The few passages we have selected, as specimens of his skill as a writer, are such, we apprehend, as will be found tolerably free from

any erroneous sentiment. The first is taken from a sermon on the Omnipresence of God; in which the preacher endeavours to shew, that this doctrine affords a ground of trust and security to the righteous.

"'The eyes of the Lord run to and fro through the earth, to show himself strong in behalf of the upright.' Fear not, then, ye righteous, amidst the disasters of life. You have an Almighty Friend continually at hand to pity, to support, to defend, and to relieve you.

"Where can you be placed beyond the reach of his power? Though you be left to languish in a foreign land, without the eye of a friend to pity your misery, without the hand of a friend to mitigate your pain, without the words of a friend to solace your sorrows; even there you can have recourse to your Father in heaven; in his faithful bosom you can deposit your cares, and in the arms of his providence you can rest secure. Though you be called to mingle in the scene of destruction;—though noise, and confusion, and death surround you;—though thousands fall on every side;—in the midst of the confusion the Almighty dwells. His hand directs the thunder of war; and, while his gracious providence is the shield of your defence, 'no weapon that is formed against you shall prosper.' Though in the midst of the ocean the tempest arise;—'though the waters roar and be troubled;'—though you mount up to heaven on the swelling wave, and descend again into the depths of the sea;—under the protection of the Almighty you are secure. 'The Lord sitteth on the flood. The Lord is King for ever. He uttereth his voice to the deep. He commandeth the storm, and it is still.' Over the earthquake and the pestilence his providence presides. The lightning wasteth not till he give it the charge.

"In no situation can the righteous be placed in which the eye of their Father is not present to pity; in which the hand of their Father is not present to save. The injustice of the world may withhold from them the approbation which is due to their virtues; the tongue of slander may misrepresent their conduct, and load their characters with unmerited reproach; but they resort to that God 'who seeth in secret;' to his righteous judgment they commit their cause, and from the sense of his favour they derive a joy over which the world hath no power.

"From the bed of sickness they call on the Lord; and when the aid of every earthly friend is vain, they find in the Almighty 'a present help.' In the abode of poverty they hold communion with him. Though bereft of the comforts which they once enjoyed, and deserted by the companions of their happier days, in God they have a friend whom no adversity can alienate; his presence forsaketh not the habitation of the desolate; he delighteth to dwell with the upright in heart. 'Though they walk through the valley of the shadow of death,' they have nothing to fear; for 'God is with them, his rod and his staff they comfort them.' His presence enlightens the dreary region; his hand upholds their faultering steps; his spirit showeth them the path of life. 'In his presence there is fulness of joy; at his right hand there are pleasures for evermore.'" pp. 35—38.

In a sermon intended to recommend the grace of Humility, we have the following striking passage.—

"Frailty and dependence are characters strongly impressed on the nature and the condition of man. Whether we consider him in the commencement, in the progress, or in the conclusion of his present existence, he appears to be a forlorn and helpless being. While nature clothes the inferior creatures with a parent's hand, man comes into the world naked and defenceless. His feeble life would perish in its commencement, were it not for the care of those to whom his infancy is intrusted. While he hangs dependent on the affection of his mother, the first efforts of his voice are heard in the cries of want and suffering. For a long period of years, incapable either of procuring his subsistence, or directing his conduct, he leans on the bounty and wisdom of others for nourishment and guidance.—By them he is taught to obtain the comforts which he is formed to desire, or to lessen the miseries which he is born to suffer. Even at his best estate, he is altogether vanity. Fed by the fruits of the earth which he inhabits; cherished by the influences of the heavens which cover him; dependent on the aid of others for almost all the accommodations and comforts of life; in himself he possesses not the means of his happiness. Subject to miseries which he hath not power to avert; affected by all the vicissitudes of the seasons; the sport of thousand accidents, and the victim of thousand cares; he finds not rest nor security on earth. Placed in a world which he is surrounded by wonders ignorant of the cause of almost beholds; lost in the contem-

Maker's excellence; to himself a mystery which he cannot explain, he beholds himself encompassed on all hands by doubts and darkness; his wisdom folly, and his researches vain. Pursuing a happiness which eludes his grasp; following the phantoms of wealth and of grandeur; in possession he feels the emptiness of all that before he had desired, and laments that the path of obscurity, and the path of glory, lead equally to the grave.

"To a being thus circumstanced, it might seem unnecessary to recommend the virtue of humility; for surely 'pride was not made for man, nor a high look for him that was born of a woman.'" pp. 229—231.

From the twenty-second sermon, "on the Advantages of Affliction," we shall present our readers with the only remaining quotations we shall think it necessary to produce as illustrations of Dr. Moodie's style of composition.

"Much of the virtue and happiness of life depends on our adjusting the strength of our affections to the real worth of the objects by which they are excited. If we estimate too highly the riches, the honours, or the pleasures of the world, by this false judgment, the whole system of our conduct will be perverted. Hence will proceed excessive eagerness in the pursuit, excessive indulgence in the enjoyment, and excessive regret on the removal, of those advantages whose value our fancies have magnified, and in which we place our supreme delight. From this fatal source, how many vices and miseries arise! If we behold the covetous sacrificing their integrity and honour for the sake of some pitiful gain; if we behold the ambitious following the phantom of power, through scenes of oppression and cruelty; if we behold the votary of unlawful pleasure extinguishing every generous principle in the gulph of low sensuality, or the worldling overwhelmed with unmanly sorrow, by every trivial disappointment which he sustains; is it not, that in the eyes of such persons as these, the profits, the distinctions, and enjoyments of life, are clothed with a thousand imaginary attractions which captivate their unwary hearts? In the day of our prosperity, it is in vain that we are reminded how insufficient those objects are in which we have suffered our happiness to centre. While fancy spreads her colouring around them; while passion [illegible] to pursuit, and health enlivens our [illegible] the sober admonitions of wisdom with indifference and contempt, and the warnings which religion gives concerning the vanity of all earthly advantages, are regarded as the complainings of gloomy and peevish spirits, who vilify pleasures which they never knew. But in the hour of adversity, our imaginations return from their wanderings, and things appear as they are. When we are stretched on the bed of languishing, oppressed with sickness, or racked with pain, and looking around with anxious eye to every quarter from which comfort may be derived; of what avail to us now are the pleasures which we are unable to taste; the honours which confess themselves insufficient to lift the drooping head; or the riches which cannot procure for us, even a momentary respite from our sufferings? Miserable comforters are they all! It is now that our eyes are opened. The world is presented to our view in all its native emptiness. We perceive how precarious and unsatisfying those enjoyments are, on which we have hitherto placed our affections. With pity we behold the inconsiderate multitude pursuing a thousand airy vanities; building their happiness on the swimming scene; and sacrificing the unspeakable joys of virtue, for the sake of those uncertain advantages, of which the most trifling accident may deprive them, and which can afford them no support in the hour when they stand the most in need of consolation. Taught, in the school of adversity, how to estimate the objects of the world, we return to the business of life, fortified against many temptations by which others are betrayed into guilt. The attractions of pleasure, the glare of wealth, and the splendour of power, lose much of their influence on our minds. We regard them as fleeting and unsubstantial forms, which we will no longer pursue with immoderate care, or purchase by the ruin of our integrity. We seek them only in subordination to higher and more important interests; we labour to establish our happiness on a foundation which no earthly disaster can shake." pp. 400—403.

"One would imagine, indeed, that prosperity were the season most favourable to the exercise of piety. When Providence smiles most graciously on our lot; when we are blessed with health, and honour, and abundance, and all the outward means of felicity; it is then that our condition calls for the liveliest gratitude to Heaven, and that our hearts should be most strongly disposed to acknowledge the goodness of the Almighty.

"But, alas! the heart of man is seldom affected as it ought to be; for it is then

chiefly that we forget our Maker; it is then chiefly that God is not in all our thoughts." p. 411.

"But, in the day of affliction, the sentiment of piety revives. When the fabric of our felicity falls, we perceive whose hand it was that supported it, and whose hand it is that alone can rear it anew. We feel our dependence on that Providence which, before, we had neglected to acknowledge, and seek, in communion with God, the consolation which our sufferings require.

"To whom else can we go? When the world hath no comfort to yield; when the help of man is vain; when the followers of our fortune have forsaken us; and when even the friends that were born for adversity can only mingle their grief with ours; to whom, but to God alone, can we lift our languishing eyes; or where, but in the secret of his pavilion, can we find a refuge from our sorrows? We betake ourselves to the sanctuary of devotion, and relieve our burdened spirits, by pouring them out to the Hearer of prayer. The wisdom and the goodness of the Almighty become a delightful subject of contemplation. Our souls are prepared for the exercise of faith, and trust in God; and we cherish these pleasing emotions as the choicest balm of our miseries.

"It is in sickness, that the child experiences all the tenderness of a parent's heart, and receives those endearing marks of affection, which become a spring of future obedience. It is in the hour of adversity, that our heavenly Father is revealed to us, in all the riches of his mercy and love. The compassion with which he beholds our sufferings; the attention with which he listens to our cries; the consolations with which he sustains our spirits; and the deliverance which at last he affords us, when our afflictions have accomplished their destined purpose: these are proofs of his kindness, which make a deep impression on our minds; we recal them afterwards with pleasure, and our piety kindles at the thought. 'I will love the Lord because he hath heard the voice of my supplication: I will call on the Lord as long as I live. How precious, O God, are thy thoughts towards me! therefore, in the shadow of thy wings will I place my trust.'" pp. 412, 413.

We are greatly concerned that our praise of these sermons must be limited to their exterior decorations, to the general chasteness and beauty of the language in which the author's sentiments are conveyed, and to the occasional beauty of the sentiments themselves. We cannot deny that the sermons of a Christian Divine ought to possess far other, and higher, claims to notice and approbation, than are to be found in the cadence of his sentences, and the skilful choice and arrangement of his expressions. Even a poet could say

"'Tis not in artful measures, in the chime
And idle tinkling of a minstrel's lyre,
To charm His ear whose eye is on the heart."

How much more powerfully ought such a sentiment to be impressed on the addresses of a Minister of Christ to the flock of which the Great Shepherd has given him the oversight, and of whose souls He will one day require an account! The grand and prominent topic of his discourses should unquestionably be, salvation to dying and perishing sinners, through faith in a crucified Redeemer, and through the grace of his Holy Spirit. But on this topic Dr. Moodie maintains an awful and affecting silence. After having perused his sermons with care, and with a sincere disposition to give him credit for all that might be found in them really worthy of his character and office as an ambassador of God to guilty man, we are bound to pronounce them most lamentably defective in all the essential properties of Christian preaching. We are even astonished at the dexterity with which Dr. Moodie has in general contrived to avoid even a cold and formal acknowledgment of the peculiarities of evangelical truth. A very large proportion of the volume appears to us to derive no aid, except that of a few quotations, from the Divine Revelation which lay before him; and might have been the production of a Seneca, or a Marcus Antoninus, as well as of a Scotch Clergyman. And we think that we do no wrong to Dr. Moodie's m[illegible] when we affirm, that, if all th[illegible] scattered sentences an[illegible]

tences, in this well-sized octavo, which would not fairly harmonize with the theology of Pelagius or Socinus, were collected together into one place, they would not occupy three pages of one of his sermons. Nor do we merely complain that Dr. Moodie is almost wholly silent respecting those great doctrines Christianity, which not only the Church of which he was a member, but the Confessions of every other Protestant Church, following the guidance of Scripture, have pronounced to be essential and fundamental;—or that he has chosen to dwell exclusively in the lower regions, as it were, of evangelical truth; on those minor topics, in which Socinians and enlightened heathens are found to accord with the Apostles of Christianity—although such a proceeding were hardly to be vindicated in a single sermon, much less in twenty-four sermons, evidently written with much care and deliberation:—but we have further to complain, that the volume before us conveys views of the state and character of man which appear to us to be fundamentally erroneous and unscriptural, as well as irreconcileable with the formularies their author had solemnly subscribed, and according to which he had engaged to model his instructions.

One of the most prominent doctrines of the Confession of Faith of the Church of Scotland—and we may add, of every other confession of faith, nay, of the Scriptures themselves—is the fall, and consequent corruption of man. Now we do not complain, although we are fairly entitled to complain, that Dr. Moodie no where propounds this doctrine explicitly to his congregation; on no occasion reminds them of the corrupt and polluted nature they inherit, or of the indispensable necessity thence arising of the renewal of their souls by divine grace. Our complaint is distinctly is, that he takes a view of the state and character of man which stands in opposition to this doctrine, and which, in our apprehension, is subversive of the Gospel of Christ. But let Dr. Moodie himself speak:—

"Man, by the constitution of his nature, is evidently a religious being." "Reverence, admiration, and love, are emotions which arise spontaneously in the soul at the view of what is great, and excellent, and good." p. 131.

He tells us, further, of persons of "a certain delicate sensibility of soul," whose minds are "prepared for receiving the impressions of religion," and who "have only to turn their attention to the nature and work of the Supreme Being, that reverence, and admiration, and gratitude, and every devout emotion, may be awakened in their breasts." p. 132. This correspondence between the attributes of God and the affections of the human heart, we are further assured, "is established by nature itself; and they need only to be placed before us, that every religious feeling may be excited." p. 134. Nay, "by the constitution of human nature, all the interesting events of life have an influence, which is almost irresistible, in raising the soul to God." p. 136. "You are formed by nature," says Dr. M. to the splendid circle that surrounded him—the fashionable world of the Scotch capital: "you are formed by nature for receiving the impressions of religion; and the affections of your heart accord with the objects which religion presents." p. 142. Then we hear of "virtue flowing native from pure hearts;" of the virtuous "seeing the actions of their brethren through the mirror of their own purer souls;" of minds which "retain all their native simplicity and innocence;" with much of the same wretched jargon, which we hoped had long since been banished from the pulpit, and transferred to the exclusive use of the Minerva Press. One more extract on this subject, and we have done.

"Our affections are adapted, with ad-

mirable wisdom, to the objects which religion presents; and these objects need only to be suggested to our minds by the works of creation around us, by the great events of life, or by the institutions of religious worship, that the devout impression may be felt.

"Man is a religious being. There is an altar erected in his heart by the hand of God himself, and the living fire needs only to be touched, that the incense may blaze to heaven." p. 139.

After having read these quotations, no intelligent reader will require from us any laboured proof that these sermons have little or no claim to be denominated Christian, supposing the great end of Christianity to be what we have stated it to be,—to proclaim salvation to perishing sinners through faith in Christ, and by the regenerating power of the Holy Spirit. For what place can be found for any of the doctrines which this view of the Gospel involves, in a scheme which is built on the native purity of the human heart, and its natural adaptation to religion? Accordingly, we find in these sermons no expositions of the indispensable necessity of repentance and conversion of the heart from sin to holiness; no warnings to flee from the wrath to come; no urgent entreaties to have recourse, by faith, to the mercies of a dying Saviour, or to the grace of the Divine Sanctifier; no warm appeals to the conscience; no energetic remonstrances addressed to the understanding or the affections; either of the proud speculatists, the busy worldlings, or the gay votaries of dissipation, who crowded the pews of St. Andrew's Church. In the pages of Dr. Moodie we find the Gospel of Christ divested of almost all its awful sanctions, its efficacious motives, its enlivening hopes, and its divine consolations. It is frittered down, not merely to a consistent scheme of moral instruction; this might be read with some profit; but to a strange and incoherent patch-work of scraps of Christian morality, grounded too often on worldly motives, and directed too often to worldly ends. In short, if we were called upon to express an opinion respecting the tendency and effect of such preaching as is here exemplified, we should not hesitate to pronounce it to be adverse to the best interests of man; conveying to his mind false and delusive representations of his own state, and hiding from his view not only his real misery and danger, but the remedies which have been provided for both, by the infinite mercy of his God, and the dying love of his crucified Redeemer.

A Sermon preached in the Parish Church of Cheadle, June 3, 1814; at the Visitation of the Rev. Robert Nares, M. A., Archdeacon of Stafford. By the Rev. T. Cotterill, M. A., Minister of Lane-End, Staffordshire; and late Fellow of St. John's College, Cambridge. Printed at the Request of the Archdeacon and Clergy. London: Hatchard. Price 1s. 6d. pp. 39.

If the state of the national church were estimated by the general character of Visitation Charges and Sermons, the verdict of an impartial reader of those publications would communicate little gratification to such persons as, either from political or religious considerations, wish for her extension and perpetuity. The majority of these addresses are confined, indeed, to subjects understood to be ecclesiastical, and therefore fitly to be pointed *ad clerum;* but the latitude thus allowed to prelates, archdeacons, and inferior officers of the church, appears to be all but immeasurable. In various instances, within immediate recollection, the charge or the sermon has not contained a paragraph which the audience could, in any practical degree, appropriate. It was a address delivered at a visitatio but not to the visited. The Sep tists, against whom the speaker his severe periods, were away; the Catholics w confession; and as to

siasts, who were accused of disturbing the quiet of their spiritual parent, it was wondered who were meant; or, some, who guessed at the object, lamented that Abdiel should be mistaken for a traitor; while others, alas! most inauspiciously for themselves, would be riveted to their own unfaithfulness, by listening to untimely censures pronounced on the activity, seriousness, and consistency of a brother.

It would naturally be concluded, that the visitor and his coadjutor possessed such a measure of pastoral sympathy, as might, at least, persuade them to minister to their fellows something of the stimulus, the warning, the direction, or the consolation, which every overseer of souls will receive with gratitude; provided—and it is necessary to add this limitation—he makes his parish no sinecure; but, in preparing for the final audit, feels the need of being, at one time, awakened from the insensibility inherent in his nature, and at another, the almost equal need of being consoled in circumstances of failure and perplexity which, with all humility, he cannot assert to arise from his own want of sincerity. A character of this sort is, however, generally sent empty away from the annual ceremony of a visitation. *He* also "looks up, and is not fed;" and the disappointment is more bitter, because he wishes to return to the subordinate flock with greater ability to satisfy their hunger; and by a kind of spiritual transfer, to impart to them the whole of what has been bestowed upon himself. Remembering the affectionate injunction delivered to the earliest teachers of the Christian church, by the Chief Shepherd, *Freely ye have received, freely give,* he would gladly feel its divine reality as often as the successors of those teachers appear in the chair of authority: and though [illegible]ious of the inexpediency of ex[illegible] great things from human [illegible]ns, however consecrated by [illegible]ion and usages of Christianity, he is yet ever willing to look for such a modicum of good as may serve some practical purpose: for example, a hint capable of being expanded, within his own breast, into a rule of duty; an illustration tending to brighten a subject previously obscure; or an article furnishing, at any rate, a numerical addition to his original stock;—but if, instead of being favoured with these minute benefits, he is compelled to endure a repulse, in the form of a charge or sermon, consumed on topics which are better discussed by a legislative assembly, or dilated into a polemical pamphlet, he finds himself in the situation of a son who asks bread, and receives a stone.

To pass, however, from the subject of unproductive visitations to the discourse before us, we have a pleasure, in some measure correspondent to its excellence, in selecting Mr. Cotterill's pastoral address as a sterling specimen of clerical discretion, fidelity, and personal sympathy with the pains and pleasures of his companions in the ministry. Here is no declamation against sectaries, which sectaries would never read; no adulation to offend and grieve the faithful servant, and to strengthen the delusions of the faithless; no shallow lecture on the evidences of Christianity, read to persons who of all mankind profess to be farthest removed from scepticism; no wandering in the labyrinths of political speculation; no complimentary review of recent publications; and, finally, here is not a sermon, the beginning, middle, and end of which might change places, without the least disadvantage to its arrangement, perspicuity, and usefulness.

The *positive* character of Mr. Cotterill's discourse will be gathered from the succeeding extracts.

"I come now to the *personal conduct* of the Christian minister. The glory of the Lord should rest with no ordinary lustre on him who waiteth at the altar, and ministereth in holy things. The priests of Israel were said to be sanctified unto God: and the head of their order wore on his mitre

this inscription, 'Holiness unto the Lord.' The work of the ministry, to be prosecuted successfully, must commence in our own souls. We shall never be really earnest in urging our people to work out their salvation, till we have been really earnest in working out our own. Who will paint sin in such lively colours, as he who has seen its deformity pourtrayed in his own breast? Who will set before his people the doctrines of the Gospel with such force and feeling, as he who has himself experienced their practical influence? Who will display the cross of his Redeemer so strikingly, as he who has found it to be the power of God unto his own salvation? Or with what effect will he exhort others to holiness of living, who is not himself a pattern to the flock? Words alone cost little, and are therefore of themselves of little value with mankind. The evidence of a consistent life carries such an appeal to the conscience, as all our adversaries can neither gainsay nor resist. The Christian minister will therefore be peculiarly watchful over his own spirit. He will preach to himself every sermon, before he preaches it to others, and in order that he may preach it more effectually to others. He will lay the axe to the root of every corrupt tree within his own territory, before he ventures to apply it in the territory of his neighbour. He will dread, as not less painful to his own private feelings, than injurious to the interests of his ministry, that most poignant of all sarcasms, 'Thou that teachest another, teachest thou not thyself?' He will tremble to approach the confines of the kingdom of the prince of darkness. He will be 'an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity.' He will not offend by needless singularities; nor, on the other hand, will he sacrifice his conscience for the sake of peace. He will be all things to all men, except in their vanities and in their sins. He will be serious without austerity; firm without obstinacy; meek without cowardice; cautious without lukewarmness; laborious without ostentation; courteous without flattery."——"Many who place themselves beyond the reach of public or private admonition, will yet be won by his unblameable conversation in Christ Jesus; and thus, seeing his good works, will glorify his Father which is in heaven.—Are we, my fellow ministers, the appointed lights of the world; of a world that sitteth in darkness, and in the shadow of death? Then should we be *burning* and *shining* lights, glowing with the reflected beams of the Sun of Righteousness. Each is the destined luminary of his own parish, in which he is placed as the centre of the system, to communicate the blessings of light and heat to all who are within the sphere of his influence. His path too should be, not like that of the meteor, now attracting by its splendor, and now lost in darkness; nor like that of the comet, surprising by the eccentricity of its orbit; but steady and undeviating, like the shining light of the firmament, that shineth more and more unto the perfect day. And when the shadows of the evening of life are gathering around him, the horizon should gleam with his setting beams; the emblem of his rising, on the morning of the resurrection, in another world, there ordained to shine forth, with additional lustre and unclouded glory, as the sun in the kingdom of his Father."——"It is not now a question to be proposed for our deliberate consideration, whether or not we are willing to incur the awful responsibility of the ministerial office. We have incurred it. A dispensation of the Gospel has already been committed to us, at our own request. By our own act and deed we have set our seal to the engagement; and, in the most solemn transaction of our whole lives, pledged ourselves, in the presence of God and of his people, to the performance of it. Our own vows, therefore, are upon us; and no power can dissolve our obligation to fulfil them. Necessity, paramount necessity, is laid upon us. We cannot draw back from our engagement without drawing back unto perdition. We cannot turn away our eyes from the work before us, but our own hand-writing, more dreadful than the writing on Belshazzar's wall, shall instantly rise to our view, and prove not only the means but the ground of our confusion. Of all dissemblers, shall not the clergyman, who trifles with his most solemn vows, be justly pronounced the worst? If when he professed to trust that he was inwardly moved by the Holy Ghost to take upon him this office and ministry, he came with a lie in his right hand, can he help anticipating, at least can any one help anticipating for him, that heart-rending question of God to his soul, 'Why hath Satan filled thy heart to lie unto the Holy Ghost?'"——"Is not Christ's fold now as dear to Him, as when He first purchased it with his own blood? Or is the case of a hireling who careth not for the sheep impossible, visionary, improbable? Judas was among the apostles. 'I have chosen you twelve, and one of you is a devil.' Is the church of Christ more likely in itself to have laborious servants, now the Lord of those

servants has ceased personally to appoint them to their office? To betray the cause of Christ in any age, is to betray Christ himself. Every unfaithful steward imitates the conduct, participates the guilt, and approximates to the doom of the apostate Judas. There is no neutrality in this cause. He that is not with Christ is against Him. How important is the decision to whom we belong! While the remotest possibility exists of a single individual among us treading in the steps of the primitive betrayer of his Master, shall we not each, in the sincerity of our hearts, anxiously appeal, with this question, unto Him who alone can search them, 'Lord, is it I?"——"Can we look around in any parish, however small, without being filled with serious apprehension, that some are still in the gall of bitterness and the bond of iniquity, pressing forward with fatal unconcern in the broad road that leadeth unto destruction? And is there no language in this misery? Do not the cries of those that are ready to perish penetrate our ears, and loudly call upon us to deliver them, that they go not down to the pit? Shall not we the appointed ministers of Christ, in our day, weep between the porch and the altar, and say, 'Spare thy people, O Lord, spare them; and let not thine heritage be brought to confusion?' On what principle, is less zeal, less faithfulness, less compassion, required in our days, than in the days of old? What circumstances have arisen, during the lapse of ages, to authorize any abatement of ministerial ardour? Is the heart of man less deceitful, and less desperately wicked? Is Satan less active and vigilant? Is the nature of sin less ensnaring? Are its consequences less tremendous? Is its history less marked, like Ezekiel's roll, with lamentation, and mourning, and woe? Is the salvation of the Gospel less needful, or are men of themselves more disposed to embrace it? Away with every refuge for inactivity and delay! Let us arise to save our fellow-creatures from the ruins of the fall. Let us place ourselves in the breach between them and their offended God.—Even with our utmost diligence and earnestness, it will be extremely difficult to persuade our congregations not to thrust away from them their own mercies! They will be but scarcely saved, after all that we can do."——"We must give an account of our stewardship. The Lord, whose servants we are, cometh to reckon with us. Here the subject assumes a most solemn aspect. Behold! He cometh, and every eye shall see him. The events of that great and terrible day of the Lord are, no doubt, unspeakably important to every individual. But the ministers of Christ seem to have a more than ordinary interest in its proceedings. Our visitation, whether of judgment or of mercy, is not the visitation of all men. Nothing seems ordained to be dealt out to us on a scale of common calculation. Our destinies are not to be weighed in the general balances of the universe. We seem appointed to be held up, in both worlds, as a spectacle to men and angels. Are the vials of God's wrath to be poured out from the cup of his indignation? Upon whom will they be poured out so copiously, and with so little mixture, as upon the idle and unprofitable servant? If the wicked, dying in their own transgressions, though unwarned by their minister, perish deservedly, and without remedy, what shall become of the minister himself, perishing under the load of his own guilt, and the additional guilt of every individual who is lost through his neglect? If the one be cast into a furnace of fire, how much more will the furnace be heated for the other! I confess, I cannot comprehend what those persons mean, who accuse us of excess of zeal in our ministerial duties, unless they mean that we should be willing to suffer this excess of torment. But are we willing to suffer it? 'Can our heart endure, or can our hands be strong, in the days that God shall thus deal with us?' (Ezek. xxii. 14.) Is it not sufficient that our fellow-creatures perish themselves, without involving us in the consequences of their perdition? At least, let it be more than sufficient in our eyes. If others tremble not for us, let us learn to tremble for ourselves. And we ask, Is there not a cause? If private Christians are reasonably exhorted to work out their own salvation with fear and trembling, shall not we, who have more at issue than they, not feel equal apprehension? Shall we see no reason for entering into the feelings and language of the apostle, and for taking heed to ourselves, lest, after having preached to others, we ourselves should be castaways?" pp. 25—37.

While admonitions of this solemn character are uttered from the pulpits of the Establishment, addressed by a clergyman to his brethren, and published at the request of the Visitor and his clergy, we feel that the vitality of godliness yet circulates in the bosom of the United Church. They are substantially

the sentiments which breathed from the souls of her martyred reformers, when they anticipated her liberation from the bonds of error and superstitious observances; and foresaw that the principles for which they died, would authorize her ministers to gather their views of the pastoral care directly from the Christian Scriptures; and that her ordination offices, deduced from the same inspired source, would possess more than a human measure of spiritual beauty. But these devout fathers of our communion knew human nature too well, to anticipate a succession of pastors whose personal sanctity and ministerial fidelity would restore the apostolic age. They left behind them, however, a confession and a liturgy, to serve as rallying points to such as should love their memories, and aspire to believe and live like them; and, farther, labour to lead their flocks into the same pastures. Whenever we are privileged to meet with shepherds who not only feed and protect their sheep, but discover an ardour and an ability to communicate the results of their own experience to their fellows, while equally anxious to be themselves guided and reproved in their turn, we recognise the faithful ministers of the New Testament, and the genuine sons of our own reformed establishment.—If the author of the Sermon under consideration be a living illustration of his own doctrines, we congratulate his parish, on the possession of an instructor who combines with the authority of office the efficiency of example. We speak, it will be observed, hypothetically; aware of the necessity, as indirectly urged in the discourse itself, of recollecting that extremely vivid representations of pastoral fidelity may be drawn by persons conscious of copying from originals borrowed for the occasion, and not from a home model. The fact, indeed, is, that the doctrinal system on which this discourse is founded, invariably tends to humble those who most sincerely adhere to it; and, consequently, its clerical adherents are the last to assume their own religious consistency. The more they exert themselves to save men's souls, the more, as they think, remains to be done; and in telling the world what are their own calculations on the subject of pastoral duty, they are frequently ready to interrupt the course of inquiry by exclaiming, *Who is sufficient for these things!* and by expressing convictions of their own inability, and of unfaithfulness to their own engagements. With the adherents of a more flexible scheme, the case is very different; since *their* views of clerical excellence seldom disquiet themselves, and never permanently disturb the deep repose of others. Hence spring visitation charges and sermons, which seem to have no better aim than the occupation of the usual half-hour, with words forgot as soon as uttered, too unmeaning either to invite intellectual attention, or to interest the heart. This is not thrown out as a careless sarcasm, but as a correct account of what has passed when we and our associates have been witnesses. From other quarters we have gathered reports still less propitious to the vital interests of the United Church. On this point, we have only to repeat our allusions to such orations *ad clerum*, as shoot over the enemies' lines towards objects scarcely within the range of ecclesiastical artillery, and which, if reached at all, can receive no serious damage from a spent ball. As to those engineers who turn the guns against their own comrades, we leave them to the recoil; and in the mean time, counsel the governor of the fortress to prefer that officer who most ably contributes to its defence, even though he may chance to be a subaltern, and have nothing to recommend him but science, valour, and fidelity.

Poems, Moral and Religious. By JOHN STRUTHERS. 2 vols. Foolscap 8vo. Glasgow: Lang. 1814. pp. 176 and 160.

THESE two little volumes are the production of a person originally in low, and even mean circumstances, and who possessed in early life few advantages of education. He enjoyed, however, the blessing of a pious and affectionate mother, who endeavoured to store his mind with the lessons of true wisdom. We were much pleased with the filial tribute paid to her memory, in a few verses written "on visiting the scenes of his youth."

"Never more shall meet me there,
She, who to a masters's air,
Watchful, joined a mother's care,
Still so soft, so tenderly:

No—in solemn silence laid,
Low she rests among the dead,
From the storms for ever hid,
Dark, that dim mortality.

And upon the very spot,
Where was cast her active lot,
Passed her deeds—her worth forgot,
Perished even her memory.

Spirit pure! in bliss divine!
Vain th' attempt for verse of mine
Here thy virtues to inshrine,
Child of meek humility!

Yet, to fame if worth impart
Title true, thy feeling heart,
Manners pure devoid of art,
Justly claim celebrity.

Ne'er can I forget the hours,
Closed upon the storm the doors,
When unlocked, thy mental stores
Streamed with sage garrulity;

Teaching many an ancient say,
Useful for life's troublous day,
Many a precious roundelay,—
Many a tale of piety;

Then, engaged, my thoughtless youth
Caught spontaneous from thy mouth,
Warm, the rapturous strains of truth,
Rich, that glad eternity."

Vol. i. pp. 109—111.

His early employment was that of a herdsboy;—a mode of life which, if he had access to books, would afford him many opportunities of indulging his turn for reading. He afterwards quitted the business of tending cattle, and betook himself to the more sedentary occupation of a shoemaker; and when he first became known to the world around him as a poet, he was earning his daily bread as a journeyman in that trade. He now works on his own account; and by his own labour, with the aid of two apprentices, maintains himself and his family. His residence in Glasgow having placed books within his reach, he has diligently availed himself of this advantage, and has found time to study with great care the best writers in the English language. The friend to whom we are indebted for this brief account of our author, has told us, what we had great pleasure in hearing, that he "retains all the simplicity and plainness of his origin, and, above all, is a man of real religion:" and he has added, what these volumes abundantly confirm, that "his writings are deeply imbued with a religious spirit."

If our readers have been as much interested by these scanty memoirs, as we ourselves have been, they will be desirous to know more of the Glasgow shoemaker and his writings: for, however little there may be of enchantment in that designation, particularly after we have been accustomed to hear so much of poetical ploughmen and ploughboys, shepherds and dairymaids; yet we will venture to affirm, that they will derive more profit, if not more pleasure, from a further acquaintance with the productions of this untutored minstrel, than with those perhaps of any of the attractive names to which we have alluded. Even his countryman Burns, though he was endowed with so extraordinary a portion of true genius, and though he occasionally employed his pen, as in the Cotter's Saturday-E'en (too much however, we fear, for the sake of poetic effect), in religion's cause, is at times so profane and licentious, that we have never seen his volumes in the hands of young persons

without a feeling of deep regret*. In this respect, and it is no mean praise, Mr. Struthers is blameless. We have not met with a single sentiment in his pages which, "if dying, he need wish to blot." Nor is it this negative recomendation alone to which he is entitled: he may be fairly denominated a Christian writer. His great object appears to be, to mend the heart and elevate the aim of those who may peruse his productions. Of the success with which he has endeavoured to please their ear and gratify their taste, our readers shall themselves judge; and to enable them to do this more satisfactorily, we shall lay before them, in the first place, no partial extract, but the greater part of a poem, called "The Cross." It thus commences.

"Celestial Harp! that once in Salem shed
The balm of bliss on spirits steep'd in woe,
Whose powerful tones, Despair's dark dells to glad,
Shall yet o'er every land melifluous flow;
Across thy strings, advent'rous, who can throw
His daring hand, nor ask with anxious pain,
If in his breast these holy fervours glow,
Accordant with thy heart-reviving strain,
Lest haply thy bold swell he damp with touch profane?

Avails not here proud learning's vain parade,
Of dews that soft from classic skies distil,
Of feasting rich in Plato's hallow'd shade,
Or rapt'rous, roaming far th' Aonian hill,
There dizzying fumes, or cold dark vapours still
Play o'er the past, or on the future lie:
Nor sacred mount, nor consecrated rill—
Nor all the streams which Pindus can supply,
Can cure the lips unclean, nor clear the sin-dim'd eye.

But once to taste of that clear stream, which holds
Its winding course thro' Zion's peaceful vale,
O'er which life's tree its golden bloom unfolds,
And health and fragrance breathe upon the gale,
The lips profan'd with ravings wild and stale,
Shall catch the seraph's tone of rapture high;
The eye o'er which death's deepening shades prevail,
Enlarg'd, shall clear, with angels' ken, descry
His footsteps mild on earth, who reigns above the sky.

Attentive then the renovated ear,
At rising morn, at noon, or day's decline,
From winds and brooks—from trees and flowers shall hear—
From hills and vales, Heaven's minstrelsy divine.
But chief the humble holy heart shall join
To bid the grateful chorus warmer rise,
Till bright, at length, the Son of Glory shine,
Scattering, on earth the last dark cloud that lies,
And all be rapt'rous praise that glows beneath the skies.

Supreme delights, unceasing transports dwell,
Celestial Harp! upon thy trembling strings;
Seraphic forms bend listening to thy swell,
And cherubs hover round on burning wings—
And Hope divine, her glittering radiance flings,
In heavenly hues, investing all around;
Dejection pale, bold into action springs,
Her feeble loins with Faith's strong girdle bound,
While cowardly Despair flies far the hallow'd ground.

Then wake! O! wake with energy divine,
Till this cold heart with heavenly ardour glow,
Till light, and love, and holy joy benign,
Prevail o'er distance, darkness, doubt and woe,
Before thy swelling tones melifluous flow,
Time's curtain dark flies wide in sunder torn—
The long lost years their slumber deep forego,
With deeds of deepest import they return,
While ages long to come, in day's broad lustre burn.

Darkness, again, rolls deep across the sky;
Despair's dark groan still deep and deeper grows,
Before their Idol shrines the nations lye,
While higher still the tide of misery flows.
Dread, thro' the gloom Rome's ravening eagle shows
His eye of fire, and flaps his wing of power;
Quakes Superstition with redoubled throes—

* It surely would be worth the while of some bookseller to publish an editio expurgata of his works.

And hell expands, upon th' eventful hour,
Immeasureable jaws, insatiate, to devour.
Silence sits, sad, in Salem's faded bowers,
For Royal Judah's Lion voice has ceas'd;
And hoary Ruin hovers o'er the towers
Which God's peculiar presence long hath grac'd,
Sharon in bloom, and Carmel o'er the waste,
Afar, effuse their lovely smiles in vain;
The throne of David, cruelly debas'd,
Groans, deep, beneath a tributary train,
And God's own altar shrinks from scribes and priests profane.

When, from the desert, rises on the ear,
The voice prophetic, "Haste! prepare the way;
God whom ye seek shall suddenly appear,
And wide o'er earth his saving power display."
And lo! his glory vail'd in feeble clay,
All unobtrusive, midst the busy throng,
Messiah comes—But every beamy ray
Excites aversion—Love than death more strong
Reaps only rude reproach, and violence, and wrong.

Why lower the heavens? why shakes the solid earth,
As overwhelm'd in wrath's eternal gloom?
'Twas the strong pang of Nature's second birth!
There Death with Sin receiv'd his final doom.
The hills, the vales, a lovelier smile assume—
The strains of love with higher accents rise—
Blushes the rose imprest with deeper bloom—
More sweet th' expanding lily greets the skies—
As blazing far, the Cross, the sacred symbol flies.

Rapid as thought the blissful influence glides,
From land to land, and far, from isle to isle,
The trembling agony of Doubt subsides,
And Fear's blank cheek is lighten'd with a smile.
And shrines are shrunk, and temples shake—the while,
Afar, is heard, with aggravated roar,
Power's Dragon voice—But force or fraudful guile,
From earth deriv'd, or hell's more fruitful store,
But whets the martyr's zeal—but spreads the flame the more.

At length, surmounting every darker cloud,
Its beamy lustre fills th' expanding skies,
And all-submissive, low, in lamb-like mood,
Beneath its blaze the Dragon prostrate lies—
And songs of highest gratulation rise—
But wassal routs are round the Altar seen—
The flatterer's trade the worthless Bishop plies *—
With filthy hands, and heavy lips, unclean,
How greedily he quaffs loose Pleasure's cup obscene.

We omit the stanzas which speak of the Romish persecutions, the Crusades, and the French Revolution, &c. In the close, he thus apostrophises Britain.

On thee the Cross its softening beam hath shed;
Its precious spirit largely thou hast drunk—
Hence, by thy light the nations have been led,
When deep in darkness and in bondage sunk.
Hence Tyranny's outstretched arm hath shrunk,
Unnerv'd, beneath the lightning of thine eye,
And sordid, selfish Cruelty, hath slunk
To cavern'd shades, there, lone, to wake the sigh,
Where Dragons and where Owls in savage concert cry.

How glorious to behold thy banners fly
Amid the tempest of devouring war!
To see thy ardent spirit, burning high,
Drive o'er Iberian fields in flaming car!
But still more glorious! thou enkindlest far,
O'er emerald Isles that gem yon vasty sea,
The song to Him, the bright, the morning Star,
Who gave his life upon th' accursed tree!
That earth's remotest ends, Salvation's beam might see!

From utmost Isles, counting their crowns but dross,
Already Kings with reverence deep adore—
And in amazement, bending to the Cross,
Princes approach from Lena's farthest shore,

* We forgive Mr. Struthers for this harsh imputation on the episcopal body, in consideration of the unavoidable prejudices of a Scottish education. These prejudices extend so far, especially among the lower classes, that all actual, and even imaginable, evil is usually ascribed to the Bishops' malign influence. Even if the dairy-maid fails in the process of making butter, it is because the Bishop's hand was in the churn.

And where the Polar waves, in rude uproar,
Still shiver under Winter's frozen wing,
Th' inhospitable rocks of Labrador
Prolong the notes, while the glad natives sing
Their Hallelujas, high, to glory's matchless King.

Hurl'd from their thrones, the Demon Gods of Ind,
Their rites obscene no longer can require—
No longer, self-devoted, pilgrims blind,
Beneath Shubudra's horrid wheels expire.
Nor longer, burning with unhallow'd fire,
Destructive war the madden'd nations wage—
Benevolence, alone, awakes the lyre—
Ambition, Hatred, Pride, no longer rage,
But universal love men's hearts and hands engage.

But who can tell the stars that burn on high?
The drops of eve, the glories of the morn?
The sands that heap'd on Ocean's borders lye—
Or flowers in Spring's resplendent mantle worn?
He on the wings of holy transport borne
May venture on the opening scene divine;
I, lest my artless lines awaken scorn,
The task, howe'er delightful, must decline,
And thee, celestial Harp, to other hands resign."

Vol. ii. pp. 147—160.

We do not mean to deny, that in these lines, and indeed throughout the whole of these volumes, there occur many poetical delinquencies, on which it would not be difficult to enlarge; but still it will be allowed, that while they exhibit an admirable tone of moral feeling, both the language and the versification hold a rank above mediocrity. One of the most obvious defects of our poet is his love of alliteration. Take a few examples, in addition to those which the preceding lines furnish.—

"Heaved huge the hills, spread smooth the valleys fair."
"Despair's dark tear dim glistens in his eye."
"Grim godless ghosts, grey mists, and meteors green."
"Back from the gloom she shrinking shuts the door."
"Still sinking sad he sees his spouse forlorn."
"Still rendering more restless the tossings of anguish,
Or heightening the horrors of horrid despair." &c. &c.

This is an offence against good taste, which it would be easy to correct. We find also, in some of his poems, a superabundance of epithets, which serve no other purpose than to eke out the line, and enfeeble the sense. But, notwithstanding their defects, the volumes before us, we can assure our readers, are capable of affording much gratification even to the mere lovers of poetry, but far more to those who are desirous that their lighter reading shall issue not only in amusement, but in edification.

The pieces of greatest length are, the "Poor Man's Sabbath," and "The Peasant's Death," each occupying about forty pages. They are written in the same Spenserian measure with "the Cross," and possess the same attributes of pious feeling and just conception, clothed in pleasing and generally harmonious verse. In the latter of these poems, there is much of genuine pathos; and if we had not already extracted so largely, and were not desirous to reserve space to notice some of the smaller pieces, we should have gladly transcribed a part of it. Among those pieces, that "on the Abolition of the Slave Trade" deserves at the present moment, on account of its subject, to hold a distinguished place, although we do not think that, in point of poetical merit, it is superior to others that might be named.

"O for an Angel's voice to swell the theme,
That distant worlds might bend the listening ear!
A Seraph's lyre to wake Devotion's flame,
And warm to Heaven the grateful incense bear!
Scatters the cloud at last, in darkness drear,
That wrapt the destinies of half the world,
Mercy descending dries the bloody tear,
The flag of Truth is broad to Heaven unfurl'd,
And from his murky throne th' oppressor grim is hurl'd.

Man, demonised, no more at will shall shake
Bambarra's woods, or Niger's reedy shores;
Nor shall the Gambia's weeping Genius quake
Beneath the dashing of the white man's oars.

For Justice arm'd, with eagle eye explores
The tracts where licenc'd murder us'd to roam,
The fervid soil redundant plenty pours—
Science already plans the peaceful home,
Where mild affection's flow'rs for ages rich may bloom.

What tho' the seed, an handful in the earth,
Lonely afar by feeble hands be sown,
Like trees of Lebanon it shall spring forth,
And prosperous fruit the holy act shall crown.
On yonder cliffs, where huge, with sullen frown
The tempest shook the daring Gama's breast,
A little cloud of heavenly dew sent down,
Begins with balmy influence to rest,
And cheer'd, for many a mile, smiles gay th' expectant waste.

Barca's dry sands, and thirsty Zaara drear,
Of Bethle'm's stream shall drink; the soothing sound
The mountains of the Moon shall stoop to hear,
And Atlas smile, with leafy verdure crown'd.
Then, Wilberforce! thy name shall fair be found,
Embalm'd with Prophets and Apostles old,
While grateful Africa, the world around,
The sacred flag of Freedom shall unfold,
Where, high, Britannia's name emblazon'd, flames in gold." Vol. i. p. 133.

But Mr. Struthers has not confined his versification to the Spenserian measure, but shews himself capable of wielding at will all the varieties of metre which are usually employed in English poetry. We will select a few examples; and, first, the following eulogy on Great Britain; which, though it has the disadvantage of being a trite and hackneyed subject, will nevertheless be read with pleasure.

High-favour'd Isle! although, in arms,
A hostile world around thee swarms,
From the wild Oby's frozen shore,
To where thro' awful solitudes,
Embosom'd deep in boundless woods,
Columbian rivers roar.
Yet, unappal'd, and much at ease,
Thou sit'st upon thy subject seas,
Ordain'd, for nations in distress,
A soothing minister of grace.
And though, alas! both far and wide,
O'erspread with idleness and pride,
Yet, still, for thee, the good and wise,
Of every land, implore the skies,
While, deep, in dark despondence cast,
Beneath the desolating blast,
They mourn the scene deform—
Thou art, amidst the gloomy night,
Seen, far, a lovely star of light,
Bright beaming thro' the storm.

Auspicious is thy honour'd state;
Thy privilege, thy duty great—
To both direct thine eyes—
Behold! in supplicating mood,
Brama's grim follower, smear'd with blood,
Low at thy footstool lies.
Be thine, with Truth's prevailing beams,
To dissipate his dismal dreams,
And light him to the skies.

Poor Afric, too, at bosom sick,
The tear, dark, burning on her cheek,
Looks up with heart too full to speak.
She claims not, bold, amidst the breeze,
With thee the empire of the seas,
Nor with reproaches, weak and vain,
Would brand thee for her children slain,
Or chain'd behind the wave—
Since just thou hast become at last,
She kindly would consign the past
To dark Oblivion's grave.
But she would ask, why on her shore,
Yet sounds the base Manstealer's oar?
Why thou art slack, the balm of peace
Into her festering wounds to pour?
To bid the midnight prowler cease,
Nor scare her peaceful slumbers more?

From Bethle'm's spring, too, one small sip
Would cool her parch'd and quivering lip,
Would wing her soul with new desires,
And warm her breast with nobler fires.
Then might the songs of Zion cheer
Her lonely hills, her vallies drear,
Make her wild wastes, where monsters foul
With carnage clotted nightly howl,
To clap their hands, and, rapt'rous sing,
Hosannahs high to Salem's King.
Vol. i. pp. 79—82.

The description of an evening scene in a Scotch cottage will please those who can appreciate its accuracy. We can only give a part of it, and that the lighter part.

With fuel, high, the hearth is heap'd,
And streams the strong reflected blaze,
From servers, broad, on shelf still kept,
Relics of love and youthful days.
Along the hearthstone, bending, low,
Beneath the chimney's ruddy glow,
Careless, of either thieves or storm,
Tray stretches out his hairy form;
And on his back, with lofty grace,
First stroaking down her tabby face,

Then sheathing, soft, her harpy claws,
And licking smooth her gory jaws,
With tail laid up, and half shut eyes,
Mix'd with the spinning-wheel's deep hum,
At ease, her sleep-provoking thrum,
Grimalkin croodling plies.

Around the ring, in copious stream,
The tide of conversation flows,
Now laughter gilds the lively theme,
Now grief a melancholy gleam
Upon the subject throws.—
Far in the varied strain,
The note is pitch'd from grave to gay,
And, scarcely shifted, melts away,
From gay to grave again.

Meanwhile the children, warm, explore
The exploits of giant-killing Jack,
Or, wondering, trace from door to door,
John Cheap the Chapman with his pack.
Or, of the sad sack-weaver, Slack,
With twelve misfortunes on his back,
Waking broad humour's deepest tones,
They mark the strangely serious moans.
Or, while their bosoms gleeful swell,
Buchanan's witty pranks they tell—
Or, far, amidst the merry green wood,
They list the bugle's tone,
The signal, good, of bold Robin Hood,
And fearless little John." Vol. ii. p. 108.

The two following quotations are given chiefly with a view to exemplify the author's skill in different kinds of versification.

" But whence that mingled shout I hear,
Tumultuous on the groaning blast?—
Alas! 'tis Victory, purchased dear,
Thy bravest child, O Scotia! lost.

O rouse thee, Caledonia, rouse!
Thy Sister's red rose waxes pale,
And, rude, unfeeling Folly strews
Its leaves upon the passing gale.

The sad tear damps our festive hours,
The note moves languid, solemn, slow,
While o'er thee, thus, the tempest lowers,
While thus thou drink'st the cup of woe.

For him, our tears are scarcely dry,
Who, victor, fell on Afric's shore,
When call'd again to pour the sigh,
O'er thee, the lov'd, the gallant Moore."
Vol. i. p. 149.

" Accursed Ambition!
Our moments of gladness
Are darken'd by thee
With the pale shade of sadness;
Affection and Fancy,
To soothe cease their striving,
While, wild on the wind,
Thus thy fire shower is driving.
O Peace! heavenly Peace!
We invoke thy returning,
To silence the tumult,
The clamour of mourning;
To light up, where sorrow
Has darkly been streaming,
The bright stars of Rapture,
And Hope, gaily, gleaming." Vol. i. p. 167.

We do not think that our author's attempts at hymn-writing have been attended with success. Indeed, we have long observed, that excellence seems more difficult of attainment in this department of poetry than in most others.—— This we say, not to discourage its cultivation, but rather to incite our best writers to exert their talents in redeeming it from the discredit into which it has been permitted to fall. Perhaps the worst specimens of versification which the English language affords, are to be found in our various collections of Psalms and Hymns. Many of the pieces are mere doggrel; many are grossly defective both in sense and grammar; a still greater number are offensive to sound taste, as well as to Christian sobriety; and a very small proportion indeed is entitled to the praise of good poetry. Surely this reproach might be gradually wiped away, if such of our collectors as can discriminate between good poetry and bad would rigidly exclude from their collections all that was bald and disjointed in style, or low and vulgar and canting in sentiment. A juster taste would thus be formed in the religious world; and persons of real talents would be encouraged to turn their thoughts to the improvement of our sacred poesy.

But we must now take our leave of Mr. Struthers, with recommending him to the notice and patronage of our readers; and with suggesting to himself, what we trust his own heart has often suggested to him before, that the perils to spiritual health arising from the sunshine of public favour are far more to be dreaded and deprecated, than any which are attendant on poverty and disappointment.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

Preparing for publication:—A Comparative View of the Churches of England and Rome, by Dr. H. Marsh;—A Vindication of the received Text of the Greek Testament, by the Rev. F. Nolan;—The Stranger's Guide to Paris, by E. Planta, Esq.;—A new Translation of the Scriptures, accompanied by the Authorized Version, and the original Greek and Hebrew Texts, with Notes, by Mr. Bellamy;—A Tour to Copenhagen, through Norway and Sweden, by Mr. Jens Wolff;—Travels in Greece, by Mr. Hawkins, of Trinity College, Cambridge;—and, by subscription, a Work on the Origin of Pagan Idolatry, in 3 vols. 4to., by Rev. G. S. Faber.

In the press:—The Second Volume of the History of the English Church and Sects, by the Rev. J. Grant, containing, among other things, an Account of the Sect of Joanna Southcot;—The Restoration of Israel, by R. Joseph Crool, a Jew; with an Answer, containing the proof that Jesus is the promised Messiah, by the Rev. Thomas Scott, Rector of Aston-Sandford;—A Volume of Sermons, on the leading Doctrines of Christianity, and calculated for Family Reading, by the Rev. W. Butcher;—Bishop Horley's Translation of the Psalms of David, with Notes;—Life of the Rev. T. Robinson, of Leicester, by the Rev. T. Vaughan;—and, Speeches of the late Mr. Fox.

By the copy-right bill, lately passed into a law, the public libraries may demand copies of all works within twelve months of publication; all books must be entered at Stationers' Hall within three months of publication, and a copy on the best paper be given to the British Museum. The copy-right is secured for twenty-eight years.

Three volumes of a work, entitled Bibliotheca Spenceriana, have appeared—to be followed by a fourth—containing a description of the most valuable part of the library of Earl Spencer; a library unrivalled by that of any individual in the world. The first, contains articles in Theology and the ancient Classics; the second, is occupied by a continuation of those Classics; the third, comprises collections of the Classics, Grammars and Lexicons, and miscellaneous articles. The fac-similes are numerous and beautiful. The whole has proceeded from Bulmer's press, and is a splendid specimen of his typographic art.

The arrangement of the Hunterian anatomical collection, in the Museum of the Royal College of Surgeons, is now complete, and open to the inspection of visitors.

Sir Joseph Banks and Major Rennel are said to have expressed their decided conviction, that Mr. Want's discovery of the tincture of Colchicum is identically the same as the Eau Medicinale.

The total net revenue of this country, in the years ending July 5, 1813, and July 5, 1814, was as follows:

	1813.	1814.
Total produce of Customs	*L.*9,689,232	*L.*9,640,590
Total produce of Excise ..	22,069,529	24,130,420
Stamps.....	5,168,942	5,475,872
Post-office ..	1,378,000	1,409,000
Assessed taxes	6,022,227	6,470,390
Property tax..	13,065,436	14,317,127
Land taxes ..	1,162,562	1,106,342
Miscellaneous	415,936	406,356
	*L.*58,967,864	*L.*62,956,097

We are happy to perceive, that Parliament have voted a sum of money for defraying the expense of printing an accurate fac-simile of the Codex Alexandrinus, in the British Museum. The estimate is about 7340*l.*

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Remarks on the Version of the New Testament edited by the Unitarians; by the Rev. Edward Nares. 8vo. 12s.

Sermon preached in the Parish Church of Walsall, June 1st; by I. C. Woodhouse, D.D. 8vo. 1s. 6d.

A Confutation of the Errors of Meditation and Methodism. 8vo. 1s. 6d.

Grotius on the Truth of Christianity, translated by Spencer Madan, D.D. 8vo. 12s.

Sermon, preached at St. Mary's, Gateshead, May 8th; by John Headlam, A. M. 8vo. 6d.

Hints to the Clergy of the Established Church, particularly to its Rulers, on the present relaxed state of Ecclesiastical Discipline. 8vo. 1s.

A Sermon preached at the Visitation of the Rev. Archdeacon Nares, in the Parish Church of Walsall, on the 1st of June, 1814; by the Very Rev. the Dean of Lichfield. 1s. 6d.

Christianity the Glory of England;—a Sermon on the present happy Era (1814); by the Rev. Bladen Downing, LL. B. 1s.

A Dissertation on the Dragon, Beast, and False Prophet of the Apocalypse, in which the Number 666 is fully explained; to which is added, an Illustration of Daniel's Vision of the Ram and He-goat: by John Edward Clarke. 1 vol. 8vo. 10s. 6d. bds.

England's Mercies and Duties:—A Sermon, preached in the Church of St. George, Little Bolton, Lancashire; by the Rev. W. Thistlethwaite, M. A., Minister. 1s.

MISCELLANEOUS.

A Continuation of Early Lessons; by Maria Edgeworth. 2 vols. 18mo. 6s.

The Juvenile Arithmetic, or Child's Guide to Figures, being an easy Introduction to Joyce's Arithmetic, and all others. 1s.

The Campaign in Germany and France, from the Expiration of the Armistice, signed and ratified June 4, 1813, to the Period of Bonaparte's Abdication of the Throne of France; with an Appendix, containing all the French Bulletins issued during this Period, and other official Documents; by J. Philippart, Esq. 2 vols. 8vo. 1*l.* 1s.

The Annual Register, or a View of the History, Politics, and Literature, for the Year 1813. 8vo. 16s.

Practical Essays on Mill-work, and other Machinery, mechanical and descriptive; by Robertson Buchanan, Civil Engineer. 3 vols. 8vo. 1*l.* 5s. illustrated by numerous Plates, and other Figures.

A Translation of the Treatise upon Analytical Mechanics, which forms the Introduction to the Mechanique Celeste of P. S. la Place; with Notes and Additions; by the Rev. J. Toplis, B. D. 8vo. 12s.

Results of Experience in Defective Utterance; by John Thelwall, Esq. 8vo. 5s.

The Port-folio, containing Essays, Letters, and Narratives. 2 vols. 12mo. 14s.

A Catalogue of Books, Ancient and Modern, in every Branch of Literature, now selling (at the prices affixed) by John Hatchard. 3s.

Mitigation of Slavery, in two Parts, by the late Hon. Joshua Steele, and William Dickson, LL.D. 8vo. 14s.

The Satires of Juvenal, translated into English Verse, with Notes and Illustrations, by Chas. Badham, M. D.

Odes to his Royal Highness the Prince Regent, his Imperial Majesty the Emperor of Russia, and his Majesty the King of Prussia; by Robert Southey, Poet-Laureat. 4to. 3s 6d.

Memoirs of the Queen of Etruria, written by herself; also a Narrative of the Seizure and Removal of Pope Pius VII. 8vo. 7s 6d.

Substance of the Speech of George Holford, Esq. on the Motion made by him in the House of Commons, on Tuesday the 14th of June, 1814, for leave to bring in a Bill for the better Management of the Prisons belonging to the City of London. 1s.

Local and Literary Account of Leamington, Warwick, Birmingham, &c.; by M. Pratt. 12mo. 5s.

The Traveller's Guide through Holland, with a Statement of Population and Tables of Exchange of Dutch and English Money, &c. 12mo. 3s. 6d.

A Treatise on Domestic Wine Making.

Letters from a Lady to her Sister, during a Tour to Paris in the Months of April and May, 1814. 12mo. 4s.

A Voyage to Terra Australis in the Years 1801, 1802, and 1803, in his Majesty's Ship the Investigator, and subsequently, in the armed Vessel Porpoise, and Cumberland Schooner, with Views and Charts; by Matthew Flinders, Commander of the Investigator. 2 vols. 4to.

RELIGIOUS INTELLIGENCE.

HIBERNIAN AUXILIARY CHURCH MISSIONARY SOCIETY.

A NUMEROUS and respectable Meeting of persons friendly to the objects of "The Church Missionary Society for Africa and the East," was held at the Rotunda, in Dublin, on Wednesday 22d June, 1814, the Right Hon. the Lord Mayor in the chair.

The Rev. Josiah Pratt, Secretary of the Society, and the Rev. Daniel Wilson, a member of the Committee, having detailed its objects and proceedings, it was unanimously resolved, on the motion of the Right Hon. the Earl of Gosford, seconded by the Rev. B. W. Mathias, That the object, constitution, and proceedings of the Church Missionary Society for Africa and the East, have the cordial approbation of this Meeting; and that a Society be therefore now formed in this city, for the purpose of aiding and

co-operating with the said Institution; and that it be styled, "The Hibernian Church Missionary Society, Auxiliary to the Church Missionary Society for Africa and the East."

Regulations were then proposed and adopted, similar to those of the Parent Society, to which the funds it may raise are, after defraying incidental expenses, to be transmitted.

The Right Hon. Lord Viscount Lorton has accepted the office of a Vice-Patron and President of this Society.

The following noblemen were named Vice-Patrons:—The Marquis of Downshire; the Earls of Westmeath, Charlemont, Desart, and Gosford; Viscounts de Vesci, Lifford, Northland, and Valentia; and Lords Carberry and Headley.

The following gentlemen were appointed Vice-Presidents:—The Right Hon. the Lord Mayor of Dublin, for the time being; the Right Hon. Mr. Justice Daly; the Right Hon. Henry Grattan, M. P.; the Right Hon. John Maxwell Barry, M. P.; the Right Hon. David Latouche; the Right Hon. General Sir George Hewitt; the Hon. James Hewitt; Robert Shaw, Esq; M. P.; William Brownlow, Esq., M. P.; Major General White; Major General Trotter; Blenly Townley Balfour, Esq; Peter Latouche, Esq.; William Gregory, Esq.; Alexander Hamilton, Esq.; and Dr. Perceval.

The Right Hon. David Latouche was appointed treasurer to this Society; the Rev. R. H. Nixon, and Abbot Trayer, jun. Esq., secretaries; and the following gentlemen the committee for the ensuing year:—Benjamin Ball, Esq., jun.; Francis Beattie, Esq.; Vicars Boyle, Esq.; Morgan Crofton, Esq.; William Disney, Esq.; Thomas Disney, Esq.; Thomas Falkner Glew, Esq.; Joseph Goff, Esq., jun.; Arthur Guinness, Esq.; Benjamin Guinness, Esq.; W. C. Hogan, Esq.; John Kingston James, Esq.; Higginson Johnston, Esq.; Peter Latouche, Esq., jun.; John David Latouche, Esq.; Thomas Lefroy, Esq.; William Shaw Mason, Esq.; Leonard Ogilby, Esq.; Thomas Parnell, Esq.; Richard Phayre, Esq.; Robert Shaw, Esq., jun.; Paulus Æmilius Singer, Esq.; Joseph Sirr, Esq.; and Matthias Woodmason, Esq.

A Ladies' Dublin Church Missionary Association, in aid of the Hibernian Auxiliary Church Missionary Society, was also formed. Patroness, Viscountess Lifford. President, the Countess of Westmeath. Vice-Presidents, Viscountess Lorton, Lady Lucy Barry, Lady Florence Balfour, Lady Molyneux, Mrs. (General) White, Mrs. Brownlow, Mrs. Shaw. Treasurer, Mrs. Shaw. Secretary, Mrs. Alexander Hamilton. This Association has been formed chiefly for the purpose of collecting smaller subscriptions. The contribution of one penny per week constitutes a Member. Such Ladies as shall collect twelve such contributions, or one shilling per week, will be entitled to receive the Reports of the Church Missionary Society, and of the Hibernian Auxiliary, together with a copy of each monthly number of the Missionary Register.

Whoever shall contribute or collect Five Pounds per Annum, may affix any name they please to an African boy or girl, to be selected out of a number of children liberated at Sierra Leone from captured slave smugglers; which child will then be clothed, maintained, and educated, in one of the Society's settlements on the Western Coast of Africa.

ANTIGUA SCHOOLS.

On the 29th of May, 1813, a Society was formed in Antigua, terming themselves, "A Society for the Support and Encouragement of Sunday Schools in Antigua," governed by a president, and committee of eight persons. The number of schools, in January last, was four, and of scholars seven hundred; and notwithstanding the great inconvenience caused by a want of proper school-rooms, their improvement gave pleasure to all who attended the examinations which took place at Christmas. By a subsequent letter, dated in May last, it appears, that they had heard of the sum of 200*l.* having been raised in England, with a view to the erection of school-rooms, and the maintenance of the schools; and though this sum is still far from being adequate to the wants of the poor benighted population of this Island, yet it has greatly served to encourage the exertions of those benevolent individuals who were devoting their time and labours to this object;—an object well worthy of the charitable consideration of all classes of Christians."

BRITISH AND FOREIGN BIBLE SOCIETY.

In our number for May, we stated, that it had been our intention to give a sketch of the speeches made on the occasion of the Tenth Anniversary of the British and Foreign Bible Society, but that we were under the necessity of deferring it. We had hoped to be able to lay before our readers a fuller report of those speeches, than it is even now in our power to give; but as we are not

likely to gain any thing in this respect by a farther delay, we shall proceed at once to fulfil our purpose with the means we possess.

The Report, of which we gave an abstract in our last number, having been read, the Noble President addressed a few observations to the Meeting. He expressed the lively satisfaction which it had created in his own breast, and which, he conceived, it must create in the breast of every one who had any real love to God or affection for man. No part of it gave him more pleasure than the tendency of the Institution to unite Christians of every name, throughout the world, in one golden chain of harmony and love. And the zeal shewn by the Society, he trusted, would prove durable and substantial. He trusted it was a holy flame, kindled at the altar of the Lord; and that it would continue to shed around its benign influence, until all the ends of the earth should see the salvation of God.

His Royal Highness the Duke of Kent moved, that the Report be read and adoped. This was seconded by the Honourable and Very Rev. the Dean of Wells, who congratulated the Meeting on the various grounds of encouragement furnished in the Report. On some of these he dwelt with great effect. The opening prospects of the Society also shewed the necessity of further labours; and this he considered as an additional motive for congratulation. In this view, he would especially direct their attention to France, where the bloodless resignation of the tyrant opened the way for the most enlarged endeavours of Christians to benefit that oppressed country. Let us send them in his stead the Bible! The name of France had often kindled in the breasts of Englishmen many painful associations. Would to God that our desires might now be exerted to benefit their souls. There was an article in the basis of the new French constitution, which gave religious liberty to its subjects, which he could not fail to notice with pleasure. Let us remember, that in the neighbouring country there are thirty millions of persons involved in ignorance and sin—before, our enemies, but now, our friends. Let us endeavour to bring them to the knowledge of the truth as it is in Jesus.

The President read a letter from Prince Galitzin, expressing the gratitude of the friends of the Bible Society in Russia to the British and Foreign Bible Society, for the very eminent services rendered to Russia. He then introduced the bearer of that letter, the Rev. John Paterson, from Petersburg, who addressed the Meeting in a very impressive manner.—He felt much difficulty in expressing his feelings on the occasion, and would gladly have remained a silent spectator of the proceedings of that day, had he not been importuned to give an account of the exertions and prospects of the institutions in the northern part of Europe, the inhabitants of which had commissioned him to convey their warmest acknowledgments for the liberal assistance which they had received. The simplicity of the plan, the greatness of the object, the patience and laborious perseverance, and vigorous prosecution of that object manifested by the British and Foreign Bible Society, had awakened the attention of all classes, both at home and abroad. It had revived the drooping spirits even of those who were at war with Great Britain, and extinguished the spirit of hostility itself. The fundamental principle of this Society, of uniting all religious denominations in one grand and specific object, under the Divine blessing, had greatly forwarded the circulation of the Bible upon the Continent. In Russia, the Bishops highly approved of the plan, and the Archbishop of Petersburg adverted to this important feature in the Institution. Indeed, the conduct of the Emperor Alexander, his princes and his nobles, had been in the highest degree noble and gratifying. The effect produced was splendid. The Russian Societies combined the patronage of both church and state. They had produced the most happy effects on all classes of society; even the Russian peasants subscribed in little groupes for a copy of the Scriptures, to be held as common property. It was not unusual for them, if they could not raise the sum, to offer their passports (without which a Russian peasant cannot enjoy his daily liberty), as the pledge of payment. In Denmark, 5000 Bibles, and 5000 extra New Testaments, had been printed in the Icelandic language, and circulated in different parts of Iceland. In these Northern regions, eight years ago, there had been but one Bible to a thousand persons, and now there will be one to ten, and one Testament to every five persons. In Sweden, the President of the Bible Society desired that he would express the obligations they felt to the Parent Institution. In Petersburg, the Bible Society goes on prosperously: in proof of which, he had only to state, that the Bible was now on sale in that city in fourteen different languages; and that 60,000 copies, in ten different tongues, were preparing for

publication; and these were eagerly sought for and purchased with avidity. The demand for the modern Greek New Testament is very great in South Russia. The necessity for printing the Armenian Scriptures will appear, when it is told, that it was with the greatest difficulty that a copy could be procured to print from, and it cost 8*l*. In Polish Russia, the demand for the Scriptures was also frequent and urgent: there, the Roman Catholic bishops and clergy united to promote the object of this Society. It appears from the Report, that one million of copies have already been circulated in the world, but how many millions more are necessary yet to supply the whole population of the North of Europe! In Finland, there was the greatest desire for copies of the Holy Scriptures, and the New Testament would soon be ready. It would require many years before this country could be fully supplied, as there were 300,000 persons destitute of a Bible. It was the determination of the Russian Bible Society, that their exertions should not be diminished, until every family in Russia possessed a Bible. This was the determination of the great and good Alexander. Even the peasants in Russia, and the inhabitants of Siberia, have caught the sacred flame. He could not but again express his great satisfaction at being present at this Anniversary of the Institution. His expectations had been great, but now they were more than realized. Gladly would he stay all his days in this happy country; but already he heard a voice from the North of Europe, saying, 'Return, and help us;' "and," added he, "I cheerfully obey the call."

The Chancellor of the Exchequer, in moving thanks to the President, spoke as follows—viz.

"It is the pleasing duty imposed upon me this day, to put into the hands of his Royal Highness a motion, to which I am sure you will all assent with the utmost satisfaction,—that of returning the thanks of this meeting to our loved and respected President. It would be an idle waste of your time to use any argument to persuade you to pass a resolution, with regard to which I am convinced the feelings of every heart are completely in unison with my own; but I cannot forbear to occupy your attention for a few minutes, in congratulating his Lordship and the Society on the wonderful events which have taken place since the period of our last annual meeting.

"If ever the hand of Providence has been distinctly visible in his dealings with mankind; if ever even the thoughtless and unobserving have been compelled to confess that the affairs of this world are guided by a power and wisdom superior to our own; it has been in the succession of wonderful events which have recently taken place. These events have encircled this country with a blaze of glory. But I wish to tell my countrymen, as I always tell my own heart, that if we look to our reward in earthly glory, we shall find our reward but disappointment and vanity. We are on this occasion called upon to regard the passing scenes of this world with a reference to remoter views and more important objects than occupy the attention of any ordinary assembly; and, considered in this light, many circumstances which have lately occurred so far surpass any reach of human foresight, that they may well humble while they delight us. It is now just two years, since, in this place, and on an occasion like the present, I took the liberty of expressing a sentiment which was not more my own than that of all who heard me, that a Christian has no enemy. What we then felt as Christians, the Almighty has now been pleased to realize to us as citizens and Britons. He has given us a peace such as He only could give: not an arrangement of diplomatic artifice, endeavouring by subtle contrivance to obtain advantages which the force of arms had failed to secure: not the pause of exhausted combatants, waiting to recover strength for a renewal of the contest: but the cordial reconciliation of friends and Christians, casting away inveterate prejudice and ready to embrace as brethren, whom some strange delusion had estranged. I shall not, however, dwell upon a subject which the Very Rev. Dean has discussed with such simple and affecting eloquence, further than to remind him, that the seed is already sown in France; and that we may well hope, under circumstances so favourable, and that blessing which has hitherto so visibly attended it, that it will produce a plentiful harvest. Nor *shall* I enter upon the various topics which that most interesting Report, which has been read to us, offers to our consideration. I feel, indeed, not only that they are too extensive to be brought within the compass of any address which I could, with propriety, offer to you; but that they are rather subjects of humble meditation and deep reflection than of public argument and discussion. I shall therefore conclude, by requesting his Royal Highness to propose

the resolution in my hand, and which I am sure it will not be less agreeable to him to offer for your vote than to you to concur in."

The motion having been put by his Royal Highness the Duke of Kent, and unanimously carried; Lord Teignmouth expressed his deep obligations to his Royal Highness and the meeting for the honour they had done him.

His Excellency Count de la Gardie, ambassador from the Court of Sweden to that of Madrid, moved the thanks of the Meeting to the Vice-Presidents. His manly and dignified person, his foreign accent, his high station, and his devout and feeling manner, rendered it impossible for any heart, alive to Christian sympathies, to resist the influence of his address to the Meeting. "Permit me," he concluded, in broken accents, "to present, in the name of my king and country, the gratitude which we feel for your kindness to our poor brethren in Sweden. Receive my cordial thanks, in the name of the whole Swedish people. May Almighty God bless the endeavours of the British and Foreign Bible Society—and every one of you! I expect not to see you any more, but I shall never forget these moments, and shall esteem them among the happiest in my life. The blessing of the poor will be upon you! Excuse a man who entertains for England the most exalted sentiments: let him remain in your remembrance!"

The Rev. George Burder seconded the above Resolution.

W. Wilberforce, Esq., in acknowledging the thanks offered to the Vice-Presidents, observed, that it was they who ought to thank the Society. "You claim," he said, "the abundance of our gratitude, that we are honoured to fill such an office. It is impossible not to feel our joy still extending, as the delightful prospects of the Society open to our view. In the mighty range we behold mountain rising above mountain; Alps rising upon Alps; the clouds retiring, and breaking; mountains touched with the light from heaven, exhibiting a landscape great and extensive." When he reflected upon the circumstances of this country, and the unbounded liberality which it had exercised during the long war that had now happily closed, he could not but anticipate the most blessed and happy effects from the return of peace. "Even in war there has been exhibited one unimpaired principle of diffusive benevolence. What may we not now expect from the seed already sown, and from our increased facilities in diffusing it? We may expect a rich and abundant harvest. We have already reaped some of its blessed fruits. You have seen it realized in Russia: you have seen it among the Russian soldiery: you have seen it in Paris, where the principles of this book have been put in practice by the clemency of the conquerors towards that city."—But we find it altogether impossible to collect even some faint traces of this eloquent speech. He concluded with observing, that, "well as I love my country, nothing either in glory or in honour can I more desire, than that it should be hereafter known as the country from whence the Bible Society originated; and it is my earnest prayer that that Society may multiply its exertions until its influence extend throughout the world."

The Bishop of Norwich concluded an excellent speech by observing, that when the conduct of Alexander the Macedonian was compared with the conduct of Alexander of Russia, it shrunk into nothing. The Christian hero, instead of murdering a friend, saves an enemy; instead of burning a city, saves one from destruction. Such are the true friends of the Bible Society, carrying into effect the leading principles of the Bible. He moved thanks to the Royal Dukes.

Charles Grant, Jun., Esq., M. P., seconded the motion, in a speech to the following effect.

"My Lord,—In seconding the proposition of the Right Rev. Prelate, I feel that it is unnecessary for me to enter into the general merits and excellencies of this Institution. They are sufficiently familiar to every man. I am sure the speeches which we have this day heard, and the able Report to which we have just listened, completely supersede the necessity of any enlarged comments on that subject. That Report is the best eulogy on the Society. It is also the best eulogy on those by whom this Society has been patronized and cherished. I wish, indeed, that all who once thought harshly of this Institution had been present to listen to that Report, to hear the sentiments by which we have been delighted, and those affecting declarations of gratitude and esteem offered by illustrious personages from foreign shores, and made the more interesting by being offered in foreign accents. I believe that no opposition, however determined, could long resist such arguments. I believe that no heart, however cold, could refuse to be affected; that no imagination, however torpid and lethargic, could fail to kindle into enthusiasm, at the high prospects

which have been set before us; at that sleepless benevolence, that charity, that loftiness of motives, that grandeur of design and felicity of result.

"There is indeed, my Lord, something singular in this Institution. In the course of a few years, it has sprung up from obscurity to eminence,—not amidst peace and tranquillity, not under the fostering influence of universal approbation; not under skies always serene and suns always genial; but amidst storms and tempests, amidst calumny and invective, amidst alarming predictions and presages of ill success. It has sprung up with a solidity and strength which ensure its duration; and at the same time with a rapidity of growth which mixes somewhat of awe with our surprise and satisfaction. It is successively enlarging its dominions. Every new day announces the acquisition of a new province, of a new kingdom, I had almost said, of a new world. These are conquests which we love to celebrate, these are the trophies which we erect—conquests, my Lord, which have in them this of peculiarity, that we may indulge in the contemplation of them with unmixed and unqualified delight. For in conquests of another nature, however justly earned, however sacred the cause in which the sword has been drawn, there is always something which detracts from the joy, and wounds the feelings of humanity. We admire, indeed, those extraordinary achievements which have rescued Europe from the most detestable of all tyrannies: we dwell with transport on the illustrious men by whom these achievements have been accomplished; and in this instance no praise can be exaggerated, no tribute which a liberated world can offer can adequately recompense our brave deliverers;—yet, in the midst of all this glow and exultation, there is something which secretly tells us of unwitnessed grief, of hearts that are breaking in solitude and silence; something which tells us of those, at whose expense this mass of happiness has been attained; of those to whom these acclamations are but the memorials of deeper anguish, and speak only of fathers, and husbands, and brothers bleeding and desolate on the plains of death; of those, in a word, on whom the war, without shedding any of its glory, has poured forth all its curses. In order to contemplate such events with unmitigated satisfaction, we must survey them on a large and general scale—we must look at the vast range of operations, the skill and heroism of the combatants, the mighty interests involved in the struggle, and the splendour of the success; but we dare not descend into a more minute inquiry,—we dare not analyse this splendour, nor examine of what ingredients the cup of rejoicing is composed.

"But with respect to the conquests which we this day celebrate, there is no secret misgiving, no shade which can even for a moment pass over the brilliancy of the scene. Here indeed is ample scope for the widest views. But after having abandoned our imagination to the utmost warmth of philanthropic ardour, after having satisfied our largest feelings, we may fearlessly descend into more minute investigations, and inquire how far individual and domestic happiness are affected by this general benefit. We may enter into the lowest details—and what are the details, of these triumphs? Griefs allayed, tears wiped away, remorse appeased, gleams of joy diffused over the house of sorrow, sickness divested of its bitterness, the tomb itself sanctified as the threshold of fairer hopes and nobler prospects. These are circumstances which we may challenge the purest of spiritual beings to witness. The angels of pity and love might descend to trace with rapture every step of our victorious march.

"I may be allowed then, I trust, to express the pleasure I feel at seeing so large and respectable an assembly collected to celebrate this great national festival. My Lord, I have called it a festival; and am I wrong in so calling it?—I appeal to every man who hears me—A festival indeed of triumphant charity, of expansive benevolence; of benevolence diffusing itself to the utmost limits of the habitable globe; not content with those limits, transcending the boundaries of time and space, and pouring forth the exuberance of its blessings over unseen worlds, and the long flight of innumerable ages.

"I rejoice, my Lord, to believe that a zeal for this Society is still rapidly extending throughout this nation. I contemplate with the utmost satisfaction this great procession, which, gradually crowding its ranks and enlarging its dimensions, now approaches to lay its tribute on the high altar of national benevolence; a procession composed of whatever can command, or attract, or sanctify; composed of princes, and nobles, and senators, the guardians of our constitution, the fathers of our church. I peculiarly rejoice to see those of the most elevated rank, assuming, with respect to this Institution, and others of a similar nature, that precedency which indeed always be-

comes them, and is always willingly ascribed to them by a loyal and a free people, but which is never so graceful, never so cordially ackowledged, as when it marshals us to deeds of beneficence and public virtue. I rejoice to observe Christians of every denomination, and from all quarters of the kingdom, uniting with one heart round the common treasure of their immortal hopes. Here we assemble on equal terms;—not because we disregard or depreciate the just gradations of social life, that scale of rank and station without which no society can exist; but because we know that this is a cause in which the meanest may lavish his exertions without presumption, and the loftiest without degradation. Here we lay aside for a moment those minor distinctions of faith and discipline by which we are separated; not because we think lightly of those distinctions—and no man, allow me to say, can deem more reverently than I do of the peculiar characteristics of our Established Church; but because we know that this is a cause which is above all distinction; because we know that an hour is approaching, and rapidly too, which will sweep away all these distinctions for ever; because we know that in that hour there will be something which shall survive the wreck and surmount the ruin; and that, in the midst of that elemental conflict, the sacred doctrines which we profess to circulate, buoyed up by their native excellence, shall rise supreme above the convulsions of expiring nature, and appear in the magnificence of their perfections to the eyes of an admiring universe, still bearing the stamp of divinity, still radiant with beams of etherial beauty, still overflowing with the consolations of celestial wisdom and goodness, still forming the delight, and hope, and triumph of all the intelligent creation of God.

"Thus it is, that, forgetting those minor concerns in which we may differ, and looking only to those high, paramount interests, with regard to which we have but one feeling, we unite on this sacred soil in which our affections may intermingle, and our common faith and common hope may grow up and flourish together. Here we assemble to animate each other to a generous rivalry, to renew our allegiance to this Institution, to contemplate what has been already achieved, and to fix an eye, not of dismay, but of calm resolve, on what remains to be accomplished. And surely, my Lord, we must agree with those gentlemen who have this day adverted to the subject, in thinking that there is something auspicious in the time at which we are assembled. It seems a fortunate coincidence, that the anniversary of this Society should occur at a crisis the most interesting and extraordinary of which history has furnished any record. I know, my Lord, that this is not the place for politics: I know that it is the boast and privilege of this Institution, that, while it sees the perplexities and feverish uncertainties of ordinary life rolling and tossing themselves at its feet, it lifts up its head in a pure and holy atmosphere; and far be it from me to disturb that tranquillity or to violate the sanctity of that elevation. But it is precisely because we are aloof from vulgar politics, that, as Members of the Bible Society, we are peculiarly interested in those great events which change the face of nations, and affect the destinies of empires—which renew or which destroy—and which, springing from deep moral causes, involve the most important moral results.

"The experience indeed of the last twenty years has abundantly proved, if proof had been wanting, the necessity of institutions like the present, the object of which is to enlighten, to elevate, and to purify the mass of mankind. The last war, my Lord, may be called a moral war. It was a war which summoned into practice all the moral powers of man; and it was to be decided, not merely by physical strength, or skill, or talents, but by an appeal to those essential virtues, those master-principles of action, upon which the whole frame of society is built up and established. It has taught us this lesson, that in order to prepare any people for a severe exigency, we must fortify them with moral strength, we must arm them with lofty motives, and breathe into them the spirit and the principles which are inspired by the Sacred Volumes. It has taught us, that to make men patriots, we must make them Christians. If such lessons be calculated to stimulate our exertions, there are also, it must be confessed, no slight incentives to be found in the events which are in immediate progress at this moment. We may now venture to hail the approach of peace—peace not only for Europe, but for the world. It was but last night, my Lord, that the House of Commons resolved, by an unanimous vote, to present an address to his Royal Highness the Prince Regent, requesting, that, in the expected convention between the states of Europe, the universal Abolition of the Slave Trade may form a distinct article. And in alluding to that subject, how can I refrain from expressing my satisfaction, that he

who first commenced the glorious work of African emancipation, has lived to carry it on to this glorious issue! But it is in strict consonance with that vote of the House of Commons, it is the just sequel of that resolution, that this society should now multiply its efforts and enlarge the circle of its operations. If we are resolved that the world shall be free, it becomes this great, imperial, and Christian nation, to provide that this freedom be not a worthless or a pernicious boon. It becomes us to elevate those, on whom we are about to confer such a gift, to a capacity of knowing its value, of enjoying its benefits, and of appreciating the many blessings with which it is stored.

"For this purpose, from distant quarters of Great Britain, and even from foreign lands, we are now united. To you, my Lord, and to your associates in this mighty enterprise, we look for advice, for direction, for example. Lead on then, and we are prepared to follow: heart and hand we pledge ourselves to this sacred cause. Let our past success only urge us to those fresh exertions to which we are so powerfully invited by the present circumstances of mankind. Let Europe, let the World know what resources of compassion are treasured up in the hearts of a free people. Let them see with astonishment, that at the close of a long war, accompanied by many sacrifices, the resources of Great Britain are still inexhaustible; that her philanthropy is unwearied as her courage; that the energies of her mercy are commensurate with the efforts of her power. Let them learn, that however insulated we may be in our situation, however insulated in our laws and manners, however insulated, if you please, in our opinions and prejudices, there is yet one sacred subject on which we acknowledge no insular, no exclusive feeling; and that, in a question of humanity, we are in the heart of the continent. Let that spirit of benevolence which has already achieved such wonders, now go forth with new strength, and renovated ardour. Let it rush, in the fulness of its blessings, from one extremity of the world to the other, kindling in its course all the elements of moral action, elevating the depressed, consoling the wretched, transforming vice into purity and folly into wisdom, dissipating the chains of ignorance, trampling on the necks of superstition and idolatry, and every where renewing on the face of desolated nature some image of ancient happiness and primeval paradise.

"Indeed, my Lord, I know not why I may not be allowed to anticipate the approach of a period, not perhaps far distant—at least if we may judge from the past—when, in these our annual meetings, instead of welcoming the inhabitants of a few countries only, we may hail the union of natives of every quarter of the globe; when even from distant realms the delegates of a thousand sister societies may hasten to pay homage to the Parent Society; to announce the progressive triumphs of this cause; to tell of kindred institutions starting up, on the banks of remote rivers, and in the depths of hidden valleys; to proclaim the diffusion of these celestial treasures over regions as yet unknown, as yet unvisited by ambition or avarice, and first explored by the dauntless spirit of British benevolence. At that period, my Lord, with what transport will the records of this Society be retraced! What blessings will be poured on the hour of its birth; on the nation which gave it being; on the names of those who have watched over its infancy, and contributed to its success! And surely, in the long list of its distinguished supporters, a peculiar gratitude will rest on those who, placed in the highest rank and station, have thought it no dishonour to associate their greatness with such an object; and who, with no less justness of taste than of feeling, have perceived, that in rallying round this standard they are rallying round that which is not only the best security of social order, the best guard of social happiness, but is also the pledge and promise of a felicity above the warmest conceptions of the human imagination.

"Impressed with these sentiments, my Lord, I cordially concur in the resolution of the Right Rev. Prelate."

Lord Teignmouth here read a communication from the Duke of Gloucester, apologizing for his absence.

His Royal Highness the Duke of Kent, in acknowledging the vote of thanks, observed, that the absence of his Royal Highness the Duke of Sussex was solely occasioned by ill health. They would consider his own thanks as the thanks of the other branches of the family, whose names had been mentioned. The support which he had given to this Institution arose from a conviction which he felt, that it was the most effectual method of rendering real service to the poorer classes of society. Nothing could be so beneficial as to put the word of God into their hands. He most cordially united in the zeal and gratitude which this Meeting had manifested; and he hoped that in every year, so long as he lived, and was in this country, he should

attend and behold an assembly as respectable as upon the present occasion.

The Earl of Northesk proposed a vote of thanks to the Committee, which was seconded by the Rev. Dr. Romeyn, from New York.

Rev. Dr. Blackburne, Warden of Manchester, proposed thanks to the Treasurer, which was seconded by John Poynder, Esq.

Henry Thornton, Esq., rose to acknowledge the vote of thanks. He was grateful for the honour conferred upon him, and he could assure them, that he still felt disposed with zeal to serve in this cause. He mentioned the signal advantages which arose to the funds of the Institution from Bible Associations. He could give testimony to their beneficial tendency, even in the promotion of other benevolent objects. He had seen this particularly exemplified in the borough of Southwark, a district with which he stood most intimately connected. He pressed this upon the clergy in particular; for it was by their aid that the funds of the Southwark Society had so considerably increased. He noticed the liberality displayed towards the German sufferers; and that the sums were nearly equal, which had been collected for both purposes, during the past year; proving, that while we were concerned for the souls of our fellow-creatures, we were not inattentive to their bodily wants. He then mentioned, how much the Society was indebted to the labours and exertions of the Secretaries; it was to them, perhaps, more than to any other cause, that so many Associations had been formed. He then moved thanks to them for their exertions.

Rev. Dr. Thorpe, of Dublin, observed, that in Ireland, the cause of the British and Foreign Bible Society was greatly improving. The branches of the Hibernian Bible Society, last year, were 37; but now they have increased to 53. They have circulated more than 50,000 copies of the Bible during the past year. In that country the clergy were united upon this subject. They had three Archbishops at their head, with the whole bench of Bishops, without a single exception. Nor was their patronage nominal. The Lord Primate had remitted, in various ways, three hundred pound. He was a warm friend of the Institution. The poor in Ireland were anxious to receive the Bible. Females would part with articles of dress to procure a copy. A poor man, who came to a village to purchase two shirts, having heard that a Bible could be purchased, and which he had never possessed, purchased one shirt, and with the remainder of his money a Bible, saying he would rather have one shirt and a Bible, than two shirts without one.—He could give many instances of the good effects of the Bible upon the minds of the poor in Ireland. He would mention one. A person travelling in Ireland, met with a poor woman, who declared the good effects which a New Testament had produced upon the mind of herself and son. She said, that since she had read the Bible, she had become acquainted with her guilt as a sinner, and the necessity of a Saviour. The gentleman asked her, if she had nothing to fear from the priest; and she said, that here she found some difficulty; that "since she had confessed her sins to God, she had less desire to confess them to man." She mentioned likewise that her little boy, every Sunday afternoon, assembled the women in her neighbourhood in her cabin, and there read to them the New Testament, instead of their going to mass.—We need not go as far as Iceland in order to perceive the want of the Bible. Ireland was equally necessitous: there were two or three millions in that country who never possessed a Bible. Upon this subject he did not despair: it was not the characteristic of the Irish to despair.—The Catholics in many places were very desirous of our assistance, and in one of the Branch Societies a Priest was among the most forward of the members of the Committee. The very opposition of others excitesd inquiry. In one parish, where opposition was manifested, 12 Testaments were left, and notwithstanding the prohibition of the priest, they were speedily rendered illegible by their constant perusal. They would always act, if possible, in concert with the Roman Catholic priesthood; but if they would not afford their assistance, even their opposition excited attention to the Scriptures.

The Rev. Mr. Pinkerton, from Moscow, gave a most pleasing account of the establishment of a Bible Society in that place. The population of the native Russians, he observed, exceeded thirty millions. The first object of the Society was to distribute Bibles in the prisons and hospitals, and then in Siberia, among the poor unfortunate exiles. He had possessed opportunities of recommending this Institution among the Calmucks and Tartars. Already 3000 of the New Testament had been printed in the Tartar language, chiefly at the expense of this Institution, and were now circulating with rapidity. The Mongul tribes of Asia, of which the Calmuck is one, had not been neglected. The Calmuck New Testament

is in progress, and the Society was proceeding to procure a translation in the language of Thibet. He concluded with reading the translation of an Ukase, which had been recently read in all the churches of Russia. (See No. for May, p. 325.)

The Bishop of Norwich moved thanks to the Presbytery of Glasgow for their annual collection, and to all other congregations and bodies who had contributed to the funds of the Society.

Lord Gambier seconded the motion.

The Rev. W. Dealtry moved the thanks of the Meeting to all the Auxiliary Societies and Bible Associations throughout the world. It had been his intention to remain on this occasion a mere spectator, and to indulge in silence those feelings of admiration and delight, which an anniversary like the present could not fail to awaken in his mind, so long as his heart should beat, and the life's-blood should flow in his veins. A motion, however, had been committed to him, and he scarcely felt at liberty to decline it;—it was one which had never, he believed, been proposed at any public meeting, since the corner-stone of the world was laid;—it was one which never could be proposed before the present times; and even on this day, he would scarcely have ventured to take it, were he not well persuaded that the Report and the addresses to which they had listened with such earnest attention, had expanded their hearts and elevated their feelings to the full measure and magnitude of this incomparable cause. If, in offering our congratulations to these kindred Societies, we could be influenced by a spirit of party, upon a subject which knows no party, which rises infinitely above all the sordid passions and jealousies of man, he would still thank them for proving, as far as concurrent and independent testimony can prove it, that the principle on which we proceed is not a principle of trick, and artifice, and chicane, but of simplicity and truth; that it is one which appeals to whatever is generous and exalted in our common nature, wherever civilization has led the way.

If he should look at the subject merely as a patriot and an Englishman, he would thank them for the honour which they pay to the land we live in: he would thank them for turning, as if instinctively, to this happy spot, as the grand depository of knowledge and religion, the temple of charity, the citadel of holy truth.

But it was not on such grounds that he would recommend the motion before them. He would take a higher stand. It had been the great object of this blessed Institution to do good, and to do it extensively. *Our* interest was the general interest of mankind; the end of our labour is the happiness of the world: and he would congratulate these Societies upon their hearty participation in so glorious a work. He would say to them, "We consider the poor and destitute of all lands as belonging to the same family with ourselves; and in doing good, forasmuch as ye have done it unto one of the least of these our brethren, ye have done it unto us. We want no honours, we ask for no praise: if permitted to rejoice in your joy, we are well contented: only let the blessings of them that are ready to perish come largely upon *you*, and they shall be mingled and combined with ours."

He would thank them for the spirit which they infused into this Institution. It had sometimes been said, that we should presently droop and die! that there were marvellous symptoms of decline upon us already! We ought to blush at the very thought of it. "What! shall we, who have gone forth in the van of the armies, sink and be dismayed, when Auxiliaries like these are pouring into the field? Shall our nerves be unstrung, when Ethiopia is stretching out her hands unto God? Shall *our* hearts be frozen, when Finland and Siberia are melting? Shall *we* slumber, when Russia and India are awaking? Can *we* faint, when the World is rising?

"I would thank them, also, for the cheering prospects which are now presented to us. We seem at once to have emerged into a different climate. 'The winter is past; the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land.' It was but as yesterday, that we seemed to be placed upon the brow of a mountain, from which we beheld the moral world below us in clouds and commotion: wherever we turned,

'We view'd a vast immeasurable abyss,
'Outrageous as a sea, dark, wasteful, wild.'

But the clouds are now breaking; the moral darkness is clearing away; the landscape is widening and extending; many worshippers are seen advancing to the courts of the Lord; many sanctuaries gladden the prospect; many harps of Zion fling to the passing breeze their sweet and varied melody. The nations appear to be animated with a new life; and the inhabitants of the farthest East as well as of the Western World, are turning their steps to the city of God.

"I would thank them, lastly, for adding so many links to that golden chain of charity,

which ere long will encircle the whole family of man. It reaches even now from Moscow to Massachussets, from Calcutta to Labrador: and the address, mentioned by his Honourable Friend (Mr. Grant), as having last night passed unanimously in the Lower House of Parliament, gave reason to hope that it would soon be extended to Africa. Christian harmony and Christian fellowship flourish and abound, wherever the influence of this Society is felt. Its Auxiliaries may be remote from each other, but their views, and their hopes, and their spirit are the same. They are to be considered, not as the scattered fragments of a structure which is tumbling into ruins, or as detached portions of a fabric which can exist only in the imagination, but as the solid pillars and magnificent arches of a building fitly framed together, and growing 'unto a holy temple in the Lord.'"

This motion was seconded by the Rev. Dr. Macbride.

The business of the day closed with a vote of thanks to the President for his conduct in the chair.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

In our last we briefly adverted to an Exposée of the state of the nation, which had been laid before the Deputies. In that paper, the existing evils are ascribed to the wars which have been carried on by France. "It is impossible to estimate the consumption of men by the late government." "The amount of the calls ordered since the end of the Russian campaign is frightful." They amount, when summed up, to 1,300,000 men. These requisitions, of only 15 months, give some idea of the exhaustion of 22 years. The improvement of the condition of the lower orders by the division of property, the equal distribution of inheritances, vaccination, the early marriages caused by a wish to avoid the conscription, contributed among other causes numerically to repair those sacrifices. Population below the age of puberty has increased: beyond that, its diminution has been prodigious.—Agriculture has made real progress in France, although the continental system has greatly checked the produce of wine and brandy. The flocks have also been ameliorated, and the mines increased. Manufactures were progressive, but the continental system has materially impeded them. The looms of Lyons alone were reduced from 13,000 to 8,000. The manufacture of cottons, woollens, leather, &c. suffered in an equal degree. The raw material was difficult to be obtained. As for the external commerce of France, it suffered still more severely than its manufactures.—The finances appear to be in a disorganized state. The war expenses alone, for 1814, are estimated at 740 millions of francs, or upwards of 30 millions sterling. Besides this, the arrears of the armies for four years past are unknown, and a variety of military expenses, not ranged under its proper head, were thrown on the communes, and even on the hospitals and other public institutions. The arsenals, both naval and military, are completely dilapidated; and the *ships* alone lost to France, during the last fifteen years, could not be replaced for ten millions sterling. The total increase of the debts of the state, during 13 years, is computed at 1,645,469,000 francs, or nearly 80,000,000 sterling.—In speaking of the moral state of France, it is observed, that the late government re-established religion only to make it a tool: public education was subjected to the same state of dependence: noble sentiments were oppressed; generous ideas were stifled. The government, not content with condemning to inaction the virtues which it dreaded, exerted and fomented bad passions. To suppress public spirit, it called personal interest to its aid. It offered its favours to ambition, in order to silence conscience; and left no other state but that of serving it, no other hope but those which it could fulfil.—The difficulties of the moment are great, but the zealous concurrence of the nation with the king and the two houses will hasten the return of a better state. If any thing can prevent this, it will be that restless turbulence, which wishes to enjoy *without* delay the blessings of which it has the prospect.

The French House of Peers, in thanking the King for this communication, observes, that the peculiar talent of the late government seemed to consist in always placing the nation in those critical situations where patriotism was forced to second tyranny, and where the national honour had only to choose between foreign and domestic oppression. It plunged the people of France into acts of

injustice and violence against others; and their only means of rescuing themselves from just vengeance seemed to be their perseverance in wrong.

The law on the subject of the liberty of the press, proposed by the French Government to the Legislature, has been debated at great length and with considerable ability in several sittings. On the day when the debate was expected to open in the Chamber of Deputies, such was the eagerness of the public to witness it, that not only the galleries were filled at an early hour, but the seats of the deputies themselves were forcibly occupied by intruders, particularly ladies. To commence the debate under these circumstances was impossible. The simple course, and that which would have been pursued in England, would have been to have cleared the hall, if necessary by force, and to have punished those who should be found resisting. A less uncourteous mode was adopted: the President, finding his entreaties and remonstrances ineffectual, adjourned the House to the following day, when measures were taken to prevent a recurrence of the same embarrassing dilemma. The debate was prolonged for several days: in the end, the project of the Government, after having undergone some important modifications, was adopted by a majority of 57. Writings under twenty sheets alone are now subjected to the censorship. Certain remedial measures also are allowed; and the law is to continue in force, on its trial as it were, only to the end of 1816. The opinions of members of the Chamber of Deputies are to be free.

SPAIN.

The gloomy and unsettled state of Spain seems to predict some approaching convulsion. The entire suppression of the liberty of the press, the merciless persecution of the best friends of Spanish independence, the restoration of clerical power and influence in their utmost latitude, and indeed of almost all the ancient abuses, but, above all, the re-establishment of the Inquisition, prove either that Ferdinand is utterly unqualified to hold the sceptre of Spain, or that the Spanish people are wholly unfit for the enjoyment of any portion of rational freedom. The decree by which the "Holy Office" has been reinvested with all its former plenitude of jurisdiction, has reached this country. The war, it states, had introduced foreign troops infected with hatred against their religion; disorders had inevitably resulted; the field had been left open to the wicked; and dangerous opinions were propagated. Wishing to remedy so heavy an evil, to preserve the holy religion of Jesus Christ unimpaired, and being bound to admit no other, and this religion also being the surest means to preserve the people from internal dissensions, the king had thought it necessary that the Holy Office should resume its jurisdiction. Many prelates, corporations, and other grave persons, had stated, that to the Inquisition was Spain indebted for not having been stained by the errors of the 16th century, which caused so many evils in other countries. The oppressor of Europe had looked to the suppression of this tribunal as the most efficacious means of serving his purposes; and the Cortez had abolished it, to the regret of the whole nation. Yielding to these "just considerations," he had resolved that the Supreme Council of the Inquisition and the other tribunals of the Holy Office should enter on the full exercise of their functions, and, if necessary, additional laws would be framed for the conduct of its suits and the censure and prohibition of books, with a view to the interests of the people and the rights of sound justice.

We confess that it will give us no dissatisfaction whatever if the rumour should prove correct that Charles IV. has reclaimed his crown from his undutiful son, and that he has proceeded to enforce that claim by an appeal to the loyalty of the Spanish nation.

NORWAY.

After various ineffectual efforts on the part of the Allied Powers to bring about a pacific arrangement of the existing dispute respecting the cession of Norway to Sweden, hostilities have commenced by the invasion of the Norwegian territory. A good deal of blood has already been shed. No very decisive action, however, appears to have yet taken place, but hardly a doubt can be entertained that Norway, under her peculiar circumstances, must yield to the overwhelming force which is about to assail her.

UNITED STATES.

The negotiations for peace between Great Britain and the United States have been opened at Ghent. The Commissioners on our part are Lord Gambier, Dr. Adams the Civilian, and Mr. Goulburn the Under-Secretary of State. In the mean time we have sent a very powerful force, both naval and military, to the American side of the Atlantic, and large reinforcements are said to be about to proceed thither under the command of Lord Hill. Our latest accounts from America reach to about the middle of July. Nothing of a decisive kind

had then occurred. A large American force had invaded Upper Canada, in the hope of achieving something brilliant before the British reinforcements should arrive from Bourdeaux. An attempt was made to repel this invasion, by means of a very inadequate force, amounting to 1500 men. It proved unsuccessful, and not a little disastrous; one third of the detachment having been either killed or wounded.—About the same time that this occurred in Upper Canada, a British squadron took possession, without any loss, of the Moose Islands, in Passamaquoddy Bay, which are said to be a valuable acquisition. The Rattlesnake American sloop of war has been captured by the Leander.

The large force destined to America has evidently alarmed the Government of that country. Orders have been issued for raising a militia of 92,500 men.

GREAT BRITAIN.

Parliament was prorogued on the 31st of July. On this occasion, the Speaker of the House of Commons addressed the Prince Regent in a speech of great ability and force, in which, after briefly recapitulating the objects to which the attention of Parliament had chiefly been directed, he thus proceeded.

"Whilst we have been thus employed, the destinies of Europe have been gradually unrolled before our eyes; and the powerful nations of the North, sending forth their collective strength to try the last issues of war, whilst Great Britain and her allies were with equal vigour advancing from the South, their joint efforts have at length accomplished the downfall of the greatest military despotism which, in modern days, has disgraced and desolated the earth."

"In the peace which has since followed, the efforts of this country have been not less glorious. The wise and liberal conduct of our Government, which announced justice and equality of rights to be the basis of our diplomatic system, has been happily sustained abroad. The British name now stands high in policy as in arms; and an enlightened people has justly applauded the firmness and temper which have conciliated and cemented the interests of allies, cheered the doubtful, animated the zealous, and united the deliverers and the delivered in a peace honourable and advantageous to all the contracting powers.

"The events of our own times have outrun the ordinary march of history. Peace restored, commerce revived, thrones re-established, afford the well-founded hope that the same counsels and the same master-hand, so mainly instrumental in the work hitherto accomplished, may, at the approaching Congress, extend and fix the work of peace throughout Europe; and a further hope *that the earnest and universal prayer of this great country may prevail upon the nations of Europe, in re-establishing their own happiness, to concur also in putting an effectual end to the wrongs and desolation of Africa.*

"Auspicious, however, as our present state may seem to be, the instability of all human affairs forbids us to be too confident of its prosperous continuance. *Much yet remains to be done in Europe*, and we have still one contest to maintain by war; a war which we can never consent to terminate but by the establishment of our claims, according to the maxims of public law, and the maritime rights of this empire."

The speech of the Prince Regent dwelt, as might be expected, on the happy result of the military efforts of the Allied Powers, on the deliverance of Europe from an oppressive tyranny, and the favourable prospects of permanent tranquillity opened to us by the restoration of so many ancient thrones. And he adds—

"You may rely on my efforts being directed, at the approaching Congress, to complete the settlement of Europe, which has been already so auspiciously begun, and to promote, upon principles of justice and impartiality, all those measures which may appear best calculated to secure the tranquillity and happiness of all the nations engaged in the late war."

A strong desire is expressed by his Royal Highness for peace with America. The war with that country, and *the necessity of maintaining for a time a body of troops on the continent*, render a continuance of foreign expenditure unavoidable. The expenses of the country will be reduced, however, as rapidly as possible. In the close of the speech, the Prince Regent assures Parliament, that "full justice is rendered throughout Europe to that manly perseverance which, amidst the convulsions on the continent, has preserved this country against the designs of its enemies, has augmented the resources and extended the dominion of the British Empire, and has proved in its result as beneficial to other nations as to its own."

"His Majesty's subjects cannot fail to be deeply sensible of the distinguished advantages which they have possessed; and I am persuaded that they will ascribe it, under Providence, to that Constitution which it has now for a century been the object of my family to maintain unimpaired, and under which the people of this realm have enjoyed more of real liberty at home, and of true glory abroad, than has ever fallen to the lot of any nation."

We heartily concur in the sentiments expressed both in the Prince Regent's speech and in that of the Speaker. We were particularly gratified by the affecting and energetic reference of the latter to the *universal prayer* of the nation. Nearly 800,000 male adults have approached the bar of the British Parliament on this occasion, with no factious purpose, but with a deep and earnest solicitude to promote the interests of humanity, and to do their duty to their God. And when we consider that these petitioners have not been drawn from the lowest ranks of society, but that they were persons all of whom were capable of writing decently; when we consider, also, that even in cases where petitions were not presented, the failure arose not from any indisposition to the cause, but from an idea that it was either not necessary, or that it was too late to petition; we may fairly assume, that never was the national will so clearly, unequivocally, and forcibly expressed, as on this occasion. On this account, we look forward, with much anxiety indeed, but not without considerable hope, to the negotiations about to be renewed on this subject, by the Duke of Wellington, at Paris, and to the redemption of the pledge which has been given by his Majesty's Government, and by the Allied Sovereigns, to do what possibly can be done for Africa at the Congress which is now about to assemble at Vienna. In connection with this subject, it may not be improper to state, that the accounts circulated in the French newspapers, of severe battles fought in the Island of St. Domingo, in the month of May last, between the rival chiefs, appear to have had no foundation in truth. Letters have been received from that island to the middle of June, which say nothing of any such conflicts.

The Speaker observed, that much still remained to be done in Europe. We trust, that the varying views and interests of the different cabinets may be so conciliated as to avert any risk of a new collision, or even of any material heart-burnings between the great powers of the continent. In the mean time, Brabant, which the French must have yielded with great reluctance, is placed under the care of the Sovereign of the Netherlands; and it is said, that the number of British troops, or troops in British pay, retained in that quarter, amount to not less than 40,000.

The Princess of Wales has paid a visit to the Continent, but whether for the purpose of remaining there, or of a mere temporary visit, is not known. Her annual income has been fixed at 35,000*l.* per annum.

Government appears to have been joined by the party in Parliament which has been considered as adhering to Mr. Canning. That gentleman, it is said, will go out as the British ambassador to Lisbon, to which place he had intended to proceed, with a view to the health of a part of his family. Mr. Huskisson has been appointed Surveyor of the Forests, in the place of Lord Glenbervie; and Mr. W. Pole, Master of the Mint.

The half-pay of our officers, both naval and military, we are happy to observe, has been raised at the rate of from 1*s.* to 2*s.* 6*d.* per day.

OBITUARY.

To the Editor of the Christian Observer.

You will oblige many of the friends of the late Rev. Robert Storry, Vicar of St. Peter's, Colchester, who departed this life on the 18th January, 1814, by inserting in your useful publication the following brief sketch of his life and character.

Y.

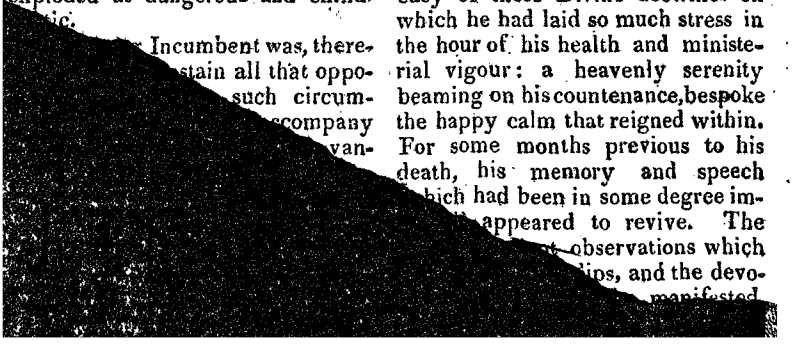
The Rev. Robert Storry was a native of Yorkshire; born in the parish of Middleton, near Pickering, on the 13th of June, 1751. He had the misfortune to lose both his parents in early life. From his

childhood he was seriously disposed; and, at the age of twelve or fourteen, he imbibed, under the ministry of the Rev. John King, Vicar of Middleton, those evangelical principles which produced so purifying an influence on his future temper and conduct, preserved him under the severe trials and afflictions of life, and in the hour of death cheered his departing soul with the prospects of immortal glory.

He was originally intended for the law; but zeal for the extension of his Redeemer's kingdom, and an anxious desire of preaching that Gospel to others which he had found so beneficial to his own soul, added to some particular circumstances in his situation, and the advice of some wise and experienced friends, determined his choice of the pastoral office. He received ordination in the beginning of the year 1774: previous to which he prosecuted his studies, for some time, under the eminently learned and pious Mr. Milner, of Hull. His first charge was the Curacy of Hovingham, near Malton, where his ministerial labours became both useful and popular. Afterwards he was recommended, by the Rev. W. Richardson (a friend to whom he looked up as a father, and for whom he entertained the highest esteem and respect to the latest period of his life), as curate to the venerable and Rev. Thomas Adam, of Winteringham. To this situation he removed in the beginning of the year 1775, and it proved an excellent school for improvement to a young and inexperienced minister. Here he had great opportunities of improving his stock of spiritual knowledge; and here he acquired that just taste which led him to prefer, in his public dresses, that which was sol[illegible] ful, and practical; that[illegible] calculated to co[illegible] services; but it was equally so to Mr. Adam, on whom the social and communicative temper of Mr. Storry produced the happiest effects, by correcting in him that retired and taciturn disposition, so frequently found in men of deep thought and reflection, and which had proved a great bar to his usefulness, by restraining him from that free and familiar intercourse so desirable between a minister and his people. Mr. Storry, possessed of an active, affectionate, and communicative temper, soon became personally acquainted with the state of all the parishioners, and acquired an influence over their minds, which he employed in exhorting them to a greater diligence in the concerns of their souls, and in leading them to form a just estimate of the truly valuable instructions of their pious rector. Through him, the excellencies of Mr. Adam's character were developed, and his labours made to produce a more abundant harvest. To Mr. Storry the world is indebted for deciphering the manuscript copy, in short-hand, of those "PRIVATE THOUGHTS," which have so often appeared in print, and which are so highly esteemed, and read with so much benefit and pleasure, by persons of the greatest experience in religion. Mr. Storry proved a striking example of the benefit which a young man, desirous of being taught the way of the Lord more perfectly, derives f[illegible] being placed, in the be[illegible] his ministerial labo[illegible] eye and authorit[illegible] aged. It was[illegible] means [illegible] fau[illegible]

sician held in great estimation for his talents and skill. His union with this intelligent and pious lady was a source to him of the greatest connubial felicity. Six children were the fruit of this marriage; two of whom only survived him,—a son and a daughter. The former is the Rev. John Bridges Storry, whom his excellent father had the satisfaction of seeing set apart to the ministerial office; and who was, soon after his death, presented to the Vicarage of Great Tey, in the county of Essex, through the friendship of the late Rev. John Venn, and Mr. Samuel Thornton, the member for Surrey.

Mr. Storry found that the living of St. Peter's, though small in point of emolument, entailed the charge of a numerous population, which required a very large share of the most constant and laborious attention. At that period, the state of religion in Colchester was at a very low ebb; nor could it be said, that, in any of the fifteen churches in that large and populous town, any very strenuous efforts were made for its improvement. The fundamental doctrines of original sin, of regeneration through the influence of the Holy Spirit, and justification by faith in the merits and atonement of our Lord Jesus Christ, so beautifully interwoven with our Liturgy, were not only not generally preached, but by many were derided and exploded as dangerous and enthu-



been raised against him extinguished.

Here his exertions were such as, in a short time, greatly to affect his health; but his excellent friend, the late Mr. John Thornton, induced him to quit the scene of his labours, and to spend some time with him at Swansea, where his health and strength were completely restored. On his return to Colchester, he applied himself with redoubled diligence to the duties of his station, and he was so happy as to witness very extensive and beneficial effects from his exertions. Many, who are now no more, will doubtless, at the last great day, appear as seals to his ministry; and numbers, still on earth, are ready to acknowledge the efficacy of his ministerial labours in leading them to embrace the Gospel of Christ.

Thus did he continue to exercise himself in the duties of his ministerial office, till, in the autumn of 1808, he was visited by an indisposition, which excited the lively apprehensions of his family and friends. Their fears were too soon realized; this seizure being followed by repeated attacks of a paralytic complaint, which brought his valuable life to a close on the 18th January, 1814.

The patience and resignation with which he was enabled to support his long affliction, formed a pleasing commentary on the truth and efficacy of those Divine doctrines on which he had laid so much stress in the hour of his health and ministerial vigour: a heavenly serenity beaming on his countenance, bespoke the happy calm that reigned within. For some months previous to his death, his memory and speech which had been in some degree im- appeared to revive. The observations which lips, and the devo- manifested

his closing scene, when the spark of life was nearly extinct, and the organs of speech had ceased to perform their office, his son and weeping wife hanging over him to catch the last sigh of his departing spirit, the former said, "I trust, my dear father, we shall meet in heaven:" upon which he put forth his feeble hand, drew him gently to him, and affectionately kissed him; thus expressing his concurrence in the hope that they might so live and die in Christ as to meet where the ransomed of the Lord shall be united to part no more for ever.

As a public character, the town of Colchester will long have to lament Mr. Storry's loss. When the object was to promote any useful or beneficial object, as far as his slender means would allow, he was ever ready to appear in the foremost rank. He acted with great wisdom on the occasion of establishing Sunday schools in Colchester. Such at that time was the opposition which he met with from his brethren of the Church of England, that there was reason to apprehend that any measure would be rejected, however excellent it might be in itself, which was proposed by him. Instead, therefore, of coming forward himself, he directed the Sunday School Society in London to make application to another clergyman, who was considered a leading man among his brethren at Colchester; and the object was effected. The British and Foreign Bible Society, the Society for Missions to Africa and the East, with many others, obtained considerable sums through his exertions. The Benevolent Society in Colchester, was founded by him: and, indeed, there was scarcely any charitable institution in the neighbo[illegible] hood to which he did not co[illegible] his support.

As a Minister [illegible] Christ, Mr. [illegible] amiable and kind deportment, furnish a striking example to his youthful successors in the sacred office. The style of his preaching was simple and unaffected, yet deeply impressive and affecting; and his discourses always abounded with the most important truths. The grand object of all his exhortations was, to lead the sinner to a true and humbling knowledge of himself, that he might be induced to place all his dependence on the Lord Jesus Christ, as his wisdom, righteousness, sanctification, and redemption. He seldom entered into discussions respecting the more abstruse points in divinity, but contented himself with enforcing the pure and genuine doctrines of the Gospel in a plain and practical manner. He was peculiarly cautious in warning his hearers of the danger of resting their hopes of salvation on any other foundation than that which is clearly laid down in the word of God itself. At the same time that he strenuously urged them to seek after the attainment of that faith which worketh by love, he carefully guarded them against the dreams of enthusiasm; impressing upon them their obligation to "think soberly," and, in the conscientious practice of all relative duties, to shew forth the praises of that Saviour who had called them from darkness to light, and from the power of Satan unto God. Great and abundant were the fruits of his ministry, not only among his stated hearers of the tow[illegible] Colchester and the neigh[illegible] but, during the late [illegible] garrison, and [illegible] lery. Ma[illegible] who [illegible]

this particular direction, as to have procured for him the honoured appellation of the Father of Religion among our brave Artillery.

Nothing can so fully attest Mr. Storry's ministerial fidelity, as the state of his people. During the three and thirty years of his pastoral care of St. Peter's church, the congregation proved an almost unexampled instance of unity among themselves, and of undivided attachment to their minister.

The same grace which shone so conspicuously in his public and official character, shed its influence over his social and domestic relations. His friendship was ardent and sincere. His desire to promote the temporal benefit of those he loved, was always strongly united with an anxiety for their immortal happiness. This recollection will remain engraven on the hearts of numerous friends, in lines of the deepest gratitude, till they shall be called to join him in the holy communion and ceaseless friendship of the ransomed of the Lord in heaven.

As a husband, a father, and a master, the Christian alone can appreciate his conduct and demeanour; he alone can judge of the source of that gentleness, mildness, forbearance, and tenderness, which were displayed towards every member of his family.

The Reverend Robert Storry was buried on the 25th of January, 1814, in the churchyard of St. Peter's, Colchester: on which occasion nearly the whole of the parishioners, as well as many of his friends from other parts, attended to pay their last tribute of respect to his remains. His funeral sermon was preached, on the Sunday following, by his much-valued friend, the Reverend J. Hallward of Assington; and a neat monument has since been erected, in the chancel of St. Peter's church, to his memory, bearing the following inscription:—

"In memory of the Reverend Robert Storry, who departed this life January 18th, 1814, in the 63d year of his age. He was Vicar of this Parish thirty-three years; and lies interred by the side of his children in the adjoining churchyard.—Reader! when this memorial of mortality meets thine eyes, may it excite this prayer, So teach me, O Lord, to number my days, that I may apply my heart unto wisdom—that wisdom which leads to God, by a knowledge of salvation through the atonement of Christ. Such was the doctrine which this faithful pastor delighted to proclaim to fallen sinners: it was his own hope in death: and being dead, he yet speaketh."

ANSWERS TO CORRESPONDENTS.

C. O.; Mab; S. S.; An Elder Son; Clericus Senex; ...mbridge Pensioner; Eboriensis; have been re-

...s their indulgence. We have received four or ... three months, each of which would

...gret that it should

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

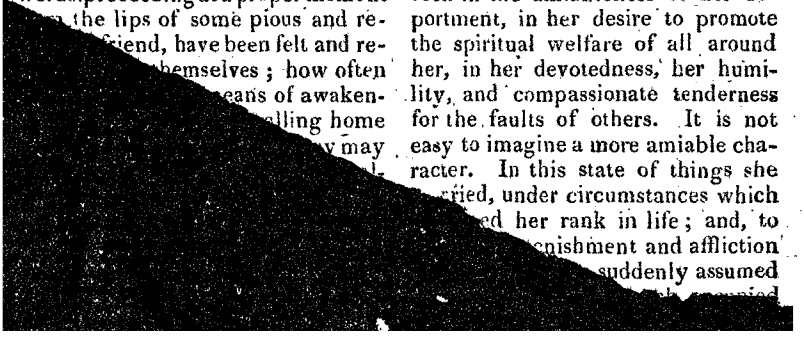
To the Editor of the Christian Observer.

MANY months have elapsed since I promised to give you some account of a lady, who died at the Hot Wells in the spring of last year. To yourself, at all events, the narrative, I have little doubt, will prove interesting; and if, in your opinion, its insertion in the Christian Observer would have any tendency to promote the glory of God, her family are not unwilling that it should be given to the public. I presume, however, that you will not in that case deem it expedient to disclose the name or the connections of the deceased: these are circumstances of little import to strangers; and the greater part of your readers, who were acquainted with her, are already in possession of the facts.

If it be true, Sir, that few narratives are so well calculated to soothe and elevate the soul as those which place before us the triumphant Christian in the hour of death; it is, perhaps, not less true, that none can be more instructive than such as contain a faithful disclosure of the temptations to which persons celebrated for their piety were subjected when living, and the errors they died lamenting. Professors of religion have their own peculiar class of "besetting sins"—less startling, indeed, but on that account more insidious, than those of mere men of the world: and it is therefore to [illegible] habitually attentive [illegible] duties (if to a[illegible]

There, communing with their own hearts, some, possibly, may be led to consider whether any thing that is here stated comes near to themselves:—whether, whilst they would tremble at the voluntary omission of any of the outward acts of Christian worship; and bear the name, and even the reproach, of excessive piety; their habit of mind is *really* such as declares the mortified, subdued, devoted disciple of Christ:—whether, in summing up the account, there is found no unchastened temper; no undue attachment to the things, though not perhaps to the amusements, of the world; no idol; nothing inconsistent with that singleness of heart which forms the very basis of all that they profess, and all they pray for. To rouse the slumbering; to call forth a holy jealousy and strict watchfulness in those who seem to stand fast; to display the wonders of Redeeming Love and the all-powerful efficacy of Divine Grace; are the proper business of narratives which tell in what manner they, who were numbered among the excellent of the earth, lived and died. Mere [illegible] gies of the departed can [illegible] as opiates to the [illegible] least, was the [illegible] her who [illegible] not

For her first religious impressions she was indebted to parental care; but they displayed themselves in a more prominent manner, from a period which she had ever reason to keep in her remembrance with sentiments of the profoundest gratitude to God. Her brother had formed an acquaintance at the University with a gentleman destined for the ministry, and who, upon receiving ordination, came to reside upon a curacy in London. This brought him acquainted with her family; and although his occasional visits were limited to the period of a few months, in consequence of his being soon afterwards appointed to a foreign chaplaincy, yet, short as that period was, he anxiously sought and found many of those opportunities of touching upon the importance of Divine things which occur in every friendly conversation, and are so frequently neglected. If it is here stated, that these occasional, though impressive, remarks of a minister, then very young in the sacred office, have had, through grace, an abiding influence on others who were then present as well as the deceased, it is in the hope that they who shall read this account may be led to reflect upon the value of such opportunities, and to ask themselves how far they are in the habit of improving or neglecting them. They may possibly call to mind in how many instances a few words proceeding at a proper moment [illegible] the lips of some pious and re- [illegible] friend, have been felt and re- [illegible] themselves; how often [illegible] means of awaken- [illegible] calling home [illegible] may [illegible]



listen to the excuses of a false humility, but real indifference, which would persuade them, that the exercises of this Christian duty requires the assistance of superior abilities and learning. They may, perhaps, be induced to institute inquiries which will bring them speedily acquainted with many instances in which good incalculable has resulted from the judicious use of such opportunities, by persons inferior to themselves in every thing, except an anxiety for the souls of men. It is true, the learning and talents of the gentleman referred to in this particular instance were considerable; but the lasting influence of his observations must be ascribed to a very different and far more effective cause; to their sincerity and piety—qualities which require not the aid of human learning, or of splendid abilities.

From this memorable period the subject of this narrative diligently sought for the society of pious people, and she gained evidently by the association. She also read much, principally in her Bible; rising for that purpose at four in the morning, as the greater portion of her time during the day was unavoidably devoted to the care of her father's family affairs. The eagerness with which these pious studies were for some years pursued is sufficiently attested by the traces of her pen: their immediate effect upon herself was seen in the amiableness of her deportment, in her desire to promote the spiritual welfare of all around her, in her devotedness, her humility, and compassionate tenderness for the faults of others. It is not easy to imagine a more amiable character. In this state of things she [illegible] ried, under circumstances which [illegible] ed her rank in life; and, to [illegible] nishment and affliction [illegible] suddenly assumed

tion, is unaccountable. It must not, however, be supposed, that she became in any sense dissipated. Public and family worship were not omitted; but her manners became cold and stately, and she was now not frequently seen associating with those who had no other distinctions than their piety and humility. The loss of such companions was ill supplied by an intercourse with persons of all others the most dangerous for herself—not the gay and insignificant, but grave antiquated people of fashion, well bred, well informed, dignified, authoritative, and fascinating, yet of habits and conversation little calculated to elevate the mind above the affairs of this life. What passed within—whether her thoughts were less frequently directed towards heaven, whether her petitions to the Throne of Grace were less ardent and undivided—can be known only to that Being who seeth in secret; but that she lost much ground about this time, cannot be doubted. From these, or other causes, her heavenly-mindedness was already in the wane, when the birth of children called forth new affections and new trials. They were unhealthy, and she idolized them. Her care for them, her anxiety through long and sleepless nights, shook her nerves and absorbed her thoughts in a degree wholly inconsistent with her own spiritual welfare: she seemed to forget every duty except that of watching over her servants and nurses, who, as she placed no confidence in them, only tended to increase her perplexity. She appeared to take the lives of her children wholly into her own hands, and wore herself out by incessant and unavailing agitation. To this unchastened parental anxiety succeeded great irritability of temper, and a state of mind alway[illegible] dering upon asperity. T[illegible] willingness to listen [illegible] repelled by a cold reception; and when they had retired disappointed and mortified, she generally took occasion to acquit herself of all unkindness in this respect, by adverting to the importance of her time, and the pressure of her family affairs. Oh! how changed from her, who once possessed in a pre-eminent degree the art of *making* time, whenever she saw the slightest probability of promoting the glory of God; and whose penetrating eye had been accustomed to discover in every acquaintance some mode of approach, some hopeful ground on which to work. Yet, amidst all this, there was the same expressed desire to attend the preaching of the Gospel, the same stated observance of family devotion, and even the same peculiar eloquence in prayer; but spiritual pride and stern self-sufficiency had taken the place of humility and affection. The change was seen and felt by her family, and was once, upon a suitable opportunity, adverted to with studied caution and gentleness. The well-meant intimation was, however, received with high astonishment, and thrown back with indignation as a cruel insult. She seemed now to think herself incapable of error. Her family could only observe and be silent: they were confounded. Her conversation in her domestic circle was no longer of a nature to give pleasure, except when her fine understanding was brought into exercise by some peculiar topic that challenged its powers: on other occasions, a peevish, dissatisfied and censorious spirit, too [illegible] manifested itself.—In [illegible] years from the [illegible] riage, symp[illegible] gan to [illegible] lo[illegible]

phenomena of man only in his *natural state.* Nothing can be more dangerous, than attempts to get rid of all responsibility by referring to the peculiar affections of the body. It will be seen in the sequel, that a period *did* arrive, when the subject of this narrative would have shuddered at the thought of any such mode of escaping from the hard duty of self-humiliation and reproof; when, in the midst of aggravated sufferings, she became calm, and the Christian temper rose superior to all corporeal irritation. From her own house she was in a few months removed to the Hot Wells, without any hopes of her recovery; yet she still continued to display the same petulant, unamiable frame of mind; wasting her feeble strength in giving uncalled-for directions respecting her children or the ordinary business of her family; and tenaciously refusing to delegate any of these unimportant matters to a near connection, who met her at the Wells with an anxious desire of relieving her from all temporal cares. Every kind offer was declined with an air of studied politeness approaching to dislike. She still insisted upon superintending every thing herself, and dissipated her thoughts about family matters, while her surrounding friends could think of nothing but her approaching dissolution. Not a word escaped her of Christian admonition to those around her, not a word respecting her own spiritual condition. An amiable relative, [illegible]ious to be informed as to her fu[illegible]es, and uneasy at her si[illegible]d to touch upon this [illegible]The reply was [illegible] and was [illegible]of be[illegible]al

Of visitors, family avocations and ill health had long excluded the greater part; and of those particular friends who were admitted, as they could only judge from her conversation in short occasional visits, it was natural that they should think highly of her attainments, and even of her humility. For no one more readily admitted, in general terms, the utter depravity of our fallen nature: it was only when some particular error in her own conduct was glanced at, that her pride revolted.

It was now morally certain that her dissolution was near at hand, and, to suffer her to die without some effort to awaken her to a real sense of her condition, was dreadful; yet, in her then debilitated and highly irritable state, the attempt was hazardous. She herself, however, furnished the wished-for opportunity, by inquiring of her brother whether any thing in her conduct caused him disquietude or dissatisfaction; from which it appeared that she had observed in him a considerable degree of uneasiness. He told her frankly, that he suffered great disquietude on her account, and that the same disquietude was felt by all the other members of her family. He then adverted to the unhappy change in her temper of mind, which they had long witnessed and deplored, and the little evidence they had that her thoughts were *even then* directed to Heaven. She looked astonished, and became violently agitated: she declared herself to be quite unconscious of any alteration in her conduct, and appealed to the general estimation in which she was held. Her brother then found himself compelled to enter into rather a detailed examination of her later habits and disposition; but his observations were [illegible]ceived as cruel and unmerited [illegible]bes, a[illegible]d it became necessary [illegible] to the conversation. [illegible]wever, by entr[illegible]

were near and dear to her, and of whose tenderness and affectionate anxiety for her happiness she could have no doubt. She replied, that it was indeed hard to be so thought of by her nearest connections, when she could oppose to their opinion the testimonies of so many other persons; but that, as she should undoubtedly pass a sleepless night after such a conversation, she would occupy herself in praying, that if she *were* in error, it might be made apparent to her;—that she had no desire to shrink from the duty of self-abasement, but that she could not, consistently with truth, admit *charges* to be well founded of which she believed herself wholly undeserving. Her brother then quitted her room almost broken-hearted: he was conscious that he had greatly endangered her life, and, for any thing that appeared, without attaining the object he had in view. She did indeed pass a sleepless night—a night of burning fever and anguish—but it was also a night of earnest supplication. The next morning, every symptom of her disorder appeared to be considerably aggravated; she seemed exhausted, and was able to say but little. She looked, however, with anxiety at her brother, as if desirous of adverting to the conversation of the preceding evening; but she was too enfeebled, and passed the remainder of the day, with some short intervals of sleep, apparently in deep thought and silent prayer.

The day following she seemed to have recovered from the shock. Her tone and manner had entirely changed: she held out her hand to her sister-in-law, and, with a look of grateful affection, delivered over to her charge all those family concerns of which she had hitherto been [illegible] remarkably tenacious. The[illegible] her brother's hand, s[illegible] "Y[illegible] pain, asperity, and dissatisfaction, was now meek and placid; while her bodily sufferings seemed to be wholly disregarded by her, except as her helpless state obliged her to give trouble to others. She inquired of her brother, how long it was probable she might live. He told her, that the complaint would in all likelihood cause her to expire rather suddenly, but that in no case did he suppose that she could survive six weeks. "Only six weeks!" she said: "that is very short!" and paused for some time in silent meditation. She afterwards proceeded to lament the time she had lost, the little she had ever done for the glory of God, and seemed bowed down with the thought that she did not sufficiently feel her own sinfulness. She entreated her brother to recite again to her, with unsparing minuteness, her own particular errors, "as a means," she said, "of bringing home to her heart a more lively sense of her unworthiness." She listened to him with eager attention, and then raised her eyes to heaven, as if in prayer. "I had thought," she said, "of many of these things since our former conversation, but you have mentioned some, with perfect truth, of which I was hitherto quite unconscious. O what a wretched self-deceiver!—Yet there *is* hope even for me—Mercy! forbearing Mercy!" She did not, however, at this time, at all anticipate that it would be her lot to experience, before her departure, that full assurance of [illegible] which her friends had [illegible] the happiness to wit[illegible] much upon her [illegible] deviations f[illegible] and [illegible]

hour. From this time her life was mercifully prolonged about ten days, during which, the mighty change that had been wrought in her mind became more and more strongly marked. Of her bodily sufferings, though undoubtedly very severe, she spoke as unworthy of her attention, and never adverted to them except when some question was put to her. Every word breathed forth the sentiments of gratitude, humility, and love. She charged her friends to take especial care that no opiates were given to her, whatever bodily pain she might be subjected to upon the nearer approach of death, lest her mind should be unfitted for those exercises of prayer and praise which now constituted her sole employment. "And oh!" she added, with a look of singular feeling, "if my reason should be taken from me, as sometimes happens before death, let me earnestly entreat you to pray for me, that no unhallowed expression may escape my lips." She dwelt much upon the efficacy of prayer, and heavily reproached herself for having permitted family duties and temporal cares to usurp the *first* place in her thoughts. She expressed her conviction that she should better have acquitted herself, as the mother of a family, if she had kept her anxieties in due subordination; and spoke of family cares, when so misplaced as to interfere with the interests of eternity, as fit only to be classed with temptations, so much the more [illegible] as coming in the plausible [illegible] of duty. She was now so [illegible] above all impatience [illegible] that, in the evening [illegible] she said to her [illegible] to give [illegible] if

tion. As her fever and cough seldom permitted her to sleep, she continued her petitions to the Throne of Mercy almost without cessation, and it was evident that the grace of God was with her. She became more deeply contrite, more alive to her own unworthiness, yet more assured. Her countenance, her manner, and at length her tongue, proclaimed the inward satisfaction which she now felt. "Oh," she exclaimed, "what a sinner! and what a Saviour! I have not power enough to wonder and adore. The Lord imparts what I cannot describe. Gracious Lord! He is merciful! It is unbounded! Oh that I had a voice like thunder to proclaim his goodness!" She looked tenderly at her sister-in-law, and said to her, "we are more than sisters—sisters in Christ!—what an union! never to be dissolved!" Early on the Tuesday morning preceding her departure, she conceived herself to be dying, and her friends assembled round her bed. She looked at them with an heavenly smile, and said, "if *this* is dying, may you all die! I feel an inward joy, an assured hope, a hope which I cannot express. Oh! what extended, what boundless mercy, to me, the worst of sinners! If *I* am washed in the blood of Jesus, *who* may not hope? His grace, his mercy, is great beyond what I have language to declare."

Shortly after this, the Rev. Dr. B—— came in to pray with her, and to him she reiterated the same expressions of humility and joy. "It is," she said, "but within these few days that the Lord has shewn me to myself as I really am. My brother has pointed out to me many great falls which I had overlooked: this has been very instrumental in bringing me to a clearer sense of my [illegible]worthiness. I owe much to [illegible] admonitions, and much [illegible], for y[illegible]

this all of you; I have only told you half the inward comfort that I now experience—I cannot tell you all—language fails me." Then, looking at Dr. B——, she said, "I see nothing, Doctor, but my Saviour—my sins are covered. It is true the tempter is even now busy; but strength is increased to me upon every attack. I seem to gain by them." In the course of the morning the symptoms of immediate dissolution disappeared, and she took an opportunity of suggesting something which she considered of great importance to the spiritual welfare of a particular member of her family, and then said, "This is the wish of my heart; and having expressed it, let me now for ever dismiss every worldly thought, and occupy myself with my Redeemer. For my children, I have no other wish than that they may fear the Lord: their temporal circumstances are immaterial. Our eldest boy has been wonderfully preserved to us—may he be a Samuel!" To her husband she said, "I can truly say, 'Lord, now lettest thou thy servant depart in peace;' yet I am willing to remain, if it be to the glory of his name." At another time she said to him, "My conscience becomes more and more tender: I feel so great a dread of sin, and while I remain I am still so liable to return to it again, that you must pray for me, that I may be preserved from every temptation by which I might be led to grieve his Holy Spirit." Finding great difficulty of breathing on the Saturday before her death, she looked at her husband, and said, "Ah, my husband! only a short conflict, and then no more pain, no more sorrow! I am now unable even to clean my teeth, which require it very much, on account of the soreness of [illegible] mouth. These thin[illegible] ble, and convince[illegible] havin[illegible]

The next morning, being Sunday, in answer to her brother's inquiries, she said, "I am at present wonderfully easy in body, and happy, *happy* in mind. I dose frequently, and get some sleep; but I grudge it: I wish to be awake, to contemplate my Saviour." In the evening of that day her family assembled round her bed, as usual, for the purpose of joining with her in prayer; and being conscious that her time was at no great distance, she took an affectionate leave of every one, with a calm and placid countenance, as if uncertain whether she should ever behold them more. After they had all left the room except her husband, she took both his hands, and said, "Oh my dear husband! what unspeakable, what inward joy and comfort do I now possess! it is solid, well founded, calm, not tumultuous." She then desired that her two female attendants might lie down in another part of the room, and go to sleep. Her husband objected to this, and requested that she would permit them to relieve each other in sitting by her, as it was necessary to keep her constantly in almost an erect posture. She replied, "Oh no; let them rather take their rest: you must not be anxious for me, my dear husband; do you commit me to the keeping of my Saviour, as I have committed myself, and be satisfied." But on his continuing to urge his request, she assented, and said, "If it will reli[illegible] your mind, it is well;" and th[illegible] gave some directions to t[illegible] respecting the la[illegible] person, addin[illegible] things no[illegible] co[illegible]

collection was completely restored to her, and she took her husband's hand, and said, "My comfort and joy are still the same; they remain with me. But you are all employing yourselves about my body"(they were wiping away the perspiration from her forehead)—"leave that now alone, and let me think of my soul." Her husband then suggested to her, in a low tone of voice, some supporting texts of Scripture with short ejaculations for strength and victory. She thanked him; but at this time the faculty of hearing was rapidly leaving her, and therefore she requested him to speak louder. He then inquired, whether she could attend while he prayed with her; to which she eagerly assented; and upon his asking if he expressed her wants and feelings, she replied in the affirmative, and repeated after him some of the expressions of her own sinfulness, and of her entire reliance on the efficacy of her Redeemer's blood. After prayer, he took the Bible, and offered to read to her. She said, "Yes, do so; but keep your mouth close to my left ear: I shall hear longest with *that*." He read a part of 1 Cor. xv.; and when he came to the 55th verse, she repeated two or three times, with great emphasis, "Oh death, *where* is thy sting?" She then said, "Stop—now let me pray by myself." Her husband could not hear what she said, but she frequently raised her hands joined together, and appeared to address herself to the Throne of Grace with great [illegible] and earnestness. She then [illegible] her husband, and [illegible] move, keep all [illegible] he had con- [illegible] me- [illegible] asked her if all was well within, and whether she still knew him; to which she replied, "Yes, you are my husband: all is well." After this she only opened her eyes occasionally; and when she did so, she looked at her husband, and replied to his anxious looks by nodding her head, in token of her enjoying peace and assurance. She now lost the faculty of speech, and her eyelids closed for ever; but she still pressed his hand, and, her head being turned towards him, she continued smiling from time to time, as if to express her inward joy. At length the phlegm suddenly accumulated, and, after some painful efforts, she became apparently insensible; in which state she continued until about seven o'clock on the Monday morning, when she ceased to breathe. T.

EAST-INDIA MISSIONS.

(*Continued from p.* 483.)

IN the Report of the Society for promoting Christian Knowledge for 1777, the Missionaries at Madras are represented as stating the congregation there to be pretty numerous. "Many of the poor enter into the church of Christ." The hope of converting the rich will be vain, till God brings down their pride, and "awakens also the European gentlemen to a pious desire for propagating the kingdom of Christ."—Mr. Swartz laments the death of an able and exemplary catechist, Rayappen, whose "solid knowledge of the Christian doctrine, whose meek behaviour towards all, whose contented mind, particularly his love of Christ and humble zeal in preaching the word of God, were acknowledged by Christians and heathens." [illegible] persons at Tritchina- [illegible] themselves for in- [illegible] bap-

In the Report for 1778 is inserted a communication by Mr. Diemer, from Calcutta.

"We had, says he, the other day, a conversation with a Bramin, who asserted that the 'whole Universe is God: what now speaks in me is God, and what animates a dog is God, and when God retires out of the dog he must die immediately.' They account God the author of all their immoralities and wicked actions; and so strongly do they adhere to this notion, that a Bramin will expressly say, 'when I have an inclination to steal I cannot help it, because God made me so:' and when such a one is punished, he says, 'I cannot help it, it was so destined.' The Bramin despises all other casts, and the lowest is despised by all.

"The veneration for the cow and the sacred bulls is exceedingly great among the Bengalees. The other day, says Mr. Diemer, the leg of one of their bulls was broken. The beast was immediately surrounded by many hundred people, and the Bramins especially were very busy and much concerned for the bull; some brought him food, others medicine, and others ropes to remove him to a dry place. Thus was the sacred bull carried away with all possible care, and every method used to recover him. But when a poor wretch lies in the streets, and his distress calls loudly for the compassion of those who pass by, if he is of a low cast he is entirely neglected. The merciless and haughty Bramin passes on without being affected at the sight of such an object of compassion. But were he a sacred bull, proper care would be immediately taken of him. When a Bengalee's house takes fire he is obliged first to save his cow, and though his wife and children should be consumed by fire, it signifies nothing, but if [illegible]

him as possessing 'a clear head and a pious heart, with a great desire of doing good to the natives, and as having made great proficiency in the oriental languages, so as to be able in three months' time to preach in the Malabar language.'"

The Report for 1779 contains an account of a visit paid by Mr. Gerické to the great pagoda of Tirukkoolikunnam; where was a vast number of Bramins.

"It was with difficulty that he was permitted by the Bramins to go up the hill. Yet when he came to talk to them, and to tell them what he thought of this, and all their celebrated places, pagodas, rivers, images, deities, and what they in reason ought to think of them, and what they would think of them if they inclined their heart to hear and attend to the Gospel of Christ, which he was come into that country to preach among them; wherein the most high God had revealed his glory, his Divine perfection, will, and works, and taught them what to think of the sun, moon, stars, and the rest of the visible creation, which they, in their ignorance of the true God, looked upon as so many deities, whilst they were the works of the great and living God:—when I came, says he, to talk to them of these things, they rejoiced, they behaved civilly, they commended me greatly, applauded my doctrine, and said they would gladly embrace it, if all the nation would embrace it with them, and provide a livelihood for them."

Yet this is the people of whom we are told that the slightest attempt to disturb their faith, even by argument and persuasion, would issue in insurrection and [illegible]

The following [illegible] rické's daily [illegible] pro[illegible]

Gericke catechises in the English school, and from ten to eleven in the Malabar school. In the afternoon, from three till seven, he generally goes out to visit the sick, to remind the Malabar Christians of what they have heard at church, and to talk with such heathens as he meets with. When it happens that he passes near the hospital, he generally goes in to visit the sick soldiers. In the evening, from seven to eight, he expounds a portion of the New Testament in the Malabar school, when, beside some of the biggest children, the catechists, and those that live near the church, attend. After this, the catechists relate what conferences they have had with the Heathen; what objections they have answered, and how they have answered them; and what in the course of the day has fallen under their observation, that in any respect concerns the Mission. This gives him daily opportunity to instruct them in and exhort them to their duty. The rest of his time he employs in visiting the schools which are near to his house, in corresponding with his friends, in the study of languages, and in collecting materials for his discourses, and in writing down almost every sermon he preaches, both in English and Malabar, dictating sometimes the former to the English schoolmaster, the latter to the Malabar schoolmaster, which serves both his convenience and their advantage."

Mr. Swartz had succeeded in inducing the Governor and Council at Madras to sanction and assist in the erection of a church at Tanjore. He observes, that, among the Heathen at Trichinapoly and Tanjore, [illegible] lands, even among [illegible] profess that their [illegible] ing, ing the salutary doctrine of Christ, frequently calling to my mind that there is a time of sowing preceding that of reaping."

In the succeeding year, 1780, the Missionaries at Madras, Messrs. Fabricius and Breithaupt, state an increase of twenty-two Heathens, and twelve Roman Catholics. The following extract is from the journal of these Missionaries.

"Not far from Vepery, in a chouldry (or open building for travellers), one of us addressed himself to the Heathens that were present, and said, 'I can see that you are people who do not know the true God, because the marks on your forehead shew that some of you are worshippers of Vustnoo, and others of Siven. But your worshipping them as gods is a great sin and folly; because he to whom divine worship is to be paid, must have divine attributes, and be all-knowing, almighty, and most holy. Vustnoo, Siven, and others you worship as gods, are quite destitute of such attributes. The histories which you have concerning them among you, shew that they were ignorant, weak, and unholy, and governed by the 'lust of the flesh, the lust of the eyes, and the pride of life.' Is it not then one of the greatest sins for you to pay divine worship to such, and to their images? Let me tell you whom you must adore and worship, namely, none other but your Maker, by whose goodness 'you live, move, and have your being.' 'Besides him there is no other God.'"

After some further conversation, he observed,

"If you desire your welfare, you must also begin to pray to God your Maker, who is present every where, which you can do in the following or the like words, saying, O Lord God, maker and ruler of the world, an European has told [illegible] hitherto

useless idols. Have mercy upon me, forgive me this great sin, and all my other transgressions against Thee. Take away from me my blindness, and enlighten me, that I may know Thee, and the way in which I ought to walk to please Thee, and to be made partaker of eternal salvation.

"After they had heard this good advice, they were warned not to remain indifferent to these saving truths.

"Near Keerpawk the same Missionary met one day with some Heathens, and said to them, 'Stop a little, I pray: I will tell you something of God, whom you do not know.'"

He thus concluded his address:—

"Abandon your false gods, and turn to Him. Do not serve any longer the devil, who is the author of all idolatry: come and devote yourselves to the living God, as obedient children and servants: then you shall not perish, but be saved.

"After they had heard these instructions with attention, he offered a little treatise to one of them, who was a Conicaply, which he accepted with much politeness and thanks."

On another occasion one of the Missionaries found a number of Hindoos busy in making a sacrifice to their goddess Ammey, by whom they conceive the small-pox to be inflicted.

"The Missionary represented to them how miserably they were deceived by the devil, and told them that the small-pox was an universal disease also in Europe, where the people knew nothing of such a reputed goddess; and shewed them that their not fearing and worshipping God their Maker, but the Ammey, and by her the devil himself, was the greatest sin and folly.

"The Missionary reprehended particularly one among the said Heathens, whom he knew, and with whom he had several

It is impossible to read these extracts, without being struck with the near resemblance which the proceedings of the Society's Missionaries bear to those which have been reported by the Baptist Missionaries in Bengal, and which have afforded to some of our Anglo-Indian writers and orators such fruitful themes of declamation. There is, on the part of the Missionaries, the same distinct and uncompromising condemnation of the idolatrous worship of the Hindoos; the same assertion of the rights of Jehovah, even in the precincts of the Heathen temples, and before the fires of their impure deities; and the same circulation of tracts recommending Christianity, and attacking the native superstition:—and on the part of the natives, the same disposition to listen with patience to the arguments of the Christian minister, and even to acquiesce in them as unanswerable.

This year Mr. Swartz was sent for, in great haste, to Madras, by the Government. The occasion of his journey is thus related by himself.

"The Governor told me, that they wished to preserve peace with Hyder Ally; but as he entertained some mistaken notions, and evil people endeavoured to confirm him in those bad ideas, the Honourable Board desired I would take a journey to Seringapatnam in a private manner, and undeceive him by a fair declaration of their pacific sentiments: particularly as I, from my knowledge of the Moorish language, could converse with him without the help of an interpreter. The novelty of the proposal surprised me at first; for which reason I begged some time to consider it. At last I accepted of the offer, because by doing so I hoped to prevent evil, and promote the welfare of [illegible] thought also [illegible]

opportunity of conversing with many people about the things of God, who perhaps never had heard a word concerning God and a Redeemer.

"I spent three months in Hyder Ally Khan's country. I found Englishmen here, Germans, Portugueze, and even some of the Malabar people whom I had instructed at Tritchinapoly. To find them in that country was painful; but to renew some part of the instruction, which they formerly received, was very comfortable. A tent was pitched on the glacis of the fort, wherein divine service was performed without the least impediment.

"Hyder Ally gave a plain answer to all the questions I was ordered to put to him; so that the Honourable Board at Madras received that information they desired.

"Being told that the Governor, Sir Thomas Rumbold, intended to procure me a present from the Board, I begged leave to decline accepting any, declaring that if my journey had been any way beneficial to the public, I rejoiced at the opportunity. I signified at the same time, that it would make me very happy, if the Honourable Board would allow to my colleague at Tritchinapoly the same yearly present they had given to me, being convinced that he would use it for the benefit of the school and the maintenance of some catechists. This my request was granted. Mr. Pohle receives at Tritchinapoly yearly a hundred pounds sterling, as I do here at Tanjore. By which means, we are enabled to maintain in both places schoolmasters and catechists.

"One circumstance relative to my journey I beg liberty to add. I took my leave of Hyder [illegible]ted me with a bag [illegible]expense of my [illegible] lish charity-school at Tanjore, hoping that some charitable people would increase that small fund, consisting of three hundred rupees. General Munro promised to recommend the plan to the gentlemen of the settlement."

The simplicity and unaffected modesty of this narrative will not prevent our readers from admiring, with us, the traits of true greatness which distinguish it, and rejoicing in the splendid testimony which it bears to the character of the Christian Missionary.

(To be continued.)

To the Editor of the Christian Observer.

IN a paper, which appeared in your number for the April of the present year, under the signature of AN INQUIRER, I put to Mr. Penn a question relative to the basis of his proposed interpretation of Ezekiel's prophecy of Gog and Magog.

Mr. Penn supposes the overthrow of Gog and Magog to have been accomplished in the overthrow of Bonaparte and the French in the year 1812, when they invaded Russia. For this purpose, as he makes Bonaparte to be Gog, and the French to be Magog, he, of course, finds it necessary to assert, that the French are descended from the Patriarch Magog. And this descent he would make out in the following manner: *Magog*, says he, *is the father of the Scythians; and the Scythians are the ancestors of the Franks.*

Now, it must be evident to the most superficial observer, that the whole of the proposed exposition rests upon the alleged fact, that *the French are the lineal descendants and present representatives of Magog*: for, if this be not the case, they clearly cannot be *the Magog* of the [illegible] Hence, as *the proof of*

aware myself, that the Magogian descent of the Scythians, and through them of the Franks, rested upon any better authority than a mere random assertion of the comparatively modern historian Josephus.

This demand, however, which I had deemed sufficiently reasonable, is censured by your correspondent M. J. A. in your number for the July of the present year, as being very much the contrary: and the ground of his entertaining such an opinion is this; *no commentator since the time of Christ has demonstrated the completion of any one prophecy, and, in the nature of things, such completion is at present incapable of demonstration.*

I must confess myself unable to perceive, how the remark of your correspondent at all bears upon the question now before you. He has manifestly confounded together two very distinct things: *the proof of an historical fact*, and *the proof that a commentator has rightly interpreted a prophecy*. Now I fully agree with him, that *the latter* is incapable of absolute demonstration: but what has that to do with *the former*? I was not so absurd as to call upon Mr. Penn to demonstrate *the propriety of his interpretation:* I simply called upon him to prove *the truth of a circumstance alleged as an historical fact.* This I might equally request him to prove, had he never written a syllable on *prophecy*. If he had, in any *historical* publication, for instance, asserted *the Magogian descent of the Scythians*, I might just as much have demanded *a proof* of the assertion as I do now. This demand has, in fact, nothing to do with his explanation of prophecy, *quoâ* explanation of prophecy. Mr. Penn asserts, that *the Scythians were the children of Magog:* I ask him to *prove* his assertion. His being able, or unable, to do this, does indeed materially affect his exposition of th[illegible] to prove *the truth of an alleged historical fact.* Now, what such a demand has to do with "exercising the reason and the faith of Christians," I cannot comprehend. I can discern neither "reason" nor "faith," in admitting the exposition of a prophecy to be the right one; when the whole of that exposition rests avowedly upon *an alleged historical fact*, which has never been authenticated, and which (I shrewdly suspect) never *will* and never *can* be authenticated. Yet the authentication of this *alleged fact* is absolutely necessary for Mr. Penn's system. If I were to attempt to shew the exact accomplishment of the prophecy relative to *the enlargement of Japhet*, by adducing some modern nation which had been very greatly enlarged; I plainly should do just nothing at all, unless I *previously* demonstrated, that the modern nation, adduced as an instance, was descended from Japhet; for, if, all the while, it were sprung from Shem or Ham, whatever might be its enlargement, it would afford no proof that the prophecy had been accomplished. Just so with Mr. Penn: however soundly the French may have been beaten by the Russians, we can have no evidence whatsoever that the prediction relative to Magog has *thereby* been fulfilled, unless it be *first* shewn, that the French are descended from Magog. Until that be done, we are completely fighting in the dark.

Your correspondent, by way of further helping Mr. Penn out of his difficulties, says, that, as the Scythians *did* prevail in the north of Europe, they *might* have been the ancestors of the Franks. Now, what has this remark to do with the question in hand? The litigated point [illegible] not *whether the Scythians* [illegible] *cetors of the Franks* [illegible] *gog* [illegible]

to the nucleus of the question, unless we can further establish, as *a second undoubted historical fact*, that the Scythians themselves were descended from Magog.

Your correspondent cannot much have studied the merits of the case, when he asserts that *the dispute*, whether the Scythians were originally a nation of Europe or a nation of Asia, seems entirely beside the present question. In the first place, there is no *dispute* about the matter, unless he should be adventurous enough to advocate the idle dreams of Jornandes about the northern Scandinavian hive: and, in the second, so far from being beside the question, *the origination of the Scythians* is a matter of prime importance to it. Moses assures us, that, in the primeval settlement of the world, Europe, or the isles of the Gentiles, was peopled by the descendants of Japhet. Hence, if the Scythians were an *original* European nation, they must have been the children of that Patriarch; the very point which Mr. Penn is requested to prove. But the Scythians were an *original* Asiatic nation: and their primitive seats, after the dispersion from Babel (I speak of the unmixed Scythians of Touran, not of the mingled race that remained in Iran), were the defiles of the three Caucasi, and the intervening mountainous country that stretches all the way from Upper India to the Euxine Sea. These valorous Asiatics were not the *settlers*, but the *invaders*, of Europe: nor did they enter that country, until the Celts, and other tribes of the stock of Japhet, had *previously* colonized it. Such being the case, though it be an undeniable historical fact that the Franks, and other Gothic nations, were descended from Scythians; it yet remains that the Scythians were *not* descended from Magog, but from an *entirely different* Patriarch. Hence the French, who are undoubtedly the children of the Scythians, are, of course, descended from that different Patriarch to whom I allude: and, consequently, *not* being the descendants of Magog, they cannot be meant by *the Magog* in Ezekiel's prophecy.

The pedigree of the Scythians may easily be traced on the direct authority of history: but it cannot be done, except at considerable length. Be not, however, alarmed, Mr. Editor, at this portentous declaration. *I* can as little spare *time* at present for regularly drawing out this genealogy, as *you* can spare *room* for it: so that your pages need not fear an invasion from the chivalrous warriors of Caucasus. What has been said may serve to shew, what it was intended to shew, how dangerous it is to attempt the exposition of a prophecy which rests upon *the genealogy of nations*, without first carefully studying that genealogy.

AN INQUIRER.

FAMILY SERMONS. No. LXIX.

Rom. viii. 7.—*The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.*

WHEN the old men among the Jews, who had seen the glory of the first temple, beheld the inferiority of the second, they lifted up their voices and wept. How much more cause have we for sorrow, if we compare man, in his original state, as he came out of the hand of God, created in righteousness and true holiness, with what he now is,—a fallen and ruined being, with the marks of sin, corruption, misery, and death, every where stamped upon him! [illegible] into the world by

Man now possesses a nature which "is very far gone from original righteousness;" a nature which is even enmity against God, and which, until renewed by Divine Grace, is not, and cannot be, subject to his law. Oh that we may be induced by this view of our condition to seek after that grace of God's Holy Spirit which can alone cleanse us from sin!

I. But what are we to understand by *the carnal* or *fleshly mind*, mentioned in the text?

The terms *flesh* and *spirit* are generally opposed to each other in Scripture; and in such passages, the *spirit* evidently means not merely the soul of man, but the spiritual frame of mind wrought in the believer through the power of the Holy Ghost. The *flesh*, therefore, which is opposed to it, must mean the state in which the mind of man is by nature, when left to himself, and not influenced by Divine grace. Thus, "they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit!"—that is, they that are in their natural state do mind only the things belonging to this life; but they that are spiritual, that are renewed in the spirit of their minds, do mind spiritual things. "But now," the Apostle adds, "ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his:" and to be thus "spiritually minded is life and peace;" while "to be carnally minded is death."—We also find flesh and spirit opposed to each other in our Lord's discourse with Nicodemus, in a way which shews that flesh means that state in which all men are by the constitution of their fallen nature, without the renewing and sanctifying agency of the Holy Spirit.

There is a passage in St. Paul's Epistle [illegible] Spirit against the flesh, and these are contrary the one to the other." What could have been said more plainly to shew, that by flesh the Apostle means something evil in its nature, and opposed to all that is good—to all the holy motions of the Spirit of God? And he proceeds to inform us what are the fruits of these opposite principles: "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And they that are Christ's, have crucified the flesh, with the affections and lusts."

From all these passages we learn, that mankind are born in a depraved, sinful, ruined state; that in that state the mind is fixed only upon earthly things; that the works natural to man are those which are sinful, such as arise from lust, vanity, pride, anger, selfishness; that in this state he is entirely unfit for heaven, and incapable of enjoying its happiness;—but that God has been pleased to send his Holy Spirit into the world, to guide, bless, and sanctify those who truly receive the Gospel of his Son; that in them is engrafted a spiritual principle, a holy and divine nature, causing them to "mind the things of the Spirit," to "put off the old man," with his corrupt deeds, and to "put on the new man, which after God is created in righteousness and true holiness." Thus they become "new creatures in Christ Jesus:" "old things pass away; behold, all things become new." They "crucify the flesh, with the affections and lusts." They "walk after the Spirit," bring forth the fruits of

II. H[illegible]

1. We are not to suppose that irreligious men are enemies to God, according to the view which they form of his character. When they regard him as a great, wise, and good Being, exerting these attributes in their own behalf and that of their fellow-creatures, they may even feel a certain degree of complacency in thinking of him; they may admire his works, and praise him for his bounty. If a person with these views were told that his mind was naturally at enmity with God, he would be apt to repel the charge, and to appeal confidently to his own heart. In explaining the meaning of the Apostle, therefore, we must be careful not to confound the view we may have formed to ourselves of the character of God, with that which really belongs to him. In the character which irreligious or worldly men usually form of him, his supreme authority as Governor of the world, his infinite holiness as hating sin, and his justice in punishing it, are kept out of sight. Their imaginations frame a being like themselves, who will be very merciful and indulgent to sinners; who will allow them to live in a great measure as they please, punishing only the sins which would be very injurious to society, yet easily forgiving even these, and ready to grant eternal happiness to all his creatures, especially to themselves, though strangers to a life of real purity and holiness. Besides, the enmity of the "carnal mind" against God is not to be considered as a personal dislike, but as a dislike of his government and laws, particularly those which restrain us from doing what we should have pleasure in doing, or require us to do what we feel no inclination to perform. Dislike to these is in fact enmity to God, for it strikes directly and in dislike God; and he would shew even a personal dislike to Him, did he clearly see His hand restraining, correcting, and punishing him, when acting agreeably to his own evil passions.

2. Again: when it is said that the carnal mind is enmity against God, we are not to understand that it has no qualities which are in any degree to be commended, or that it is equally addicted to all kinds of evil, or that there is no difference in the degrees of corruption and guilt existing in different persons. What is meant is, that there is a strong bias in all men to sin; a natural and powerful tendency to approve and do those things which God has forbidden, and to dislike those duties which God has required. Let men be left to the genuine workings of their own minds; let them be restrained by no fear of punishment, or excited by no hope of reward; and they will certainly follow, not a course of holy obedience to God, but of sinful indulgence: they will be careless of God's favour, sensual, or proud, or vain, or self-willed; they will be immersed in foolish and sinful pleasures, doing some or other of the works of the flesh, and being far from bringing forth the fruits of the Spirit.

III. Having thus explained the meaning of the text, let us now consider the confirmation it derives from what we experience in ourselves, or witness in others.

Let us then consider, as in the sight of God, what dispositions are natural to ourselves; what views and desires are most congenial to our hearts, and take the deepest root there. On such a review, shall we find that the love of God has been our first and ruling principle; that our chief desire has been to glorify his name, and to fulfil his commands; that we have been strongly and uniformly concerned to know his will

this course, no drawing of the inclination another way; but that it was easy and delightful to us, because we were following the strong and natural bias of our mind; and that it would have been painful for us to have acted otherwise? And is this the character of others as well as ourselves? Are the sins committed in the world committed through ignorance merely? Does the sinner repent of them, and forsake them, as soon as he hears they are contrary to the Divine will? Do the children around us discover a strong tendency, even from infancy, to what is right? Have we only to point out to them the path of duty, that they may walk in it? Do we see in them a natural dislike of evil; a love of what is good; a spirit of meekness, patience, and long-suffering; an indifference to the pomps and vanities of the world; a relish for holy subjects of conversation? Do we see them, as they grow up, agreeing to bring forth the fruits of righteousness, and striving to glorify God, and to promote the happiness of their fellow-creatures? In fine, is the world, in consequence of this virtuous disposition with which every one is born, this natural bias to what is good, a grand scene of purity, kindness, meekness, patience, humility, of Divine zeal, and holiness, and love? These questions require no answer. It is too plain how much the state of the world is the very reverse of all this, and how clearly it points out that corrupt disposition which is natural to man as its cause.

But let us bring the matter home to our consciences. Do we not find it difficult to do what is right? Do not the strongest motives fail here, seeing that even eternal blessings, joined with the clear view of worldly interest, are often insufficient to induce us to exert ourselves in doing the will of God? And when we do attempt this, how many difficulties present themselves, which are increased by an unwilling mind; how soon do spiritual motives lose their force; how dull and lifeless do our spiritual affections become; how readily are we engaged in what ministers to the flesh; how cheerfully does the time pass which is spent in vanity and folly; how tedious the hours given to devotion! To what do the words entertainment, pleasure, happiness, point, in the common language of the world? Is it to things which have any relation to holiness? And do we not find that, with the world, we ourselves are perpetually making a false estimate of things, and setting up false standards of right and wrong? Are not our affections and desires at war with our reason and conscience, and with the word of God? Is not a holy life necessarily a life of self-denial, requiring constant and unintermitting pains and watchfulness? Do we not feel, that, in order to love and serve Christ, we must crucify the flesh with its affections and lusts, we must become new creatures in Christ Jesus? Do we not find constant occasion to reprove ourselves, to set before our minds the strongest motives and most alarming dangers, to fix a guard on all our passions and affections, and to pray earnestly for Divine help? And after all, are we not too often foiled; and do we not find (such is the strength of our corruption), our labour often fruitless, and ourselves compelled to cry out, "O wretched man that I am, who shall deliver me from this body of death?"

Behold, then, the carnal mind, which is enmity against God. They who are truly endeavouring to serve God, feel and lament it; while they, who are giving way to every sin, may perhaps deny its existence; for it is only by resisting it, that the strength of this corrupt principle is discovered.—But it is time to consider what improvement may be reaped from the view that has been taken of this subject.

1. Let us learn humiliation.—To be at enmity with God, the Fountain of truth, justice, goodness, and purity—and that not incidentally,

but naturally—shews a state of mind so depraved, as to deserve the deepest self-abhorrence. Self-love may incline us to form a flattering picture of our own character, but we stand before God, and what we appear in his eyes, we ought to appear in our own. He cannot endure the least stain of pollution: how, then, must we appear before him, who, though the most highly favoured of his creatures, have dared to make light of his commands, to rebel against his authority, to be unthankful for his goodness, to slight and abuse his mercies? Surely the remembrance of this ought to make us prostrate ourselves before him with the lowest self-abasement, not daring so much as to lift up our eyes to heaven, but crying, God be merciful to us, sinners.

2. Let us learn, also, the unspeakable value of the Atonement provided for sin.—It is a relief to the mind, on the view of so much unworthiness, to know that there is a way of access to God; and that he can be just, and ye the justifier of those who believe in Jesus. Yes, great as is our corruption, numerous and aggravated as our sins have been, there is a way in which we may be graciously received by God—not indeed on our own account, but for the sake of his beloved Son, who offered himself as the propitiation for our sins. How infinite was the love which led him to take our nature upon him, and to suffer in our behalf! Looking to Him, the penitent sinner may not only indulge hope, but, with well-founded joy, look forward to eternal happiness. And with what transport ought he to receive the inestimable gift of the Gospel! With what transport ought he to look to Him who was wounded for our sins, and bruised for our iniquities; and adore the wisdom and goodness of God, who has provided for man so great a salvation!

3. Let us, lastly, learn the necessity of Christian vigilance, self-denial, and earnest prayer for the influence of the Holy Spirit.—With a nature so corrupt, and a world so abounding with temptation, we need to be on our guard. Mortification, therefore, must be practised: not, indeed, that which consists in outward penances, or in seclusion from the world; but the denial of those affections and passions which lead to sin; the denial of all intemperance, impurity, covetousness, pride; the mortification of the love of praise, of the guilty fear of man; the studious avoiding of all temptation. In a word, it must be the constant effort of every real Christian, to watch over, and subdue, all those corrupt inclinations which oppose the will of God. And, above all, with such a nature, what need have we earnestly to implore the Father of all good to give to us a new heart, and to renew a right spirit within us; to put his fear into our hearts, and to write his laws upon them! Now, to God the Father, &c.

To the Editor of the Christian Observer.

I HAVE read with peculiar pleasure the remarks of your correspondent VERAX, in your number for June, and doubt not but I shall feel equal pleasure and equal gratitude for any future remarks with which your readers may be favoured from him.

Will you permit me to say, that I believe there is no copy of the Bible so correct, or so valuable, in other respects, as the one published by Dr. Blaney in the year 1769; a particular account of the revision of which, written by himself, will be found in the Gentleman's Magazine for November 1770? I know not whether I am correct as to the month: his letter is dated Hertford College, Oct. 25, 1769: (perhaps it may be November 1769). I read his letter about that time; and could you lay your hand on it, and give it a place in the Christian Observer, I think it would be read with great pleasure, and be, in other respects, generally useful to those who may want a standard copy. What makes this edition very scarce, is the

fire which happened shortly after its publication, in which the greater part of the impression was consumed. I have in my possession the quarto edition, which is said not to be quite so correct as the folio; but such were the vigilance and care of Dr. Blaney, that he published a list of the errors discovered in over-running the quarto page for the folio edition, and with which I was favoured by Mr. Dawson, who at that time kept the Oxford Bible warehouse in Paternoster-Row. The errors are very few, and of a very trivial nature; but they manifest the attention and correctness of the learned and laborious editor. G. W.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I DID not advert with sufficient attention at the time, to a paper in your Number for April, 1811, entitled, "On the Moral Construction of Wills," or I should then have accepted the invitation of your correspondent to discuss the subject, and have offered some reflections which have occurred on a late perusal of it.

A fictitious case is drawn, for the purpose of illustrating certain principles in the construction of wills, which the writer wishes to recommend. A plebeian, with the patrician fortune of 200,000*l.*, leaves his house and 100,000*l.* to his eldest son, and the rest, in equal shares, to his ten other children, excepting his two married daughters, who were to receive but one half as much as the rest; the other half having been given them at their marriage. The object is, to prove, that a good or right moral principle will produce certain deviations from this distribution, founded upon the different circumstances of the children at any given time, or as often as any apparent alteration in those circumstances appear to require a corresponding alteration in the will. It is certainly no slender advantage to an argument, to frame a case exactly adapted to support it; and no great one to the opposing argument, to adopt the same.

The foundation, or the self-evident maxim, as your correspondent affirms it to be, on which, in his opinion, testamentary distribution should be founded, is, to "give most where most is wanted." Now, in the case of charitable donations, I allow this maxim to be both just and useful, excepting that a regard should likewise be had to moral character. But the relation of a parent to his family, and, perhaps, to the connections of his family, imposes upon him obligations and limitations of a distinct sort, and such, from which, as a conscientious man, he will never feel himself at liberty to disengage himself. I shall find occasion to return to this part of the subject. For the present, I just observe, that although, abating the feelings of favouritism, a parent is a more impartial judge of what is, and what is not, wanted, than the individuals themselves; yet, on the subject itself, I apprehend there are almost as many opinions as interests.

Your correspondent directs his eloquence with great force against the common principle of equal distribution, or, "share and share alike." What is common in earthly concerns, is seldom without some good foundation, which, although its merits may not appear at first sight, is generally found to be most free from the injurious consequences attendant on other schemes. We often condemn, on first view, a wisdom, to which we are afterwards obliged to have recourse. For myself, Mr. Editor, I must confess,

that the chief objection to my mind against the principle of "share and share alike," is, that it is *not* "share and share alike." Observe, that, in a large family particularly, the interval of age in the elder and the younger is very great. The elder come to their portion at a time of life when perhaps the whole of their income is wanted for their annual expenses. The fortune of the younger, while perhaps they are at school, or are maintained at comparatively trifling expense, lies by and accumulates; and when they are arrived at the age of the elder, by the mere vegetation of money, they are probably twice as rich. This inconvenience and injustice, considerable where the interval of age is great, might be rectified, were the testator to make a proportional gradation in his bequests—an arrangement which, as it would evidently be free from all suspicion of partiality, would likewise be certain and fixed, once for all; in this respect much to be preferred to the plan of perpetually altering and adjusting the index of his testamentary barometer to the daily variations of the moral, physical, and financial atmosphere in his family *.

I am happy to agree with your correspondent in the admission, that in the case of birth, rank, or an equivalent consideration, the first-born should have the pre-eminence. But he denies this privilege to a *novus homo*. The opinion is specious: but I think at least doubtful. Who and what have been the *founders* of all our noble families? If a man, by honest and honourable means, has raised himself from mediocrity to opulence, and is become possessed of an estate and mansion, which cannot descend to and be supported by all the children of the family, I see no reason why his eldest son should not be heir to this part of his father's fortunes, and have wherewith to support the same rank in life. I will, however, admit, that it is a first and very serious consideration, whether, after this deduction from his property, sufficient remains to enable the younger children to live as they have been educated. Although a friend to the institution of aristocracy, I am none to aristocratic monopoly. Wealth is as worthy as most worldly distinctions; and with the increase of population, the increased importance of riches, and particularly the opportunities they afford for education, there appears no reason why the ranks of nobility should not be swelled by the accession of the wealthy and respectable. It were well, if all nobility originated with so much innocence and honour. I just recollect Mr. Burke's Letter to the Duke of Bedford.

Your correspondent feels much for the supposed injustice to *women* *, from the received custom. He is of course aware, that none applies to those who marry; and if it be a rule, as seems to be generally admitted, that women marry above themselves for fortune, not only their equality, but their pre-eminence, is thereby secured. But the unmarried woman receives only the interest of her fortune. She has, however, only one person to provide for; and in this respect she is on a perfect equality with a clergyman, who may have to provide for a wife and family. She is superior; for she may legally invest her capital in trade in many instances. Your correspondent, however, seems to overrate the advantages of trade, at least as the certainty of them is concerned.

Health is another topic in favour of your correspondent's scheme, and in opposition to the common one.

* I have heard a printed form recommended for cases of emergency, which would be peculiarly necessary and serviceable, were the principle of your correspondent generally adopted.

* I prefer this term to *females*, as more respectful to the sex.

The current expenses of the invalid he states to be greater than those of others: but he neglects to say, that his condition exempts him from many obligations of an expensive nature, which others lie under; and likewise from many gratifications, likewise expensive, in which persons in good health not only choose, but think it allowable, to indulge. I refer particularly to visits and entertainments, not of an immoral, but certainly of an expensive character.

With respect to the advantage which is ascribed to *genius and talents* over the *mere plodder* in business, I believe experienced persons will determine directly the reverse.

The subject of *connections*, or marriage, affords a more ample field, and is discussed with proportionate industry by your correspondent. It is here particularly expedient to begin at the beginning. The young persons (such they generally are, and such I here suppose) are for the most part the first movers, whatever be the motive, in the intended marriage; but with respect to pecuniary provision, the respective parents are the contracting parties. As these alliances generally take place between persons nearly equal in station and opulence, it is naturally and justly expected, that the provision for each should be nearly equal. A portion is generally given to each on the marriage; but in few, if any, cases, is it feasible to give the whole of what is intended. The parents, on both sides, must live, and in their usual manner, and probably with increased expense; and it would be unreasonable in their children to expect any considerable part of their portion, while the parents are living. It is, therefore, expected from the parents on each side, that the remaining part of the portion, or share of paternal property, should be left to the son or daughter by will. And this is so universally understood, that it has in it the nature of an actual contract —a contract as binding as any that can be expressed in words— a contract, which a conscientious man will the more religiously guard against violating, because he is sensible, how much, on this subject, it is in the power of low moral principle to invent subterfuges and evasions. I beg to remind your correspondent, that the contract, as pecuniary matters are concerned, is probably between the parents; and if one parent does his duty to his daughter in that respect, and the husband's parent fails in doing his, the former has just reason to complain of a breach of contract in the other. If indeed either parent, *before the marriage*, should distinctly avow any intention varying from the common practice, however unreasonable it might be in itself, this would be honest, and, in the event of the marriage, no blame would attach. But silence is the seal of the contract, and it should be esteemed sacred. Your correspondent thinks, that if two daughters marry two men, the one rich and the other poor, without regard to consent, contract, or any thing else, he should give to one as much as he can, and to the other as little, because the one wants money, and the other does not. Now, Sir, permit me to ask, where is the father who would allow, or, if he could, would not prohibit, his son to marry a woman, when he knew it to be the principle of her father, that in exact proportion as he himself provided better for his son, the daughter's parent should provide worse for her? I do not say, that such marriages would never take place, or that they would not, in some instances, be much happier than many others; for many extraordinary things happen; but if such principles are acted upon, without being avowed *in time*, one party will feel itself grossly imposed upon. I just add, how much such conduct seems to countenance the imputation, so opprobrious to both parties, of *getting off daughters*; and what encouragement it appears to hold out, when known, to needy suitors.

If any cause will justify a parent

in disinheriting a child, or cutting him off with a shilling, or with a small legacy*, which just serves to acknowledge the relationship, it is that of *misconduct*—gross misconduct. Not that I consider the parent of those whom he has brought into the world, as possessed of the same right over his property (*that* perhaps in part inherited from his father) as if he were childless. But unnatural conduct on the one part, if it be obstinate and incorrigible, dissolves the bond of flesh and blood. Most cases, however, are considerably short of this: and in such, it is perhaps less unnatural, and every way preferable, to leave the unhappy child his portion under certain restrictions, and on certain conditions, to be carried into effect by the elder brother, if his morality be such as can be understood and trusted. For suppose this same libertine, or whatsoever he be, reform after his father's death: it appears to be cold comfort with which your correspondent satisfies himself, that he will repent and acquiesce. It is very possible that his elder brother, in the days of his youth, may have been as bad; but may have reformed in time, or may have feigned reform.

Not only an affectionate, but a barely just, husband, would, if possible, provide that his *widow*, if such to be, should be empowered to live just as she had been accustomed to do before his death. But as, supposing a family, it is likewise supposed that she has as much interest as her husband in its prosperity, there is no impropriety, nothing but what she herself would desire, in securing their joint property to their children after her death; yet with such control as should protect her against any disrespect arising from the self-importance of youth just beginning to touch, as it were, their own inheritance. By such an arrangement, she would likewise feel relieved from the necessity of guarding against any attempt, particularly in proposals of marriage, to practise on her feelings or irresolution, to the injury of her children.

Your correspondent, consistently with his own principles, supposes, that in the interval of nearly seven years, between the making of the will and the death of the testator, alterations should have been made; and particularly, that as one son's capital had received a considerable increase, and the health of one daughter was on the decline, a deduction from the legacy of the one should be made in favour of the other. This would be perfectly right, if the proposal came from the son, or, upon a fair and open representation, was assented to by him. But I see no equity in the *fiat* of a father, who should make the industry of one child pay for the ill health of another. And when a youth is just entering the career of life, and urged to attention and diligence, as beneficial to his mind as well as to his fortune, it seems but a paralysing encouragement, to let him know, that, just in proportion as he succeeds, his portion of the paternal estate shall be abridged. It may be his duty to give assistance to his sister; but the duty lies with *him*—it is *his* duty, not another's. How it may strike your more opulent readers I know not, but I must confess my own surprise to be informed, with the emphasis of italics, that a lady "*contrives* to travel on to the grave" with about 800*l.* per annum. Many single women would doubtless feel themselves contented to be condemned to such a contrivance.

"To all this it will be asked, by inconsiderate persons, Why did not the single sisters club their fortunes and live together? or, why did not Louisa reside with one of her brothers? with fifty questions of the same kind; not one of which would be asked, if I had given the secret

* I had been accustomed to ascribe this practice to the "compunctious visitings of nature:" but a friend, learned in the law, informed me, that it is a deference to the civil law, which did not allow a will to be valid, if the name of a near relation were omitted.

history of the family. But let an inquirer give a glance at the actual state of society; where he would soon see, that, in an unknown variety of instances, there does not, and will not, exist such family union as will smooth away the roughnesses perpetually occasioned, not merely by the division of property, but by misapprehension or opiniativeness; by infirmity, or pure selfishness,"—*Asked by inconsiderate persons!* Truly, Sir, I regard it as the most considerate and pertinent question which could be put—a question, the omission of which would betray great inconsiderateness. These sisters, till their father's death, *did* live together. Why may they not continue so to do? Married persons live together, and in many cases must. Why is not the privilege extended to them, and even to their family, that, if they cannot well agree, they may be indulged with a separate establishment, each for him and her self? And why is a will to be constructed, to the injury of the other children, that a bounty may be given to the unsocial or ambitious tempers of these single daughters, who, it will be shrewdly surmised, have, by such qualities, missed the attainment of husbands? It will likewise be thought, that they are sufficiently rewarded, by being now put in possession of their undiminished or increased portion, perfectly secure, in the event of any matrimonial connection, however fortunate, that no future involuntary diminution of the still further increased fortune will take place.

I cannot easily account for it, why your correspondent so anxiously anticipates *family dissensions* as the result of his scheme;—a scheme not only more just than any other, but of which the justice is "self-evident." I only observe on this point, that the unjust are the guilty.

In the kind of distinction, which your correspondent closes with making, between sons and daughters, with respect to their respective capacity to encounter the storms of life, he appears not to have adverted to the fact, that sons are frequently not less feminine than daughters; and, in the married state, how often is it observed, that the wife governs!

It will be apparent, to any reader of the ingenious and eloquent paper I have been considering, that the principal thread which runs through the whole argument is *wanting* and *not wanting*. Now, if we rise above the rank of a day labourer, the boundaries of these two terms in practical interpretation will be found to be very arbitrary and various; and more especially, if the decision should be left to the persons themselves. Cases, however, of real want, upon a liberal construction, are entitled to the consideration of the other members of the family. If a son be reduced to difficulties, more especially if it be not by his own fault, his brothers and sisters should not shut up the bowels of their compassion from him. But I should think the plea improper, if the applicant, acting on the fatal, but too common mistake, of living rather according to his supposed station than his means, should allow himself in expensive gratifications or a luxurious mode of living; or if he should indulge himself (for there is indulgence even here,) in continuing his name and subscriptions to charitable institutions; because he is actually making free with the property of others *. Besides every other lawful endeavour to help himself, I should likewise think it right, that, had he determined to live a single life, he should convert his property into an annuity, and forego the inferior and unnecessary gratification of having a will to make. I should still more strongly object, if, from any motive, he determined to continue the possession of landed property, not in

* On this principle a correspondent, some years back, has judiciously condemned, as improper, and indeed unjust, a *bankrupt's* continuing to subscribe to public charities.

his own immediate occupancy; as, by such means, he supports a second person, and does not receive an annual income half so great as an annuity would yield. The supposed advance in the value of land is, I believe, fallacious. If the difference between the income of a landed property, and the income it would produce invested in the funds, were allowed to accumulate, it would much more than keep pace with any advance that can reasonably be anticipated in the value of land. Land, it is said, cannot run away; but the owner may be obliged to run away from it. Any national convulsion which shook the funds, would shake land. It is, indeed, natural and reasonable, for *wealthy* people, to wish to have property of different kinds.

One main objection to your correspondent's system seems to be, that, in order to its success, it requires a system of disingenuous concealment, and perhaps management. Supposing human nature not perfect (too reasonable a supposition), some of the children at least, if they know their father's principle, will endeavour to conceal any increase of their property, and feign a poverty greater than exists. They may practise on the senile weakness of their parent, in the manner so eloquently described in the verses of Dr. Johnson, quoted by your correspondent. They may misrepresent and calumniate their brethren. The father's business is, to be aware of such attempts, and do what he can to detect and defeat them.

I consider it of importance, on this subject, still further to observe, that at the death of the testator all is fixed: no more variations. Now, suppose, in the seven years subsequent to that event, either the common revolutions of life, or such as had occurred in this very family, to take place, how then would the will, at last unalterable, operate? I might fill much of my paper, Mr. Editor, by pourtraying in pathetic display the change of condition in each member of the family—the riches of the poor, the poverty of the rich—the sick recovered, the healthy sick—the vicious reclaimed, the moral corrupted—every thing, in fact, in much greater disorder than would probably otherwise have existed, because the head of the family undertook to be more of a Providence than is allowed to mortals. But, it will be said, he has done the best he could. Certainly not, unless he has considered, that variations may happen after his death, as well as before it. But the children will rectify the inequality. Then his own arrangement was superfluous and officious. Children, indeed, have often acted with honour in this respect. But in human affairs we have, alas! to deal with human nature; and many plausible reasons may be adduced why the letter of the will should be strictly adhered to.

You will observe, Mr. Editor, that I have adduced no facts in support of my arguments: not because I have them not; for I have them; but because fictitious ones go for nothing, and to publish real ones would, in my mind, be indecorous.

After all, I am not so stiff in opinion and principle, but that I admit the propriety of immaterial inequalities, and particularly in the case of ill-health, by the increase of income for life, where there is no prospect of marriage; and doubt not but they would be acquiesced in, by the reasonable, provided a statement were made, in an open and manly manner—no artifice, no management, no undue concealment, no misrepresentation—in short, nothing dishonourable. And, indeed, the experience how often too much policy defeats its own end, should recommend the adage, that honesty is the best policy.

I conclude about as long a paper as Executor's with a passage from Archbishop Tillotson's Sermons;—an authority not perhaps of the less weight on the subject of morality, from the circumstance of his having

devoted his attention too exclusively to that inferior, although essential, branch of true religion. At the close of his first sermon "Of the Education of Children," where he is instructing parents to educate their children in the principles of "*justice and honesty*," he guards them against setting an example of injustice, "which" (he writes) "in this particular they will be as apt to imitate as in any one thing; because of the present worldly advantage which it seems to bring, and because *justice* is in truth a manly virtue, and least understood by children;" &c.

"I remember, that *Xenophon*, in his *Institution of Cyrus*, which he designed for the *idea* of a well-educated prince, tells us this little but very instructive story concerning young Cyrus: That his governor, the better to make him understand the nature of *justice*, put this case to him: you see there, says he to Cyrus, two boys playing of different stature; the lesser of them hath a very long coat, and the bigger a very short one. Now, says he, if you were a judge, how would you dispose of these two garments? Cyrus immediately, and with very good reason as he thought, passeth this sudden sentence;—that the taller boy should have the longer garment, and he that was of lower stature the shorter, because this certainly was fittest for them both: upon which, his governor sharply rebukes him to this purpose; telling him, that if he were to make two coats for them, he said well; but he did not put this case to him as a *tailor*, but as a *judge*, and as such he had given a very wrong sentence: for a judge, says he, ought not to consider what is *most fit*, but what is *just*; not who could make the *best use* of a thing, but who hath the *most right* to it."

PARENS.

CURSORY REMARKS ON THE SUBJECT OF EMULATION.

(*Concluded from p.* 503.)

III. I PROCEED to consider, how far *imitation* implies and is coincident with *emulation*. We are, in the sacred Scriptures, exhorted to be *followers*, or *imitators* (μιμηταὶ) "of God," and "of Christ." Here the desire of *surpassing* must be excluded. The Apostle also calls on his converts to be "imitators of him, as he is of Christ," (1 Cor. xi. 1; 2 Thes. iii. 7—9. Here, also, *imitation* must, I think, exclude the idea of *emulation*, as far as excelling another is implied. Others, indeed, are proposed as patterns for imitation, where that idea may not be so absolutely excluded by the nature of the case itself; (1 Thes. i. 6; Heb. vi. 12; xiii. 13). But it is evident, from the nature of the human mind, and from facts, that where *emulation* of surpassing enters, *imitation* ceases. The young man, who looks up with veneration and love to his father, and strives to imitate him, is chiefly in danger of copying his defects along with his excellencies: but, whenever he indulges the idea of *surpassing* his father, he strikes out into some new line, and no longer *imitates* him. This is the ruin of many conceited sons of wise and pious parents. Thus Jehoiakim, desirous of surpassing his father Josiah, neglected to imitate his piety and equity, but aimed to exceed and eclipse him in the magnificence of his palace: (Jer. xxii. 13—19.)

I have known many preachers imitate senior ministers, to whom they were greatly attached; and succeed in *copying their faults*, at least, along with their excellencies. One of this description said in my hearing, "I do not intend to copy Mr. ——, but I love the man, and I catch his manner, without being conscious of it. Oh! if we did but love Christ, we should catch his manners." I have also known junior ministers emulous of surpassing

their seniors: but, were they *imitators* of them? So far from it, that they were almost afraid of copying what they could not deny to be good in them, while they carefully avoided their faults, real or supposed: and they seemed to think it necessary to proceed entirely on another plan; generally with much self-preference and censoriousness against those whom they thus affected to surpass and excel.

Indeed, every author, painter, sculptor, or artist of any kind, the moment in which he begins to aim at surpassing another, ceases to make him his *model*, and to imitate him as such. Imitation, at most, can only lead to *equality*, not *superiority*; and almost all who attain to real excellence in their several lines, imitate and emulate models, which they do not at all expect to excel. The boy who affects to surpass his master in writing, will not very closely attend to his copy, or strive to write more and more like it.

IV. We proceed to inquire, in what respects the desire of excellence differs from the emulation of excelling or surpassing others. This has been kept in view throughout the whole of the preceding inquiry; and, though it probably will be found to be the very HINGE on which the whole controversy turns, it is seldom clearly and distinctly admitted.

1. The desire of real excellence, strictly speaking, must be confined to attainments valuable in themselves, or generally considered as such; or, at least, suited to the profession and station of the person concerned. But the emulation of surpassing others, includes almost every thing which can be conceived. Nero had no desire of that wisdom and knowledge which would have qualified him to govern the Roman empire; but he had a strong *emulation* of excelling all the singers, musicians, and actors, and persons of that description, in the whole world. Many young men, even in the superior orders, to whom the senate and the council-board may be considered as accessible, manifest no desire of that excellence of wisdom, and those endowments of appropriate knowledge and eloquence, which might enable them to be eminently useful to their country, and to mankind at large; but they vie with each other (or rather with coachmen), by their emulation of surpassing in driving four-in-hand! What is there so mean, so base, so vulgar, or even so wicked, in which some are not emulous of excelling, or in which some do not consume a large portion of their time and application? The "holy emulation" of a Christian, however, must be that of attaining real excellence in wisdom and holiness: even "the honest emulation" of the world, must be that of something estimable in the general opinion of mankind, or of professional eminence; but the mere desire of excelling others will readily draw men into competitions with wrestlers, racers, jockeys, buffoons, boxers, and such-like persons. As the desire of *excelling* opens a door to such evils as these; as even in schools it often is quite as much gratified in the sports of the boys, in their battles, or in their superior adroitness in imposing on their teacher, as in the exercises of the school; surely a Christian parent may be allowed to caution his son against it, and a Christian adviser his friend; and to endeavour to repress it, by pointing out the nobler object of real attainable excellence in those things by which God may be glorified and men profited, and which will ensure "the honour that cometh from God only."

2. THE DESIRE OF EXCELLENCE leads a man to select, as his patterns, the most perfect models which he can possibly find. These he loves and admires, imitates and emulates, yet does not expect to surpass. But the desire of *excelling* others is not thus restricted. The object at which the person influenced by it aims, is

to outstrip those within his own circle, whether more or less contracted: and this introduces the temptation of envying, and detracting from, those whom he cannot surpass, and despising those whom he can. It suffices to the schoolboy, and to the candidate for academical honours, to stand at the top of the list of competitors; whether by means of his own actual proficiency, or their dulness and negligence, or even by insidious arts of attaining a station higher than what belongs in justice to him. But the eminence in actual knowledge and science which may be attained, and rendered exceedingly useful, is seldom thus earnestly sought. The proficiency in theological studies, which is essentially necessary to the able minister of Christ, is, it may be feared, but little pursued, even by those designed for the sacred service, during the term in which they eagerly run the race of honour and superiority in mathematical or classical learning. At the same time, in these eager competitions for academical distinctions, it will be hard indeed to avoid rejoicing in the falls and hindrances of rivals: and, as far as I have heard, observed, or *experienced*, the praises bestowed on competitors, in such circumstances, are very painful to the mind, and often considered as reflections on the person himself; exciting distaste, and tempting to detraction, discontent, and repinings.

3. He who seeks real excellence will, of course, employ no unfair means of attaining it, because that would defeat his end; but he who seeks to surpass others has not the same reason for scrupulousness, and must be in constant temptation to deviate from the rule of "doing to others as he would they should do unto him."

4. He who seeks real excellence will press forward, with his object full in view; and will not employ himself in looking back upon any, whom he may have outstripped in his course: but this must form a considerable part of the care and employment of him who only seeks to surpass others; and this will greatly abate and interrupt his progress, and divide and weaken his earnestness as to the main object.—The Apostle has admirably stated this peculiarity of desiring *real*, and not *comparative*, excellence, in his account of his own experience:—"Brethren, I count not myself to have apprehended: but this one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus." (Phil. iii. 13, 14). Had he only aimed at surpassing others, he might, probably, have sat down quietly, as the acknowledged victor in the Christian course.

5. He who seeks real excellence, in those things which are immediately connected with true religion, will almost exclusively imitate and emulate models which he never can expect to surpass.—The all-perfect God, the divine Saviour, the holy prophets and apostles, the primitive Christians, when "great grace was on them all;" and the most eminent saints, whose characters stand highest in Scripture, and in their most eminent graces; will be proposed to him as models for his imitation. And, however he might conclude, could he bring himself to make such comparisons *fairly* (which genuine humility will not allow a man to do in any ordinary case), that he had surpassed his fellow-christians, his neighbours, or contemporaries; yet, perceiving how far he came short of these models—how far short of Paul; how unlike the Saviour; how far from that perfection of love, and zeal, and holiness, prescribed by the commandment, nay, attainable by sinners, through the grace of Christ, and actually attained by many—he would still say *plus ultra*, "press forward!" But the desire of surpassing others will

lead a man to be satisfied with measuring himself by lower standards of Christianity—such as may be found in a lukewarm age: and if he imagine that he excels these, he will congratulate himself, and be tempted to glory over others. But when we consider how decidedly and repeatedly all such *glorying* is discountenanced in Scripture, we shall be much afraid of a principle, which can hardly, in idea, be separated from it:—"They, measuring themselves by themselves, and comparing themselves among themselves, are not wise."

In respect of living writers, some of whom have been mentioned in this argument, I shall leave them to defend, if they see good (which probably they will think needless), their own views and statements; but, as a writer in theology, I must say a few words, ere I conclude, in respect of the Baxters and others, who can say nothing for themselves.—I most humbly, and with shame, acknowledge, that I have never written a book, or done any thing else, in the cause of God, without feeling this desire of excelling others rising in my heart, (for it will work in men of slender genius, as well as in those of the brightest endowments): but from my inmost soul I disavow it, I abhor it; I deem my desire, in this respect, abominable in the sight of God. As to posthumous fame, it is so very a vanity, that I can hardly conceive of a true Christian deliberately allowing it. For, whether at death we go to heaven, or hell, or sink into nonentity, what can it avail us, whether men on earth admire or execrate us? But if we can do any thing while we live, from which others may derive profit after our decease, love to God and man should prompt us to do it, as the salvation of a soul a thousand miles off, or a hundred years hence, is, in itself, of equal importance as the salvation of a contemporary and neighbour. I can conceive, that any good man, however eminent, may feel the desire of honour from man, and the reputation of excelling others; but I cannot believe that he can allow himself to be influenced by it. And should I be *forced by conscience* to admit, that what I have written, or preached, was attempted from a prevailing and allowed principle of emulation; the emulation of surpassing others; I should conclude, that, whatever benefit men might derive from my labours, I should, after "having preached to others," be myself a cast-away." Simplicity of intention, in aiming singly at glorifying God by doing good to man, and at his approbation alone, and that of others, even the wisest and best of men, no further than it may be one way of the Lord's expressing his approbation, seems to me *essential* to the Christian's character, and to the labours of the approved minister and the writer in theology: and, though I have always found, and still do find, that I have not attained, yet this simplicity of intention ought to be sought by daily prayer, and by every possible means of attaining it. In respect of the labours of ministers, and of writers on theological subjects, the desire of that approbation which arises from genuine good derived by others from their labours, is the desire of the acceptance and approbation of God himself in one of the most evident ways in which we can in this life obtain it, and is merely a modification of the general holy emulation of that glory which cometh from God only: but the praise of surpassing other authors or preachers, even in accession to this, and much more when separate from it, is an unholy emulation, which I should think few approved characters ever allowed or acted on. He that speaketh of himself, "seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him." John vii. 18. In respect of the sacred writers, can any man suppose that Peter wrote his Epistles with a desire of excelling

his beloved brother Paul; or that Paul preached and wrote from the emulation of surpassing Peter, James, and John; and that the Holy Spirit of God inspired them, while influenced by this unholy emulation? St. Paul might surely remind the Corinthians, that he was their spiritual father, to whom they ought to attend, in preference to their plausible but false teachers, without the grovelling emulation of surpassing these false teachers, or the emulation of excelling any other persons.

But I did not purpose to notice the particular arguments of your correspondent: and having stated the outline of my views on this most important subject, I conclude my perhaps too copious a letter.

Your constant reader,

T. S.

REVIEW OF NEW PUBLICATIONS.

Remarks upon the systematical Classification of Manuscripts adopted by Griesbach in his Edition of the Greek Testament. By RICHARD LAURENCE, LL. D., Rector of Mersham and of Stone, in the County of Kent. Oxford, Parker; London, Rivingtons. 1814. 8vo. pp. 135.

WE embrace an early opportunity of calling the attention of our readers to the pamphlet which Dr. Laurence has lately published on the subject of Griesbach's systematical classification of MSS. in his late edition of the New Testament. We have no design of entering very deeply into a discussion of the various important questions connected with that classification; but we mean to detail the more striking features of the examination which Dr. Laurence has instituted, with the view of inducing such of our correspondents, as may be versed in this important but difficult branch of critical investigation, to favour the public with their sentiments on the whole question, which, we apprehend, is as yet very little understood. With the communications of our able but lamented correspondent, J. T. H., in our volumes for 1807 and 1809*, every biblical student among our readers is doubtless well acquainted. They did not, indeed, touch, except incidentally, on the principal points which employ the pen of Dr. Laurence; but they very fully detailed the controversies which had taken place concerning several important passages, at the same time that they contained a general and lucid exposition of much of that preparatory history of manuscripts, versions, and readings in the Fathers, which is essential to the forming of any correct judgment on such questions. The opinion, likewise, which they expressed on the authenticity of the disputed passages, was evidently the result of calm and patient inquiry, and cannot but have materially contributed to assist our readers in their critical studies of the Sacred Volume. To these valuable papers the present article is no otherwise allied, than as it relates to the foundation on which the reasoning employed in them rests, and may therefore be considered as a continuation of the same subject; with this important difference, however, that the papers of J. T. H. were the original productions of a ripe and well-furnished scholar, replete with new and weighty deter-

* See "the Question concerning the Authenticity of 1 John v. 7, briefly examined;" vol. for 1807, pp. 217, 281, and 349; Also, "On the Various Readings in the principal Passages of the New Testament which relate to the Doctrine of the Trinity;" vol. for 1809, pp. 201, 269, and 341.

minations; whereas what we principally intend in this review, is to give a brief account of the labours of another, as detailed in a treatise already before the public.

The peculiar feature of Griesbach's plan, in deciding on the purity of the Greek text, consists in the arrangement of his MSS. under certain heads or classes. There are, indeed, other material divisions in his system, which Dr. Laurence will be found not to have overlooked; but the main point of all, is his plan of classification. Into the accuracy of this classification Dr. Laurence inquires; not with the design of invidiously lessening the reputation of a great name, but with the intention of cautioning the younger student from too confidently reposing on his authority, or concluding that his critical decisions have solidly determined all the points to which they have been applied. On the subject of the arrangement of MSS., Dr. Laurence does not argue against the general propriety of classifying them, if such a point be fairly attainable: on the contrary, he repeatedly acknowledges that it is a matter of high importance, and ardently to be desired: but then, he decidedly objects to the manner in which Griesbach has applied his own particular system, and shews that more than ordinary circumspection is requisite in the practical application of it.

The first objection which Dr. Laurence makes to Griesbach's manner of arguing is, that, after he had laid down in his hypothesis that there are five or six classes of MSS., and in many of these classes two or more families, he confined himself, in his edition of the Testament, to three classes only; viz. the Alexandrine, the Occidental, and the Byzantine; and then hastened on to his conclusions with the same confidence as if he had brought forward all the data which his own supposition required. This is much the same, Dr. Laurence observes, as if we were to suppose the publication of six different editions of the same work, all frequently varying in their readings from each other, and that a copy had been taken from one of them, but from which of them we are ignorant; and then should content ourselves with comparing this copy with three of the editions, neglecting altogether a comparison with the others. This objection has the greater weight, as Griesbach himself more than tacitly confesses, that, though the only solid method of investigating readings is to ascertain all the classes of MSS., yet he has found the difficulty of accurately fixing the true number of them to be so great, and has been so impeded by a deficiency of materials, that he has been compelled to take another path, shorter and less troublesome indeed, but less safe and satisfactory. This is, then, the first thing to be observed. Griesbach admits that there exists more than three principal texts, perhaps five or six; yet three only are brought by him under consideration.

Dr. Laurence proceeds, in the next place, to state, with expressions of marked disapprobation, that Griesbach, having only established what is at the best a comparative or proximate affinity of his MSS. to one out of three texts, and having no sufficient data to determine precisely and definitively to which even of these three any particular MS. belonged, enumerates the readings of each MS. as evidences of the text to which he refers it, and employs these readings to supply the defect or augment the weight of more direct testimony. He thus assumes the proximate to be the real affinity; and from premises which would only warrant a probable inference, he draws an absolute conclusion. For if a given MS., as A, be considered, from the character of its various readings, as belonging to one out of the three texts admitted by Griesbach, surely it is no difficult matter to imagine that the same MS. might turn out to belong to quite a different

class, if the whole five or six texts, which are allowed to exist, were brought under consideration, instead of only three. So that, however harmless it might be to determine the proximate relation of a MS. to one out of three given texts, yet the case assumes a totally different character, if this comparative alliance be considered as its absolute and real one, and conjectural probability be silently allowed to usurp the place of legitimate reasoning and solid proof. We now no longer tread on firm ground. If obstacles to a complete investigation exist, we may indeed lament them, but shall surely gain little by shutting our eyes from beholding their fair character and importance. Dr. Laurence is not here to be understood as expressing any sentiment concerning the hypothesis of the five or six classes in itself; he merely argues with Griesbach on his own admissions.

Dr. Laurence has, however, further observations to offer on our critic's manner of proceeding. Griesbach refers all MSS., Versions, and Fathers to the three texts which he calls Alexandrine, Western, and Byzantine. Under the Byzantine he ranks the received text, which he considers as the most recent and least valuable of the three. In deciding on the class of a MS., he is guided by its various readings or departures from the Byzantine text. These departures he compares with those of the Alexandrine and the Western; and in whichsoever of the two he finds the sum of the agreements to exceed the sum of the differences, to that he assigns the MS., pronouncing it to be either Alexandrine or Western accordingly. If the readings of the MS. are few, and not generally coincident with either the Alexandrine or Western text, he considers it as remaining with the Byzantine. The Alexandrine text he supposes to exist in the quotations of Origen. The Western he thinks he discovers in the Latin Version, and several Greek MSS. evidently conformable to it. Under the Byzantine he classes the common Greek text, or that adopted by the Elzevirs in their edition of 1624, and now known by the name of the Received Text. This is a fundamental part of his system. But to this Dr. Laurence decidedly objects. He conceives that a prodigious error of reasoning infects the whole. Griesbach, he thinks, having first degraded the received text from its station as an authoritative standard, and having branded it as the most recent and inaccurate of the three classes, was certainly no longer entitled to retain it as the text to which he might refer all his various readings. Had he trodden the path of his predecessors, and allowed the credit of the received text as a common standard, the case would have been different: but the fundamental principle which stripped it of all its superiority, and even condemned it as inferior to every other, required him to bring it down at least to the same level with the Alexandrine and Western; and thus, having no text in his eye as authoritative, to form to himself a new standard text from the comparison of the readings of all his MSS. with all his classes. In other terms, Dr. Laurence maintains that Griesbach's hypothesis obviously demanded, that, in examining the readings of a MS. his object should have been, not the character of particular deviations from the Byzantine text, but the general coincidences of a MS. with any one of the three texts above the other two; and that this would have been effected by considering the separate sums of its agreements or disagreements with all the three texts, each contrasted with the other. To this objection it may indeed be replied, that the result would have been precisely the same if Griesbach had taken any other text, instead of the received one, as his standard. But Dr. L. silences this reply, by shewing, that such an alteration in the authoritative text would most essen-

tially have altered the whole process of classification. The Doctor makes the experiment by supposing the Alexandrine to be taken as a standard. The celebrated MS. marked A varies, by Griesbach's calculation, 170 times, in the Epistles of St. Paul, from the received text; of which 170 variations, 110 agree with the quotations of Origen, or the Alexandrine text, and 60 differ from it; accordingly it is classed with the Alexandrine text in the Epistles of St. Paul. But let now the Alexandrine text be the standard, instead of the Byzantine. From the Alexandrine text the MS. A differs 156 times; of which 156 variations, 96 agree with the Byzantine or received text, and 60 differ. A must therefore now be ranked, not as an Alexandrine, but as a Byzantine MS. In other words (for it is difficult to make statements of this nature sufficiently clear), if the received text be our standard, we find in A 170 variations; if the Alexandrine, 156: in the first case, of the 170 differences, the majority agree with the Alexandrine text and determine the MS. in question to belong to the Alexandrine class of MSS.; in the second case, of the 156 differences, the majority agree with the Byzantine text, and fix the MS. as one of the Byzantine class. The result differs, as might be expected, according to the standard of reference. Dr. L. proves the case to be similar with another celebrated MS. marked C. If the received text be the authority with which its readings are compared, it is an Alexandrine MS.; if the Alexandrine, however, be the standard text, it becomes a Byzantine. Let it not, further, be forgotten, that these very MSS. which we have called A and C, are no other than the celebrated Alexandrian and Ephrem MSS. which are considered by Griesbach as the principal and least adulterated MSS. of the Alexandrine class in the Epistles of St. Paul, and by the degree of conformity with which he regulates the character of other MSS. To strengthen yet more this statement, Dr. Laurence adds, that Griesbach himself, apparently little satisfied with this part of his theory, suggests an additional mode of calculation in examining the Colbert MS. marked 17, which, though it makes no difference in the character of that particular MS., yet, if applied to A and C, would dismiss them both, on his own principles, from the Alexandrine class.

Nor is this all, formidable as the case already appears. Dr. Laurence has hitherto supposed his author to be correct in the number of various readings which he assigns. But the fact turns out to be, that very serious inaccuracies have escaped him. A circumstance on which Griesbach lays much stress, is the union of the Alexandrian and Ephrem MSS. (A and C) with Origen in seventy-five out of eighty-eight places, leaving only thirteen differences. These differences, however, Dr. Laurence, by a diligent investigation, finds to amount to the number of thirty. One or two other examples of surprising incorrectness are then produced in other parts of Griesbach's edition, which tend to prove that we must not place too much confidence in the supposed accuracy of his calculations. Dr. Laurence, on making these discoveries, determined himself to go through the tedious work of comparing the various readings of the MS. A with the text of Origen published in the second volume of the Symbolæ Criticæ. The result is, that, even refering to the received text as a standard, the agreements of the MS. A with Origen or the Alexandrine text are, not as Griesbach calculates, one hundred and ten, and the disagreements sixty; but the agreements one hundred and fifty-four, and the disagreements one hundred and forty; leaving little or no preponderance in favour of that class, the Alexandrine, to which Griesbach assigns it. But if the Alexandrine text be taken as the standard in-

stead of the received, the agreements of A with the received text will be found to be four hundred and forty-four, and its disagreements only one hundred and forty, leaving a balance of three hundred and four to determine the MS. to belong to the Byzantine class.

The case before us, therefore, so far as we have hitherto followed Dr. Laurence as our guide, appears to stand thus. Griesbach supposes the existence of five or six separate texts, but brings only three to a comparison. Having classed a MS. from these insufficient data, he next ventures on the bold step of using it as an exemplar of its class, and represents its readings, in the defect or to the augmentation of collateral testimony, as the readings of the text to which it is appropriated. Having gone thus far, he proceeds to condemn the received text as the worst of the three classes, and yet retains it as the standard to which he refers the readings of his MSS., in order to ascertain the class to which they belong. Add to which, the very elements of his comparisons are proved to be in no slight measure erroneous, through his inaccuracy in collating the various readings themselves. Surely these are important circumstances, which ought not to lie concealed in a controversial pamphlet, not likely from its very subject to excite much attention; but which ought to be brought fully before the public eye. How far they are well established, we do not ourselves venture to determine. If, however, it should appear, on a thorough examination of the subject, that the case, as Dr. Laurence states it, can be fairly made out, it must infallibly lessen the authority of the critic, however eminent, to whom it relates.

But though these are, perhaps, the most important of Dr. Laurence's statements, we have not yet seen all. Dr. Laurence, in order to strengthen his remarks, proceeds to illustrate what he considers a better mode of investigating the relative class of a MS. He disclaims, in doing this, any attempt at a perfect and full inquiry, or any admission of the truth of Griesbach's hypothesis. He simply supposes, that he had to fix the proximate affinity of the MS. A to one out of the three texts which Griesbach has brought under consideration. In order to effect this, he compares it, not with any one text as a standard, but with all the three. The result of the examination is, that A must be assigned by a large majority to the Byzantine class. This plain and simple method of proceeding, Dr. Laurence can only imagine to have escaped the penetrating eye of Griesbach, by his being dazzled by the splendour of intricate and perplexed research, and being thus less aware of, or less disposed to examine, what lay immediately before him.

Dr. Laurence, in the next place, detects an inconsistency of Griesbach in his application of his own system. Griesbach had distinctly laid it down as a rule, that his Alexandrine text was to be found in the quotations of Origen. In the second volume, however, of his Symbolæ Criticæ he departs from this rule, and, abandoning Origen, takes A and C, the Alexandrian and Ephrem MSS., for his exemplar; and not only regulates by them the alliances of other MSS., but admits their testimony as Alexandrines in his calculation of probabilities, improbabilities, and certainties. Against the consequences of such a mode of propagating classes, as it were, from wildings, Dr. Laurence solemnly protests.

Nor is Dr. Laurence's earnestness on this topic without cause, for he goes on to shew, that although perhaps it may be thought that the assumption of any MS. as an exemplar of the class to which it is supposed to belong, can prove a circumstance of no great importance, yet, if this is done in the absence of more direct testimony, it may lead to the most hazardous

results. This the Doctor conceives to have been actually the case in Griesbach's treatment of the celebrated passage *, 1 Tim. iii. 16; in which he inserts, in his text of the New Testament, ὃς for Θεος. This is a passage of so much real moment, and displays so fully the dangerous innovations which Dr. Laurence imputes to the great critic, that we shall be excused if we give some account of it to our readers. It appears, then, by Griesbach's calculation, that there are sixty Greek MSS. which read the disputed verse. Of these sixty MSS., fifty-three confessedly read Θεος. These fifty-three, indeed, Griesbach calls younger MSS., chiefly of the Byzantine class. Yet amongst them are found almost all of those which, in his preface to the second volume of his Testament, he describes as the most excellent MSS. of St. Paul's Epistles, viz. 47, 67, 80, 31, 37, 39, 46, 71, 74. With what colour of reason, then, is ὃς adopted as the true reading? Because, says Griesbach, resorting to his hypothesis, the most ancient witnesses of all classes defend it, few as they are; whilst the common reading, Θεος, was the original reading neither of the Alexandrine nor Western class, but only of MSS. of more modern date, belonging chiefly to the Byzantine text. Let us then see in what way ὃς is proved to have this preponderating testimony. The MSS. which Griesbach represents as reading ὃς, are A, C, F, G, 17, and 73. Of these he reckons A, C, and 17, as more or less Alexandrine copies; F, and G, as ancient MSS. of the Western class. The Upsal MS. 73, is no where reckoned as Alexandrine, and its general readings Griesbach speaks of but slightly. If there should then arise any serious doubts as to the MSS. A, C, and 17, the whole of his argument derived from the testimony of the Alexandrine class of MSS. falls to the ground, and, of course, his assumption of the majority of texts in favour of ὃς. And what, then, are the MSS. known by the marks A and C? Are they not the self-same Alexandrian and Ephrem MSS. which Dr. Laurence has sufficiently proved to belong, not to the Alexandrine, but to the Byzantine class? If, then, we doubt of the testimony of the classification of A and C, what will become of the conclusion as to the preponderance of classes in favour of ὃς? For of the Colbert MS. 17, Griesbach thus speaks: "The MS. 17 very often joins itself to the Alexandrines in characteristic and other readings, though it sometimes inclines to other texts, chiefly to the Western, and at times, also, to the Byzantine. Wherefore, where it accords with the other Alexandrines, it is to be considered as an Alexandrine; but where it differs from them, its difference ought not to be opposed to the consent of the rest, but it is considered as having declined from the right way." The testimony of 17 is therefore neutralized. But this is not all. What if A and C are not only doubtful as to the class to which they belong, but are at least suspected as to the reading itself, which they are described as containing? Griesbach, it is true, now states that they read ὃς; but even he, in his Symbolæ, was willing to concede that the reading of A was to be considered as neuter, and that of C as only probable. In fact, almost every scholar is aware of the controversy on the reading of these two MSS.; and as to the Alexandrian, Dr. Laurence strongly inclines to the opinion, maintained on the direct assertion of Mill, that Θεος was the original reading. Suppose, then, the neutrality of A and C, and 17 is the only remaining witness to whom Griesbach appeals. And against this witness, dependent as it is allowed to be, there stands forth every other MS. of the Alexandrine class uniformly reading Θεος. Of these, 6, 10, 23, 31, 37, 39, 46, 47, have each an affinity with 17; yet all these, together with every other

* See an able view of this question by our correspondent J. T. H.; Christian Observer for 1809, page 269.

of the Alexandrine class, read, with the Byzantine text, Θεος. It is unnecessary to point out the consequence.

But then, what, it may be asked, is the testimony of the Fathers in corroboration of these respective readings? To the Byzantine and Western Fathers, Dr. Laurence replies, satisfactory references are made; but, in his appeal to the direct testimony of the Alexandrine, where his argument was most in need of support, Griesbach completely fails. Athanasius and others, he states, are silent. Clemens says, "O mystery! with us the angels saw Christ!" therefore, it is to be supposed that Clemens certainly did not read Θεος! Not that it would have been conclusive had he read Θεος, because Gregory Thaumaturgus, or rather Apollinaris, uses indeed Θεος, but, notwithstanding, is represented as meaning χριστος. Cyrill accordingly reads Θεος, but it is maintained that the context requires a different word.—Surely this species of reasoning, to say the least of it, can never be admitted as decisive evidence of a reading attributable to the Alexandrine Fathers. No help can be derived, therefore, from this source. Let us go on to the Alexandrine Versions. To the admission of these, Dr. Laurence objects *in limine;* for, though certain versions have been classed as Alexandrine, Dr. L. considers that they have never been proved to be such. But allowing them to appear as witnesses, the Doctor contends that Griesbach's representation of their testimony is seriously inaccurate. Griesbach states, that, of the seven versions, three read ὁς, and four ὁς or ὁ. But Dr. Laurence maintains, that, of these seven versions, one may be deemed perhaps as dubious; three others, instead of necessarily reading ὁς, probably read ὁ; and the remaining three, instead of indifferently reading ὁς or ὁ, indisputably read ὁ.

What, then, in a word, are the steps of Griesbach's proof? He pronounces ὁς to be the genuine reading of 1 Tim. iii. 16, because six MSS. have, as he maintains, that reading, though fifty-three MSS. read Θεος. In this he is principally influenced by the presumed authority of certain of those six MSS. He then determines the Western reading ὁ to be a corruption of ὁς. Upon this he considers ὁς as common both to the Alexandrine and Western texts, and accordingly establishes a preponderance of classes against the Byzantine reading Θεος. In this new reading, lastly, he is unsupported by the Fathers, and even, by his own account, only partially defended by the collateral testimony of Versions. Dr. Laurence accordingly conceives, that no case can place in a more conspicuous light the consequences deducible from Griesbach's theory of the classification and comparison of MSS.

Dr. Laurence further objects to Griesbach, that, notwithstanding the air of solid authority which the appeal to MSS. and the system of classification seem to carry with them, the whole is in fact made to act in subordination to conjectural criticism. Griesbach himself professes that the chief use of his classification is, that by the authority of it he may defend good readings, found only in a few MSS., against the almost innumerable crowd of more modern and common MSS. Thus, in some cases, new readings are inserted, as approving themselves to his judgment, on very slight external authority, whilst, in other cases, readings supported by far weightier testimony are at once dismissed from the text. It is important to understand this clearly: it is an objection, not so much against the particular parts of Griesbach's hypothesis, as to the general purposes for which he employs it; and Dr. Laurence appears strongly to suspect, that a temerity of critical innovation will be found to govern, in point of fact, many of Griesbach's more important decisions, however his whole consideration of them may seem governed

and protected by an appeal to the authority of MSS. If this suspicion should turn out to be well-founded, the consequences on Griesbach's general authority are obvious: because, if we are to regard his determinations as the fair result of direct and unbending testimony, they will assume a very superior degree of credibility, from that to which the same determinations can be entitled, if they rest chiefly on the application of conjectural criticism. On this point the statements of Dr. Laurence may be of no mean service. The minds of ordinary students are often dazzled by names and authorities. We hear so much of 500 MSS. collated, of new texts discovered, of scientific classifications, of an accurate investigation of the readings of each class, of the superior merit of the Alexandrine text, of the weight of the classes in opposition to that of the number of MSS., &c. that we are in some danger of overlooking the very material circumstance, that all this display of evidence is far from really deciding on the purity of a reading; and that a critical conjecture founded on the internal character of different readings, on the facility of this or that reading being generated from another, on the tendency of one reading to favour orthodoxy or the contrary, on the comparative brevity, obscurity, harshness, and emphasis of different readings, and on a vast variety of other topics, where all the literary and theological peculiarities of the critic will infallibly operate, is, after all, the rule by which the final sentence is passed *. Accordingly, it is not a little curious to observe the manner in which Griesbach determines the internal marks of goodness in the three readings in 1 Tim. iii. 16, Θεος, ὃς, and ὁ. He states, 1st, That from each, a good sense, yea, the very same, can be elicited. 2d, That the reading ὃς is more difficult and unusual than the rest. 3d, That from the reading ὃς the origin of the other readings can be best explained. For ΟΣ might easily pass into $\overline{\Theta\Sigma}$, since the scribes could not be ignorant that the place was commonly understood of God the Word.—The extreme uncertainty of all this sort of reasoning, connected, as we find it to be, with a similar kind of conjecture employed in determining on doubtful readings in particular MSS., as well as in arranging and supporting the general plan of classification, seems strongly to have impressed the mind of Dr. Laurence, and to have made him justly anxious to call the attention of students to the progress of such a system, and to excite their caution in lending themselves too confidently to its decisions.

But we must not forget that Dr. Laurence has one more objection to urge against Griesbach's system of classification. He doubts whether there really exists any Alexandrine text, as distinguishable from the Byzantine and Western. If Dr. Laurence be correct in this sentiment, it will go, not merely, like his former objections, to sap the theory of Griesbach's system, but to overthrow it from its foundations. If out of three texts, to which all MSS. are referred, one entire one, and that the most ancient and valuable in the opinion of Griesbach, be proved to have no actual existence, we need not remark into what inevitable ruin the whole of his superstructure must fall. That there is a sufficiently marked difference between the Latin version and the received text, Dr. Laurence considers to be unquestionable; and that there are Greek MSS. generally coinciding with the Latin version, so as to afford a separate classification, he

* Two of the canons by which Griesbach forms his judgment on readings differing between themselves are these:—"A reading calculated more than others to nourish piety (especially monastic) is suspected." "Amongst various readings, that which beyond the rest manifestly favours the tenets of the Orthodox is deservedly suspected."—Vol. 2, New Test., p. lii.

readily grants; but that there exists an Alexandrine text, more valuable as well as more ancient than either the Byzantine or Western, has in his judgment never been proved. There is certainly no MS. to be referred to as containing any thing like a clear specimen of such a text. And what is the testimony of the Alexandrine fathers? Has it ever been shewn, that where they depart from the Byzantine text, they do not coincide with the Western? A collection of their characteristical readings is absolutely necessary as a preliminary to decision; and this has never been attempted. When Griesbach introduced a novel hypothesis as a rule of textual criticism, continues Dr. Laurence, he ought surely to have placed the accuracy of it in the clearest light, and not to have proceeded on a bare probability. The Alexandrine text constitutes the main pin, which holds together his complicated machinery. When, however, he undertakes to defend the existence of this text, how does he proceed? He appeals to the joint readings of A and C in conjunction with those of Origen. But when we remember, that the reality of an Alexandrine text is the point to be proved, and not to be presupposed, surely such a mode of argument is inadmissible. Griesbach, however, states that there are seventy-five (Dr. Laurence makes them only seventy-two) joint readings of A and C common to Origen; but of these there are not more than seven which do not agree with the Western text, as well as with A, C, and Origen: how then can such coincidences be employed to prove the separate existence of an Alexandrine text? But the quotations of Origen are considered by Griesbach as the best specimen of the Alexandrine class. Of the readings in Origen, there are two hundred and twenty-six which coincide with either Western or Alexandrine authority, or with both. But what, asks Dr. Laurence, is the testimony which they bear? Of these two hundred and twenty-six readings, only eighteen are supported by Alexandrine authority alone (Clemens, Cyrill, &c.), whilst one hundred and eighteen rest on Western authority alone. The conclusion is inevitable. Supposing, as Griesbach does, the existence of an Alexdrian text, we might be sure that Origen would have associates in peculiar readings, in the Alexandrine fathers; but the fact is, he is not so supported: he has but eighteen readings distinguishable from the Western text in which he is joined by any Alexandrine father, so far as the matter is at present known. The respect paid to the Western text was always considerable, and there is no difficulty in supposing that it attracted every thing within its influence towards itself. That Origen should coincide with Western readings, is therefore perfectly natural. That he should depart eighteen times from this Western text, with which he usually accords, is, on the other hand, by no means remarkable: it is precisely the case with other writers confessedly belonging to the Western or Byzantine classes. Chrysostom himself sometimes departs from the received text, in conjunction with other Byzantine authorities; but will any one on that account maintain, that the writings of Chrysostom afford a new and distinct text? And if country is to be esteemed the criterion of classification, there seems to be no reason why Syria and Asia Minor should not have separate classes, as well as Byzantium, Rome, and Egypt. The conclusion which Dr. Laurence draws from these considerations is, that the existence of an Alexandrine text is at the best only problematical, and that the classification which rests on the assumption of that text, must be in the highest degree hazardous and unsatisfactory.

Such is the substance of what Dr. Laurence advances against the system adopted by the celebrated Griesbach. He is well aware of the high reputation of his author,

and that the side he takes is far from being popular among the scholars who have either been silenced by Griesbach's arguments, or led by his authority. Dr. Laurence has, however, not hesitated to bring forward his objections in a firm and manly manner. He treats his antagonist, throughout the pamphlet, with that marked respect which should always distinguish the controversies of literary men, especially on a sacred subject. He fairly states the grounds on which his own opinions rest: and his chief design will apparently be accomplished, if the minds of real scholars are led to greater circumspection in their reliance on Griesbach's decisions, and to a more jealous inquiry into the real weight of the hypothesis which he has formed.

The sum of Dr. Laurence's statement may be given in a few words. He protests, first, against the presumption of five or six classes, and the investigation of only three. He condemns, secondly, the considering of MSS. thus inadequately arranged, as exemplars of classes. He objects, thirdly, to Griesbach's retaining the received text as the standard of reference, after he had stripped it of its reputation. In the fourth place, he considers that very material inaccuracies infect his enumerations of readings. He points out, fifthly, a more satisfactory mode of ascertaining the class of a MS. than the one adopted by Griesbach. He detects, in the sixth place, an inconsistency in Griesbach in the application of his own system. Seventhly, he examines at length the celebrated question as to the reading of 1 Tim. iii. 16, in order to display all the consequences of Griesbach's hypothesis. This leads him, eighthly, to maintain that Griesbach's classification is principally made to subserve critical conjecture. Lastly, he undertakes to shew that the existence of an Alexandrine text has never yet been sufficiently established.

We do not mean to make any remarks of our own in concluding this article. Our object is to invite inquiry, and with that view we have given the substance of the most important results of Dr. Laurence's examination. Further than this it is not our purpose at present to proceed. We will, however, just state, as a gratifying circumstance, that, even if we were to allow to Griesbach every thing that he claims, the alterations in the received text would not extend to the materially weakening of any one point of doctrine or practice. One passage only, affecting the doctrine of the Trinity, has been expunged by him, and two others altered (1 John v. 7; 1 Tim. iii. 16; and Acts xx. 28); but all these had again and again been controverted, before the labours of Griesbach appeared. And if it be asked, what impression was made upon his own mind in consequence of his critical decisions on them, a better answer cannot be given than in the words of Griesbach himself, which occur in his preface to the Apostolical Writings, published in the year 1775:—"In order that I may do away, so far as I can, unjust suspicions, and take from malevolent men an occasion for calumny; first, I publicly profess and call God to witness (publicè profiteor atque Deum testor), that I do not at all doubt of the true Divinity of Jesus Christ. And, indeed, there are arguments and places of Scripture so numerous and clear, by which the true Deity of Christ is proved, that, for myself, I can scarcely understand how this doctrine can be called in question by any one who grants the Divine authority of the Scriptures and acknowledges just rules of interpretation. Especially that place, John i. 1, 2, 3, is so perspicuous, and above all objection, that neither by the daring efforts of interpreters, or of critics, can it ever be overturned or snatched from the defenders of the truth."

The hypothesis of Griesbach, therefore, in his own hands, has produced effects only to the compa-

ratively trifling extent mentioned above; "but," observes Dr. Laurence, "as it is extremely liable to be misconceived, as well as misapplied; is so intricate in its construction; is so difficult to be detailed with precision, or even to be made out in its subordinate arrangements, and is so readily convertible to party purposes; surely we should again and again contemplate it, and that in every possible point of view, before we consent to admit the conclusions which have been deduced from it into general currency."

A new Abridgment of Law's Serious Call to a devout and holy Life. London: Hatchard. 1814.

It would be superfluous, at this period, to enter upon any long or elaborate discussion of the merits of Mr. Law's well-known and celebrated Call to a Religious Life. The experience of more than half a century has sufficiently decided this question, and assigned to that able and important work the tribute of applause to which it is justly entitled. We need scarcely observe, to those who are acquainted with our theological sentiments, that in thus recognising the general approbation which has been bestowed upon the "Serious Call," we are very far from asserting or admitting its claim to unqualified praise. That it is defective, and even erroneous, in the exhibition of evangelical truth, is, we conceive, unquestionable. But, though the observation by no means affords a sufficient apology for this grand imperfection, we have always thought, that the design of its devout and pious author (for such, amidst all his subsequent wanderings from the simplicity of scriptural truth, we cannot but esteem him,) appears clearly to have been, not so much to inculcate a system of Christian doctrines, as to demonstrate the folly, the sin, and the danger of a worldly life, and to display the superior wisdom, excellence, and happiness of a life of piety and devotion. The leading object of such a work must obviously be of a practical nature; and though, in pursuing its attainment, *we* should certainly proceed in a more scriptural manner than we think has been adopted by Mr. Law, by laying the foundation of the intended superstructure in "repentance toward God and faith toward our Lord Jesus Christ," and by urging the renewal of the heart by Divine grace, as the spring of all true religion and all practical holiness; we cannot, at the same time, on account even of a considerable difference in what we conceive to be the right mode of proceeding, reject the "Serious Call," as a powerful, and we verily believe, in numberless instances, a successful, instrument of Christian conversion and edification. Testimonies to the value of this treatise may be derived from very opposite quarters. That of Dr. Johnson is well known, but will bear repeating. "When at Oxford," said this great man, "I took up Law's 'Serious Call to a Holy Life,' expecting to find it a dull book (as such books generally are), and perhaps to laugh at it; but I found Law quite *an overmatch for me; and this was the first occasion of my thinking in earnest of religion*, after I became capable of rational inquiry." The same celebrated writer afterwards "much commended the 'Serious Call' as the finest piece of hortatory theology in any language." The sceptical historian of the Roman Empire, though, unhappily for himself and for the world, he did not, like our great moralist, derive any personal benefit from Mr. Law's animated "Call," is scarcely less pointed in his commendation of its excellence. Of its conscientious and self-denying author he declared, from the testimony of his relative, in whose family Mr. Law lived and died, that "he had the reputation of a worthy and eminently pious man, who believed all that he professed, and practised all that he en-

joined;" and of his work, as his own deliberate opinion, however it might have failed in its influence upon himself, that it is "a powerful book of devotion, which, if there existed a spark of piety in the reader's mind, will soon kindle it to a flame*." An admirable female writer, whose name has frequently graced our pages, and the correctness of whose judgment is equal to the elegance of her taste and the brilliancy of her imagination, has, in one of her most valuable works, given a sketch of Mr. Law's merits, which exactly coincides with our own sentiments. "If I might presume," observes this distinguished author, "to recommend a book which of all others exposes the insignificance, vanity, littleness, and emptiness of the world, I should not hesitate to name Mr. Law's 'Serious Call to a devout and holy Life.' Few writers, except Pascal, have directed so much acuteness of reasoning, and so much pointed wit, to this object. He not only makes the reader afraid of a worldly life, on account of its sinfulness, but ashamed of it on account of its folly. To a fashionable woman immersed in the vanities of life, or to a busy man overwhelmed with its cares, I know no book so applicable, or likely to exhibit with equal force the vanity of the shadows they are pursuing†." We have omitted, in the preceding extract, the remarks of this acute and truly Christian writer on the doctrinal unsoundness of Mr. Law, and the caution with which she recommends the perusal of his works, because we have already referred to this point, and are intending to notice it again, in the words of Mrs. H. More, before we close this article. We proceed, at present, to observe, that while the "Serious Call" has passed through various editions, and been very widely circulated, the length of the original work, and its consequent want of adaptation to some purposes of dispersion, early suggested the utility of an abridgment. Two attempts of this kind have been accordingly published; one of them by the celebrated Mr. John Wesley.

The design, however, of these publications, was rather to diminish the bulk of the original treatise, than to remove objections to its general reception, and to render it better adapted to general utility. An opportunity was, therefore, still left for such an abridgment as that which has been the occasion of the preceding observations. The Editor of this "New Abridgment" of Mr. Law's work has, in a short advertisement, explained the intention with which it is presented to the public. He states, what has certainly been often felt by those who, admiring the general excellence of the "Serious Call," have been desirous of recommending it in quarters where its powerful representations were much needed, that the severity and minuteness of some of Mr. Law's practical directions—referring more particularly, we presume, to the frequent returns of his hours of prayer, and the occasional rigour, not to say impracticability, of some of his requisitions—form a serious obstacle to the introduction of the work among the higher and middle classes of society, for whose benefit it is almost exclusively calculated, and especially amongst the young. To remove this obstruction to the utility of the "Serious Call," by simply omitting what is unnecessarily strict, singular, and forbidding, from the air of monastic austerity which is apparent in its original form, without diminishing aught of the sterling value of the book, has been the design of the present Editor. Some redundancies, both in the discussion and illustration of the various topics of which it treats, have, with much propriety and judgment, been retrenched; but the substance of the work, "the wit and the wisdom" with which it

* See Boswell's Life of Johnson, and Gibbon's Memoirs by Lord Sheffield.

† See Mrs. H. More's Strictures on Female Education; vol. ii. p. 227.

abounds, have been carefully preserved; and it is now presented to the public divested of that severe and repelling aspect which has frequently deterred the young, the dissipated, and the worldly, from the perusal of a book peculiarly calculated to convince them of their follies and their dangers, and to point out to them "a more excellent way." Something more, perhaps, though we are fully aware of the difficulty and delicacy of the undertaking, might still have been done towards expunging or softening those expressions of a self-righteous and self-dependent tendency, which so frequently occur in the "Serious Call;" but, even in this respect, much has been effected by the present editor. We have no hesitation, therefore, in saying, that he is entitled to our cordial thanks for his unassuming but highly useful labour, and in warmly recommending his Abridgment to the notice of our readers. Before we dismiss the subject, we cannot, however, but recur to the qualified approbation with which we have felt it to be our duty to speak of Mr. Law's work. We perfectly agree with the elegant writer whom we have last quoted upon this point *, that though "few men, perhaps, have had a deeper insight into the human heart, or have more skilfully probed its corruptions, yet, on points of doctrine, his views do not seem to be just; so that a *general* perusal of his works would neither be profitable nor intelligible." "Even in the 'Serious Call,'" continues Mrs. More, "Law is not a safe guide to evangelical light." "As the mortified apostle of the holy and self-denying Baptist, preaching repentance, because the kingdom of heaven is at hand, Mr. Law has no superior. As a preacher of salvation on scriptural grounds, I would follow other guides †."—Fully concurring, as we do, in these sentiments, it may, perhaps, be asked, why we are at the same time recommending a work thus confessedly defective? We have already partly replied to this question; and we would only add, that, after all the deductions which the love of scriptural truth compels us to make from the merits of the "Serious Call," it must still be admitted to rank very high, as a dissuasive from a worldly and an exhortation to a religious life. Still we would persuade the careless, the idle, the busy, and the gay, to read with attention the "New Abridgment" of this able work, trusting that, under the Divine blessing, a deep and salutary impression may be made upon their minds;—and still would we exhort, even the Christian who possesses more correct views of doctrinal truths than Mr. Law will afford him, to compare his dispositions and conduct with the high and holy standard which he exhibits; and to endeavour, under the influence of the more evangelical motives and assistances which he may happily possess, to exemplify the spirit of fervent and unwearied devotion; the consecration of time, talents, fortune, to the service of God; the profound humility; the universal love; the entire resignation to the Divine will; which are so admirably pourtrayed, and so powerfully enforced, in the "Serious Call to a devout and holy Life."

* Mrs. H. More, *ut supra.*

† The writings, for instance, of the excellent Author, herself, or the admirable "Practical View" of Mr. Wilberforce.

The Velvet Cushion. London: Cadell and Davies. 1814. pp. 185.

THE vicar of a parish in Westmoreland, who, during an incumbency of five-and-thirty years, had become familiar with the form and appearance of his pulpit cushion, was not a little surprised one day by a sudden change in its dimensions. He reasoned and moralized upon the subject to little effect. He knew that it was a cushion of ancient times, and he had imbibed for it a degree of veneration which even the

wrecks of antiquity do not always inspire. Its history he believed to be interesting; and he often longed for the narrative which a traveller of so many ages, and of such checquered experience, if possessed of reason and of speech, could not fail to impart. But to what cause was he to attribute this remarkable enlargement?—There lived in the parsonage a venerable old lady, who had given her hand to the vicar some fifty years before, and who was with him gradually descending to the house appointed for all living. With her he was accustomed to share every anxiety, and to partake in every object of satisfaction. The mysteries of housewifery were as familiar to this ancient lady, as to the wife of Dr. Primrose; and to her, therefore, the good old vicar determined to confide his cushion and his cares. The most obvious mode, as it occurred to them both, of ascertaining the cause of the phenomenon which now excited their surprise, was to open the seams of the cushion, and examine the interior. They proceeded with all due solemnity to the task, and were delighted to find, under the velvet, a large roll of paper, entitled, "My own History." Our good ecclesiastic did not happen to recollect that velvet cushions seldom write a detail of their adventures: *that* was the cushion, and *this* was the history of it. The vicar and his wife had been too long influenced by a similar spirit, with feelings too intimately blended and combined, not to be carried away by the same illusion: so another candle was lighted, the sofa was wheeled nearer the fire, and they listened with reverence to the tale of other times.

It was in the days of the bloody Queen Mary that the cushion first professes to have seen the light;—a gay and gaudy article, as splendid as gold and tassels could make it. Its first elevation was to the pulpit of a great church in the metropolis, where it soon became initiated in all the mummeries and superstitions of the Roman Catholic worship. On the accession of Elizabeth, the abominations of popery gave way to the doctrines of the Reformers; and the hero of our tale, although deprived of a little idle and superfluous ornament, was permitted to retain his place. But a dark and tempestuous season was approaching: in the reign of Charles the First, the church was visited one morning by a party of outrageous Roundheads, who broke down the rails of the altar, stole the plate, dashed the Prayer-book out of the window, and mutilated the person of the narrator. During a long and disastrous period, the cushion was doomed to submit to the hard blows of puritanical fists; but the restoration of the monarchy put an end to its torment. The unbending roughness and vulgarity of puritanical manners, were succeeded by a system of order, and elegance, and refinement: new cushions were demanded by the advocates of that new and courtly religion, which followed the re-establishment of the throne; and the vicar's favourite was degraded from his pre-eminence in the seat of the priesthood, and contemptuously transferred as a perquisite to the pew-opener.

By a very natural transition, it soon passed into a pawnbroker's shop; and, after some hazard of translation to a synagogue of the Jews, and some danger of becoming a pillow to a dowager's lap-dog, it emerged once again into the throne of instruction,—the pulpit of a dissenting congregation. The elders were just then sitting in judgment upon their minister: a schism and a new chapel were the result, but the velvet ornament remained with the more ancient fraternity. The dissenters grew rich, and the cushion was thought to grow shabby: the opinion of the vestry was taken, and it was again discarded to seek its fortunes in the world.

After some adventures of little account, it fell into the hands of an old lady-devotee, who bears the

name of Vetusta. The death of this lady transferred it to her niece Selina; an amiable and accomplished young person, of quick sensibility, but of melancholy and erroneous views. Its next mistress was an Antinomian house-keeper, who seems to have divided her affections between the high doctrines of the conventicle and the delights of her brandy-bottle. Through what channels of migration it afterwards passed, we are not informed; but in the middle of the eighteenth century it appeared in a Methodist pulpit. On the institution of a new vicar, the Methodists all repaired to the church; the chapel was closed, and the cushion once more committed to the pawnbroker. The churchwardens of a parish in Westmoreland discovered it in its degradation; and esteeming it worthy of a place in *their* church, torn and tarnished as it was, they bore it off into the North, and planted it on that last stage of its elevation, where our vicar, when presented to the living, had the pleasure to find it.

Such is the outline of its adventures; and so wide and varied is the field over which this velvet traveller claims the privilege of remark, and the right of recording its opinions. The part which it sustained in the several stages of its progress, although silent, was not inattentive; and if the vicar and his wife were sometimes startled at the freedom of its observations, and sometimes doubted the accuracy of its intelligence, the interest which they felt in the narrative proves their high conviction of its integrity. To *them*, it was a sufficient recommendation that its views were loyal and orthodox; that it was liberal without indifference; and that its devoted attachment to the Church of England was unmixed with intolerance. To *us* it comes also recommended, by a cheerful air and lively observation: and had it possessed the power of speech in any degree equal to its power of composition, we are persuaded that most of the congregations among whom it resided would have derived benefit by converting the preacher into the cushion, and the cushion into the preacher.

But it is time that our readers should become more directly acquainted with the manner and sentiments of the work. We shall therefore pursue the narrative, as it bears upon the principal characters and religious parties which are here introduced.

The subject of the story appears first as the cushion of a Roman Catholic church: and what was the impression?

"'When I looked around on the edifice into which I was introduced, I was at once awed and delighted. The vast Gothic arches, the solemn light, the general air of majesty—all inspired the most lofty ideas of the Being to whom the temple was dedicated. And here, sir, as I am likely to say a few hard things of Popery presently, I wish, by way of set-off, to remind you good Protestants, that you owe to Popery almost every thing that deserves to be called by the name of a church. Popery is the religion of cathedrals — Protestantism of houses — Dissenterism of barns. I have heard you, sir, who ought, I am sure, to read nothing in vain, read very emphatically a brief for the repair of a church originally built by Papists—which even with the odd sixpence slipped in by yourself for the reputation of the parish, did not collect above nine-pence. I have sometimes thought that if Protestantism had been the first faith of the country, and the present niggardly spirit as to public edifices had prevailed, you must all have been field preachers for want of a church to preach in. But to return, sir. I soon discovered, that, after admiring the magnificence of Popery, my topics of admiration were soon exhausted. I no sooner heard parts of the Bible, than I began to compare them with what I saw and heard around me. And I need not tell you, sir, that the Bible and Popery do not very strictly harmonize. I saw an endless round of childish ceremonies—water said to cleanse from sin—unction that at once prepared the sinner for heaven—relics of the cross, which, put together, were twice as big as the cross itself could have been—figures of saints to which prayers were offered, said to have fallen from heaven, but

carved, as I heard the clerk say, about fifty years since, out of the remnants of an old pew—images said to open their eyes, to sure diseases, to send victory, and so on—all of which I, who was in the secret, knew to have been created by a neighbouring joiner. But all this, though bad enough, was not the worst. I saw the Priest hold up a piece of bread which he affirmed to be Christ, and all the people fell down and worshipped it. As to much that I heard, I have thought it an implicit duty to forget it as soon as possible. Exceptions indeed, there were. But, in general, I heard little but certain maxims and histories, of no authority or use, which they called traditions. Sometimes these were exchanged for fabulous histories of the very saints I have mentioned as manufactured by a neighbouring joiner. Sometimes also I heard of the duty of penance, of worshipping the Virgin, of burning and pinching men into orthodoxy, of confession to the Priest. As to this last duty, I observed, that one half of it was most rigidly performed, namely, that in which the confessionist was to give an account of his own excellencies. I heard much also of absolution; and especially remember the man who bought at a high price from the Pope's nuncio absolution for three months in advance, from whatever sin he might commit; and, in virtue of this license, before the expiration of the patent, robbed this very nuncio of all he had pilfered by the sale of this and many other absolutions. I heard occasionally also from a neighbouring court, what was still more terrible—the crackling of faggots, and the groans of heretical victims.'" pp. 17—20.

The character of Mary is treated with tenderness: she was a woman and a queen; her advisers were bigoted, and the times were violent. Of Elizabeth our author has little to record: the personal character of that queen ought always to be distinguished from the public blessings of her government: however high, and even despotic, were her notions of authority, the work of Reformation was on the whole moderate and judicious.

"'The holy water, and tapers, and oil, all vanished; and, never hearing any thing of them in the Bible, I was glad they were gone. I was pleased, however, to see that there was no impatience to get rid of old things, if either good in themselves, or if a good reason could be found for keeping them. Some of the finery, indeed, was removed from the church, and I myself was even stripped of some mock jewellery originally worked into my corners,—but, I declare, that I think we both looked the better for it. I observed, also, that the little confession boxes were nailed up, which, by the bye, deprived me of a source of daily amusement, and of much information given by confessionists about the faults of their neighbours.—In the Liturgy, though many alterations were made, the same dislike of unnecessary change was observable. They prayed no longer, indeed, either to the Virgin or to the saints. But they seemed rejoiced to continue the worship of God himself in the language of their fathers. Prayers, you know, sir, many of them inherited from almost the first Christians, could not spoil merely by passing through the hands of the Pope.—But I was chiefly struck with the change in the doctrine of the preachers.'" pp. 30—32.

"'The divines of those days,' continued the manuscript, 'differed considerably from some good men now. And, if you will not think me tedious, I will state the nature of this difference. Your ancestors then, sir, dwelt more on those important doctrines in which all agreed, and less on those minuter points on which some of them differed.—They preached less controversially. They took for granted that the principles of the Bible would be the principles of their hearers. They rather asserted the doctrines than defended them; and employed themselves chiefly in showing what sort of men these doctrines ought to make. Those Homilies, sir, of which I have heard you read some to your flock, are an excellent sample of the divinity of the day of their birth. When I hear them I almost fancy some of my first friends risen from their graves again. There may be less head in them than in the mere systematic divinity of your day; but there is more heart, more of the careless beauty of Scripture, more of "brave neglect" which characterises the noble enthusiasm of saints and martyrs.'" pp. 33, 34.

The gradual rise of puritanical principles lead to certain observations upon the character of Charles the First, which would hardly be tolerated by the unqualified admirers of that prince, and which the vicar himself, with all his love for the narrator, is not very willing to admit. It is, however, but too probable, that the King and some of his Pre-

lates (especially Laud) leaned with undue partiality to the ceremonies, if not to the principles, of Popery; and the new lights were not unskilled how to turn that circumstance to their own advantage. We have evidence in their writings, that some of the men who distinguished themselves as ecclesiastics in the days of Cromwell, were giants in theological learning. There is an unction in their devotional compositions, and a force and weight in their illustrations of Scripture, of which no man will speak with disrespect, but those who are without any knowledge of the subject: but all were not of this class.

"'The first of the race were considerably the best. They were men who had little, perhaps, to condemn in them, except a superstitious alarm at Popery. Their doctrines were in general pure,—their practice correct; and some of them were not merely among the best Christians, but the finest gentlemen of the day. Afterwards, when religion became a step to court favour,—when the motto of the day was the "praise of God in our mouth, and a two-edged sword in our hand,"—when insurrection against established authority was placed among the virtues,—when learning was considered as a dead weight round the neck of religion, and no man was deemed fit to mount a pulpit who could not first make one,—when the fine arts, and all other sources of harmless refreshment were proscribed,—then, indeed, those apostles of this new system, who gained the name of Puritans, deserved it, to say the least, as little as any of their contemporaries. The Royalists, though many of them without religion, generally retained the form. Many of the Puritans had neither form nor religion.'" pp. 43, 44.

"'I made one constant remark—that a fast day was generally succeeded by some new crime against Church or King. If I heard a fast sermon on Wednesday, I expected to hear the pew-openers talk of an execution on Thursday.'" p. 45.

Cromwell is no favourite with the writer of these memoirs; and our loyal cushion is delighted with the return of Charles the Second: but it gives a lamentable account of the condition of the Church in that disgraceful and profligate reign.

"'At length, however, the Restoration, with some other good things, brought back written sermons. The character of the new sermons, however, I confess, did not please me. The resolution apparently taken by the Royalists was, first, to do all that the Republicans had left undone; and, secondly, to leave undone all they had done. Now, if no particle of truth had mixed with the Puritan errors, this rule would have been wise. But as their system included a remarkable mixture of truth and error, nothing could be more mischievous.'" p. 57.

"'Henceforward, sir, we heard little more of Christ, and faith, and conversion; for which words were substituted Socrates, reason, and moderation; as if truth and devotion were opposed to good sense and sobriety. I am persuaded, a good Heathen coming to church, might, except indeed on the festivals, have often concluded himself in his own temple. True doctrine was out of fashion with the nation, and good morals unpalatable to the king.'" p. 58, 59.

Having had occasion to observe, in more than one instance, the disposition of congregations to tyrannize over their ministers, where the power is vested in the people, we were not much surprised at the meeting of the elders, when our cushion entered within the walls of a dissenting chapel. Their object was the removal of their pastor; and that not because he had delivered false doctrine, or was notorious for irregular manners, or of set purpose violated any principle of Scripture or common sense: "he was charged with preaching a written sermon—with wishing for a service on Christmas-day—with prefacing a sermon with the Lord's Prayer—with suggesting the propriety of kneeling in prayer." His offences, in fact, arose from his servile condition: the congregation assembled, not so much to receive instruction, as to exercise authority; not to hear with meekness the word of God, but to criticise the conduct of their humble teacher. The evils of such a system are multifarious; and without, by any means, intending to insinuate that this is a just picture of *every* dissenting congregation, we incline to believe that they are frequently felt. "The fear of man

bringeth a snare;" and in no case is that fear so much to be deprecated, as in the instance of him who stands forth to proclaim the message of Jehovah: it is of infinite importance that he, at least, shall be influenced by no other fear than the fear of God. A principal security for sound doctrine and faithful admonition, possessed by the Church of England, arises from the independence of her priesthood. A clergyman, who is inducted into a living, has little temptation to prophesy smooth things, or to consult the vitiated taste of men that love not the truth: he is at liberty to think and reason; to enforce the plain doctrines of revelation, without any undue reverence for human systems; to adopt every mode of illustration, which his reading or reflection can supply; and to call no man master, however dogmatical his claims, and however mighty his influence.

We are aware, that the paramount authority possessed by the elders in dissenting congregations is meant to operate favourably upon the character of the minister; and we acknowledge it to be impossible for any national establishment to guard effectually against the admission of improper persons within her pale: but this is an *incidental* evil: the fault of the system to which we have just adverted is *not* incidental. It is true, that the privilege of maltreating a pious minister will not often be exercised by a pious congregation; but the general manners and principles of the world are not formed by the pure and simple precepts of the Gospel, and piety itself will sometimes take counsel from prejudice and misconception.

The chapel, it seems, had been built, when the duties of the parish were neglected by the clergyman.

"'The people who, however wanting in religion themselves, quickly perceive any deficiency in their clergy, soon quitted the Church. And as the dissenting minister preached orthodox doctrines in a spiritual and zealous manner—as moreover for a time, the service was gilded and rendered palatable, by the introduction of a large proportion of the Church prayers—the wandering flock sought food in these foreign pastures. And, in the first instance, they seemed to gain by the exchange. Many of the ignorant were taught, many of the profligate reclaimed—and many of the miserable comforted. During this period, the mass of the congregation were poor. Soon, however, some of the poor becoming rich, obtained an ascendancy in the congregation, and finding one an orthodox, and others a practical religion troublesome to them—ejected, first one minister, and then another, as contending parties prevailed; oscillating for a long time between a fiery Antinomian and a frozen Socinian. For a long time the struggle between flame and frost was doubtful; but, at length, as the weight of influence lay on the side of the Socinians, heterodoxy prevailed. One consequence of this was, that the piety and morals of the pulpit both declined. The next was, that the congregation declined as fast as the doctrines. Socinianism thinned it like the plague. And at last, except that I, and an old man and woman who were stone deaf, remained, the words "My brethren," were absolutely superfluous.'" pp. 77—79.

The value of the Articles and Liturgy of the Church of England, in preserving purity of doctrine, is generally acknowledged; but we think that the cushion deals out rather hard measure to the dissenters, in affirming that a dissenting society, when fallen into erroneous opinions, never recovers itself. It has happened, and will not unfrequently happen, that a growing population, enlightened perhaps by some neighbouring minister, or partly changed by the continued flux of people, will elect into the vacant place of a man of doubtful principles, a minister decisively orthodox. A dissenting society is not a stable and definite thing: it changes with circumstances; and, however likely it may be to degenerate, sometimes it certainly improves.

The attachment of the Velvet Cushion to our national Church, is evinced on every occasion which seems to call for the avowal. But this attachment, as we have already hinted, is neither blind nor bigoted: it is founded on reasons not easily to

be overthrown, and is associated with a disposition ready to commend what is good among Christians of all denominations. In the description of the Methodists, p. 124, &c. there is a candid admission of the general purity of their doctrines, as taught by their founder, and of the mighty effects produced by their exertions. The commendation, however, is not unmixed; and we are inclined to suspect that the friends of Methodism will conceive themselves entitled to complain. Is it a fact, that "one of the most common topics of pulpit raillery and amusement was," after a period, "the universal profligacy of the clergy?" (p. 126.) We hope and trust that this charge is expressed in terms too general. That some of the preachers may have disgraced themselves by flippant and frivolous remarks, tending to degrade the character of the clergy, is far from improbable; but it is difficult to conceive that these ministers, as a body, could have indulged in a spirit so obviously unchristian. With respect to the introduction of uneducated men into their pulpits, whether this practice be right or wrong, it was in a measure coeval with the date of the sect. "Respect for the Church" did not generally cease with this invasion of her prerogative; neither did "a desire to excite, to inflame, to harrow up, to revolutionize" (p. 126), "combine itself" in any great degree "with the desire to convince." Our objection to these and similar observations lies not against their justice in particular cases, but against the manner in which they are introduced as descriptive of the Methodist system. Let them be qualified and guarded, and we shall have little to object.

The good Vicar expresses himself much dissatisfied, and not without cause, at the excitement, and noise, and agitations, which have so often attracted attention in the meetings of the Methodists; but is he quite correct in supposing that the frequent change of their ministers teaches the people to suspect and undervalue their own resident clergyman? Is it not the fact, that in most of our country villages, where the doctrines of the Church are heard within her walls, the pious old Methodists are among the most constant and decorous attendants? The venerable man thinks that there was a time,

> "When a good clergyman was regarded as the general father of his flock—when all their wants, wishes, fears, hopes, doubts and plans were laid before him—when the sheep followed his voice, and the voice of a stranger would they not follow—when, if he kept to his Bible, they would cleave to him." pp. 129, 130.

In what degree that feeling has been weakened, we presume not to decide, but we could point out many clergymen to whom, even in the midst of conflicting opinions, their people still look up with filial and affectionate regard; and if the Methodist teachers be so impolitic as to disseminate slander instead of Christian truth, we have no question that the mischief intended against others will rebound upon themselves.

Among the characters which occupy a prominent place in this volume, are Vetusta and Selina, whose names have already been mentioned, and two predecessors of our Vicar in his Westmoreland living. They are drawn with the hand of a master, and may justly be considered, although not entirely free from exception, as comprising the most interesting and instructive lessons of the work.

Vetusta was a woman of strong passions, who, as life advanced, passed from dissipation to books, and from books to religion. Her spirits were to be stimulated. "She read, talked, and prayed, all that she might *feel*: and so that she felt, cared little for the effect of her devotions upon her life and temper." p. 96. Her death-bed was clouded with despondency, and she trembled in her last moments at the prospect of a future state. To the

character of Vetusta, as here drawn, we have, however, this to object, that it represents an *individual* rather than a *class:* she is really of no class. Persons of her description in general do not pursue strong *sensations,* but rather general *happiness,* through a variety of means; and some, failing in the attempt, at last turn devotees. Their pleasures, and beauty, and health, have left them, and then they seek comfort in religious exercises or austerities. It is the weakness of nature, not the pursuit of strong sensation.

Her niece, Selina, was of a mild and gentle spirit; but four years of gloomy admonitions from Vetusta had inspired her with dark and melancholy views of religion. She was taught to look upon the Supreme Being rather as a tyrant to be appeased, than as a God to be worshipped and a Father to be loved: all the terrors of revelation she pointed to herself, all its promises to others: and at nineteen was committed to the grave, the victim of a neglected education and a spurious faith.

The remaining characters of Munster and Berkely are descriptive of two persons very different both in their principles and their end.

"'Munster, for so I will call him, was a spoiled child. He lost his father early; and his mother, captivated by the strength of his attachment, which naturally centered all in her, requited it by anticipating all his whims, and indulging all his caprice and ill temper. In consequence, he became peevish, headstrong, and passionate. Now and then, indeed, some better qualities seemed, as it were, to flash in his character. But the gleam was only for a moment, and seemed to leave a deeper gloom behind. His feelings were quick—his spirits variable. He loved and hated, worked and idled, laughed and cried, all in a moment, and always in excess.

"'When sent to school, he was chiefly distinguished by quarrelling with the larger half of his school-fellows, and forming the rest into a party against them, of which his vehemence rather than his talents or industry, made him the leader. And, the habits of school, he carried to college, where he was chiefly known as a person whom no one liked, and whom every one feared. These numerous defects were, however, brightened by one more promising quality. He had acquired under the eye of his mother, who, though a weak, was really a pious woman, a certain awe of gross sin. The effect of this, however, was, not to correct his life, but to reduce it to a sort of alternation of sin and sorrows. Such a life could make no man happy; and, especially one who had few friends to cheer him, little real taste for dissipation, and that kind of bilious habit, which is apt to divide the life of its victim between anger and melancholy. In such a state, therefore, he was not likely to remain long. And accordingly, on a sudden, he proclaimed himself a converted character. He forsook at once, not only his vices, but his college occupations—not only his profligate, but his moral companions. His acquaintance looked on with astonishment. The good trembled when they saw such hands laid on the ark of God. The bad scoffed to find religion with such a champion. But Munster went on his way, heedless both of the one, and of the other. He soon entered the Church, and became the curate of this very parish. And here, I shall endeavour to describe him, first, as a minister; and next, as the father of a family.

"'His doctrines were, in the main, those of the Scriptures, and of the Reformers. But then he held and taught them less practically than either. His grand maxim, for instance, was, "preach of faith, and works will follow"—whereas, the Bible and the Church evidently deem the same attention due to both—concluding, that a man is just as likely to act as to think wrong.'" p. 189.

"'Neither did the spirit of moderation in these high authorities satisfy him. Sometimes he so magnified a truth, as to strain it to the dimensions of error. Sometimes he seemed to reduce the whole of religion to a single doctrine. In short, as some men possess the art of giving error the air of truth, so he gave truth the complexion and the nature of error. Few men had a better creed; and few put a worse interpretation to it.'

"'But, however defective his opinions might be, his life was far worse. Although ardent in the pulpit, and in the discharge of most other public duties, his zeal did not extend to the more retired duties of his office. He rarely, for instance, sought out in the remote corners of his parish those

lambs of his flock, who either had not yet found the heavenly pastures, or had, unhappily, wandered from them. Those quiet labours, which no eye sees, and no voice applauds but that of God, had no charms for him. To be heard, to be felt, to be admired, in the great congregation, was all he loved.'" pp. 142, 143.

In his family, he is represented as unamiable, and even austere. His wife sunk under the pressure of a troubled mind. His son went to sea, and was not less remarkable for his profligate habits than his father had long been for his excesses in doctrine. The daughter, having in early life imbibed little respect for the judgment of a parent whose opinions she perceived to be frequently erroneous, experienced the usual misery of an elopement and a clandestine marriage:—after the lapse of twelve months, she returned, *deserted*, to her father's house. But his understanding was now in ruins: she found him pale and emaciated, and irrecoverably insane. The lapse of a few weeks put a period to his sufferings; but it was her melancholy fate to pass twenty long years, the remainder of her wretched life, in a neighbouring madhouse.

Of the *manner* in which this story is detailed we must certainly speak in terms of warm commendation: but, however faulty might be the doctrines, and however defective the character, of Munster, we are not convinced that they were likely to issue in madness. We esteem this conclusion of the tale not to be warranted by his previous situation, nor to be exactly consistent with the general spirit and tendency of the work. The insufficiency of his re-
ious profession was obvious, with-
his awful illustration of it;
ry moral and religious pur-
ld have been effectually
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ors on a death-
ut a sign,
. 153.

We turn with pleasure from this melancholy scene to the character of Berkely.

Berkely is described as sharing in some qualities which belonged to each of his parents: he displayed, at intervals, the cheerfulness of one and the depression of the other; inheriting, at the same time, the most exalted piety from both. With him, filial affection was not merely a feeling, but a principle; and he delighted to represent God in the light of a father. Hence, even in the darkest of the Divine dispensations, he was ever ready to discover some ray of compassion, which bespoke a parental hand. On subjects of mysterious import he looked with reverence and awe; and never was there a mind less prone to controversial disputation.

"'In the pulpit, accordingly, he was remarkable for speaking, not in the language of the contending parties, but in that of God. I have heard him say, that in reviewing his own ministry, almost the only fact on which his eye rested with satisfaction, was the not being able to charge himself with having voluntarily employed a single text for a purpose not designed by its great Author.

"'But, not only did he largely use the language of the Bible—he felt it his duty as far as possible, to imitate the style of reasoning employed in it, and especially in the ministry of Christ. Like him, he endeavoured to seize upon passing events or objects to illustrate his meaning—like him, to vary his subject with his audience—like him, to be simple, grave, spiritual, touching, tender. He used to say, "I think the language of Christ is often much mistaken. Some conceive themselves his imitators, when they confine themselves to the practical parts of religion; forgetting that every fundamental doctrine of religion is strongly urged by Christ, and that its more sublime and mysterious points,—the union of God with man, the influence of the Spirit, the precise nature of the final judgment and happiness of man, are treated by him with a boldness and fulness, which would amount to impiety in any other teacher." Others again conceive that they imitate him in acts of rashness and enthusiasm—forgetting that he rigidly conformed to existing rites—that he continued to worship even in those cor-

rupt Jewish synagogues he was about to abolish—that he did not even enter upon his ministry till he was thirty years of age. Now, both these errors Berkely avoided. He taught the truth, but taught it calmly. He touched the harp of the prophet, but not with that unholy vehemence which snaps its cords.

"'In general, his manner in the pulpit was rather mild and paternal than energetic. But there were times, and those not a few, when a new spirit seemed to animate him. His favourite theme was the happiness of the saints in glory; and he really spoke of heaven as though he had been there. I have now his figure before me, as he rose up to address his congregation the first time after the death of his father.—No event had touched him at a more vital point. But, although as he mounted the pulpit, a sort of cheerless cloud hung upon his brow, in a short time a ray from heaven seemed to disperse it. He was not afraid to touch the chord which might be expected to awaken all the anguish of his soul.—Others wept—but he was calm. He spoke of death, but it was of the death of the righteous, and of the blessedness which follows it. Such was the impression of the scene, that as his hearers watched his glowing eye, his grey hair, his peaceful smile, his uplifted hand, his lighted countenance—and saw him, as it were, launch into other worlds, and bring back their spoils to enrich himself in this—withdrawing the veil from the sanctuary—speaking of things to come as present, they looked at him almost as they would at St. John rising from the dead, to add another scene to his celestial visions.'" pp. 171—175.

"'I had thoughts, sir, of shewing you this reverend man in the circle of his family. But the fact is, that his parish was only his larger family, and his family his smaller parish. Those who had seen him in the one, could determine what his conduct would be in the other. It was the same flower transplanted to a somewhat different soil. Nor, indeed, that he was among those who thought that the domestic should be sacrificed to the public duties of a clergyman. On the contrary, he felt that his first duties were at home; that this was the little garden which his God expected him, first, to rescue, and fence in from the waste. "That love," he said, "which pretends equally to embrace all mankind, with no peculiar affection for our own family, is a circumference without a center—or no love at all." But from the general harmony of his conduct, abroad and at home, it would, as I said, be mere repetition to describe his conduct in his own house. Here, therefore, sir, I stop, only stating to you one circumstance, that his monument is that white old stone on the right side of the altar. A hundred times have I seen the poor and the miserable steal up to that spot, merely to lay their hand upon the stone, as though they fancied virtue would come out of it, or as though it could be to them what the man it covered, had formerly been—a sort of guardian angel—a comforter—a friend. And such is the forbearance and compassion with which the heavenly "Comforter" views such acts of affectionate and chastised superstition, that I scarcely ever saw one of these pilgrims who did not retire with a happier countenance than he went. Others, I have seen, both in prosperous and adverse circumstances, approach the stone merely to inscribe some memorial upon it—some testimony, prompted by a full heart, to him who had taught them to bear the one with patience, and to enjoy the other with moderation. These inscriptions possibly even now remain; and, perhaps, you may feel disposed to decypher them.'" pp. 177—179.

Whether it be, that the picture of this good man presents us with features peculiarly engaging, or that we love to dwell upon it from its more than fancied resemblance to one, whose memory still lives in the hearts of many as well as in our own, we are not very anxious to determine. The same spirit and disposition may, doubtless, be found in the retreats of Westmoreland, and in the vicinity of the metropolis: and it is hard to conceive, that a clergyman like Berkely can be committed to the grave without exciting, in many breasts, those mingled sentiments of reverence and love which filled the hearts of our venerable pair. They hastened to the tomb, and found on it some rude but [illegible] dial expressions of the people's [illegible] they determined to be buried [illegible] sepulchre where that ma[illegible] was buried; and their [illegible] fulfilled. "They [illegible] pleasant in their li[illegible] deaths they were [illegible]

After so copi[illegible] this little volum[illegible]

sary to enter into any minute detail of its merits or defects. It is evidently the production of a man of observation and genius: it is full of lively remark, and displays a brilliant imagination: its sentiments are moderate; and its general tendency is to excite the temperate and well-balanced feelings of the soul. We are convinced that the author's object is to do good; and we have little doubt that this end will be attained.

The defects which we have had occasion to notice, will probably be obvious to the writer at first sight, on the perusal of his work in print. Garrulity is the privilege of age, and perhaps it was necessary to relieve the narrative of the Cushion by incidental conversations: but some of these conversations will admit of abridgment; and the good old lady of the vicarage might part with a few of her conceits without detriment to the tale. It is not absolutely necessary that the vicar's wife should be garrulous, nor the vicar take snuff. We could point, also, to certain sentences in the work, which seem to have been constructed without a sufficient regard to refined and delicate expression: and we know not whether the Cushion might not be made to deliver its record by some artifice more elegant and amusing than that of a manuscript —of a manuscript too, which no imagination can ascribe to the velvet,

Quodcunque ostendis mihi sic incredulus odi——

and which the writer himself is fain to attribute "to a thin, queer, ill-[illegible]ing, dirty, retired sort of man [illegible]e next village." In order to [illegible]eartily into the story, we [illegible]lge the idea, that the nar-[illegible]nts a correct statement [illegible]h the cushion witness-[illegible]ctions which a think-[illegible]l be likely to form; [illegible]n a great measure [illegible]e discover, after all, that the manuscript has no better authority than that of the aforesaid thin and ill-looking person, to whom vulgar fame assigned one of the kindred occupations of a conjuror or an author.

There is also something very inartificial in the plan of the work; inasmuch as the cushion holds forth upon doctrinal and half-metaphysical, as well as on all manner of historical topics; and moreover talks seriously and devotionally for our direct edification, just as if it had itself a soul, and almost even a commission to go forth and preach the Gospel. We may, perhaps, appear to be fastidious; but it is a fastidiousness which has regard, not to a mere point of taste in composition, but also to seriousness and simplicity in religion. We cannot forget, when we read of Selina's being led to the "Comforter," to that Spirit who, with his holy fire, "dries up the tears of the miserable" (p. 105), that so says *the Cushion*;—that we are learning the most awful truths, and acquainting ourselves with the things of the Spirit, through the supposed pen of a writing cushion. There is also something not a little amusing in the gravity with which the good vicar and his wife go reading on, and profiting by what they read, without at all concerning themselves to know whether the Cushion did really write its own history or not. They seem to us, indeed, to think that the Cushion did write it. We would also submit to the Author's reflection, an idea, which has often entered our minds as we perused his work: he appears to state some things loosely, and other things too strongly. Several of his remarks, with which we cannot exactly concur, are not wholly destitute of foundation; but they are sometimes urged in far too sweeping and comprehensive a manner. These, and such-like defects, however, are probably to be attributed to hastiness of composition: the work, indeed, shews many marks of haste in its com-

position, and also in its typography: most of the objections will doubtless be removed in another edition.

These observations are offered in the spirit of candour: and we shall be happy if they tend, in any degree, to improve the intrinsic value of a work which, we trust, is likely to obtain many readers, and will seldom be read without advantage.

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Preparing for publication:—A work on the Trinity, on a new Plan, by the Rev. James Kidd, Professor of Oriental languages at Aberdeen;—A Volume of Sermons, by the late Rev. S. Palmer, of Hackney;—A new edition of the works of Roger Ascham, Preceptor to Queen Elizabeth;—(By subscription) the Holy Bible, according to the Authorized Version, with a new Translation, and the original Hebrew and Greek Texts, accompanied by copious Notes, by Mr. John Bellamy, Author of the History of all Religions;—A new edition of the Bible, with the latest Collations, Notes, &c. in 3 vols. 4to. by the Rev. C. Wellbeloved, York.

In the press:—A treatise on finding the Latitude and Longitude, translated from the French of de Rossel, by Mr. Myers, of the Royal Academy, Woolwich;—Dr. Spurzheim's Anatomical and Physiological Examination of the Brain, as indicative of the Faculties of the Mind;—An Account of the Expedition employed on the Conquest of Java, with maps, views, &c.;—Picturesque Representations, with Descriptions, of the Dress and Manners of Russia, Austria, China, England, and Turkey, in 5 vols. royal 8vo.;—Illustrations of Lord Byron's works;—The East-India Gazetteer, in one vol. 8vo.;—The History of Persia, from the earliest Ages to 1810, by Sir John Malcolm, in 2 vols. 4to. with engravings;—A new Dictionary of all Religions, comprising the substance of Hannah Adams's View of Religions, &c. revised and corrected to the present time; to which will be prefixed Mr. Fuller's Essay on Truth; in one vol. 12mo.

At Oxford, the Chancellor's prizes were distributed as follows, viz.—*The Latin Verse*, Germanicus Cæsar Varo Legionibusque suprema solvit, to Mr. W. A. Hammond, of Christchurch;—*The English Essay*, a comparative Estimate of English Literature in the 17th and 18th Centuries, to Mr. R. Burden, of Oriel;—*The Latin Essay*, de Ephororum apud Lacedæmonios Magistratu, to Mr. R. D. Hampden, of Oriel. Sir Roger Newdigate's prize for English Verse, Niobe, was assigned to J. L. Adolphus, of St. John's.

Anthony Carlisle, Esq. has communicated to the Royal Society an account of the family of Zerah Colburn, a native of Vermont, in North America; a youth lately exhibited in London for his extraordinary arithmetical powers; by which it appears, that they have in general supernumerary fingers and toes. This boy himself has a supernumerary finger and toe completely formed, having three perfect phalanges, with the ordinary joints, and well shaped nails. His father, Abiah Colburn, has also five fingers and a thumb on each hand, and six toes on each foot. His family consists of six sons and two daughters. Four of these sons have this peculiarity. The two daughters, and the fourth and eighth son, have it not. This peculiarity appears to have been derived from the mother of Abiah Colburn, Abigail Green, who inherited it from her mother, —— Kendall. This —— Kendall had eleven children, all of whom were marked by this peculiarity.

A method has been discovered by Smithson Tennant, Esq., whereby double the quantity of fresh water hitherto obtained may be raised from salt water in a ship's kettle by distillation.

Parliament has purchased Mr. Townley's collection of antiquities for the British Museum for 8,200*l.*

As Members of Parliament are frequently put to heavy expense in the postage of letters, which are inadvertently [illegible] weight, or over the daily number [illegible] by their privilege; it should be [illegible] that no letter to or from a Mem[illegible] liament is free of postage unle[illegible] one ounce weight. And as [illegible] ber is limited, which Mer[illegible] receive free of postage, [illegible] ral letters to send to a [illegible] respondence is extensi[illegible] not to send them all

FRANCE.

M. Double has obtained the prize offered for the best dissertation on the croup. In *catarrhal croup* he recommends repeated emetics, particularly ipecacuanha. Stimulant liniments and blisters to the neck and other parts, dry cupping, irritating enemas, he also found useful. Calomel he thinks too slow, and bleeding injurious. In *inflammatory croup*, emetics do no good: bleeding must be used, with refrigerants, as nitre and and simple oxymel, gentle laxatives, and emollient poultices and fomentations to the throat. In *nervous croup*, the whole class of antispasmodics may be usefully applied, as assafœtida, musk, camphor, opium, æther, &c. Vapour medicated with æther may be inhaled, and the feet bathed in water with mustard added to it.

A Committee of the Philomathic Society of Paris have made a Report on the new operations on the eye, and the new instruments invented by Sir W. Adams, highly honourable to him.

Didot is to print the Charlemagne of Lucien Bonaparte. It is dedicated to the Pope.

ITALY.

The excavations at Pompeii are continued. Three magnificent tombs have been discovered, adorned with sculpture, and a hall, supposed to have been the court of justice, with a triple row of columns. Bronze stoves of a beautiful form have also been found, and a small bronze gladiator in the attitude of supplicating life from the spectators.

GREECE.

The Greeks of the isle of Chios have lately established in the capital of their island an extensive public library. In respect to the means of public instruction, the island of Chios has lately exerted itself to render them effective.

RUSSIA.

Professors of the Russian language have been appointed throughout Finland, with a view to promulgate the knowledge of that language generally. All persons intended for public employments must acquire the Russian language.

An "Imperial Library" has been formed at St Petersburg, containing more than 300,000 volumes, in every branch of science, and in all languages, ancient and modern, with many valuable manuscripts. The library formerly belonging to the Republic of Poland has been transferred thither.

CAPPADOCIA.

During about fifteen years Cesarea has been the seat of a considerable Greek College, in which are taught Philosophy, History, Geography, ancient Greek, modern Greek, French, &c. It is known that the Christians of Cappadocia, after having lost their native language (which was Greek), sunk into barbarism, and that during many ages they spoke Turkish only. But since the accession of the present Archbishop, he has engaged the Christians of his diocese to establish Greek schools in almost every district, and every town, particularly in Cesarea. Modern Greek is become the prevailing language.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A new and enlarged Edition, being the third, of a Theological Treatise, entitled, "A New Way of deciding Old Controversies;" by Basanistes.

Psalms and Hymns, as adapted to his Sacred Melodies; by W. Gardiner. 18mo. 6d.

...on preached in the Abbey Church, ... the Archdeacon's Visitation; by ... H. Marriott. 1s. 6d.

... Sermons for every Sunday in ... l. II. 12mo. 5s. 6d.

... the principal Points of the ...sy; by Ralph Wardlaw.

...n the Lord's Prayer, ...e use of Country Vil... with a recommen... Rev. John Fawcett, of Hebden Bridge, and Rev. W. Steadman, of Bradford. 2s. 6d.

Commentaries on the Laws of Moses; by the late Sir John David Michaelis, K. P.S. F.R.S. Translated from the German by the Rev. Alex. Smith, D.D. 4 vols. 8vo. 2l. 8s.

Sermons on the Duties of Man, and on other Subjects; by the Rev. Robt. Stevens. 8vo. 12s.

Easy and Practical Explanation of the Church Catechism; by the Rev. H. Marriott. 8d. or 7s. 6d. per dozen.

An Attempt to trace Divine Providence in the late extraordinary Events which have led to the Peace of Europe; in a Discourse delivered in Cherry street Chapel, Birmingham, June 5, 1814; by David M'Nicoll. 1s.

A Sermon preached in the Church of Barton under Needwood, July 7, 1814, being the Day appointed for a General

Thanksgiving on the Restoration of Peace; by the Rev. T. Gisborne, M.A. 1s.

MISCELLANIES.

Apparitions, or the Mystery of Ghosts, Hobgoblins, and Haunted Houses, developed; by Jos. Taylor. 12mo. 5s.

Elements of Agricultural Chemistry, in a Course of Lectures for the Board of Agriculture; by Sir Humphrey Davy. 2d edition, in 8vo. 18s.

An Introduction to the Study of Bibliography; comprising a general View of the different Subjects connected with Bibliography, as well as some Account of the most celebrated Public Libraries, ancient and modern; by Thomas Hartwell Horne. Illustrated by numerous Engravings on Wood, &c. 2 vols. 8vo. 1l. 8s.

The Tutor's Key to the ten sets of Questions contained in the series of Elementary Books on the Interrogative System of Education. 5s. bound.

Manual of Latin Grammar; by John Pye Smith, D.D. 12mo. 2s. 6d.

An Historical View of the Philippine Islands, their Discovery, Population, Language, Government, Manners, Customs, Productions, and Commerce, from the Spanish of Martinez de Zuniga, with a Map of the Islands; translated by John Mavor, Esq. 2 vols. 8vo. 1l. 1s.

The Traveller in Africa; containing some Account of the Antiquities, Natural Curiosities, and Inhabitants; by Priscilla Wakefield. 12mo. 5s. 6d.

Tracts, Historical and Statistical, on India: also an Account of Sumatra; by Dr. Heyne, with Maps and Plates. 4to. 2l. 2s.

A Gazetteer of France; by E. Planta, Esq. with a Map. 4s.

A Narrative of the late Revolution in Holland; by G. W. Chad. 8vo. 9s. 6d.

An Essay towards attaining a true Idea of the Character and Reign of King Charles I. and the Causes of the Civil War; extracted from, and delivered in the very Words of some of the most authentic and celebrated Historians, viz. Clarendon, Whitelock, Burnet, Coke, Echard, Rapin, Tindal, Neal, &c.; by the Rev. M. Towgood. 8s. 6d.

Campaign in Germany and France; by John Philippart, Esq. 2 vols. 8vo. 1l. 1s.

A New and Correct Chart of the Coasts of Spain and Portugal; on two sheets of extra double elephant. 8s. 6d. lined.

A New and Correct Chart of the North Coast of Spain, from the Entrance of the River Adour to Cape Finisterre and Corcubion; including, also, particular Plans, on an enlarged Scale, and embellished with numerous Views; by Don Vincente Tofino. 10s. 6d. on two sheets.

The London Dispensatory; by Anthony Todd Thomson. 8vo. 16s.

An Essay on Genius, or the Philosophy of Literature; by John Duncan. 8vo. 7s. 6d.

Animated Nature, or Elements of the Natural History of Animals: illustrated by short Histories and Anecdotes; by the Rev. W. Bingley, A.M. 12mo. 6s.

New and correct Tide Tables at all the Sea Ports in Europe; by Alexander Ingram. 12mo.

Experiments and Observations on the Atomic Theory and Electrical Phenomena; by Wm. Higgins, Esq. F.R.S. and M.R.I.A. 8vo. 6s.

The Excursion, being a Portion of the Recluse, a Poem; by W. Wordsworth. 4to. 2l. 2s.

The Olive Branch, a Poem; by M. Crawford. 8vo. 4s. 6d.

The Mount of Olives, or the Resurrection and Ascension; a Poem, in Continuation of Calvary; by Mrs. Dixon. Foolscap 8vo. 4s.

The Cloud Messenger of Calidasa; translated by H. H. Wilson, Esq. of Calcutta. 8vo. 7s.

Poems and Translation; by the Rev. J. Bull, M.A. Cr. 8vo. 7s.

Lara and Jacqueline. Foolsc. 8vo. 7s. 6d.

Selections from the Popular Poetry of the Hindoos, arranged and translated by Thomas Duer Broughton, Esq.; with an Introductory Preface on the Literature and Poetry of the Hindoos. Foolscap 8vo. 7s. 6d.

An Essay on improving the Condition of the Poor; including an Attempt to answer the important Question, "How men of landed property may most effectually contribute towards the general improvement of the lower classes of society on their estates, without diminishing the value of their own property?" With Hints on the means of employing those who are now discharged from his Majesty's service; by Thos. Myers, A.M. of the Royal Military Academy, Woolwich.

Remarks on Madame de Stael's Work on Germany, in four Letters to Sir James Mackintosh. 8vo. 6s.

The Substance of the Speech of the Rev. Thomas Gisborne, M.A. at a General Meeting of the County of Stafford, respecting the Abolition of the Slave Trade. 1s.

England's Triumph; being an Account of the Rejoicings, &c. which have lately taken place in London and elsewhere. 8vo. 7s.

A Treatise on the Wealth, Power, and Resources of the British Empire, in every Quarter of the World, exhibiting the Population and Value of the landed and [illegible] Property in the United Kingdom, [illegible] Colonies and Dependencies of the [illegible] illustrated by copious statistical [illegible] constructed on a new Plan, [illegible] a collected view of the [illegible] discussed in this work; [illegible] LL.D. Royal 4to. 2l. [illegible]

History of the Town [illegible] and of Dover Castle [illegible] Lyon. Vol. II. 4to. [illegible]

The History a[illegible]

County of Surrey; begun by the late Rev. Owen Manning, S. T. B. &c. enlarged and continued to the year 1814, by William Bray, of Shire, Esq.; illustrated by a Map of the County, and 37 Engravings. Vol. III. folio, 5l. 5s.—royal paper, 8l. 8s.

A New Picture of Paris; or the Stranger's Guide to the French Metropolis; by Edward Planta, Esq. With Maps, Plans, and Views. 18mo. 6s. 6d. bound.

Travels in various Parts of Europe, Asia, and Africa; by Edward Daniel Clarke, LL.D. Professor of Mineralogy in the University of Cambridge; illustrated by numerous Engravings. Vol. III. 4to. 4l. 14s. 6d. boards.

A Tour through the Island of Elba; by Sir Richard Colt Hoare, Bart. Illustrated by Views of the most interesting Scenery, drawn from Nature, by Sir Richard Colt Hoare, Bart. and John Smith. Royal 4to. 2l. 2s.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

THE Annual Report of the Committee of this Society, made to the General Meeting on the 3d May 1814, has been but very recently published. This accounts for our not having sooner noticed it.

The Report is preceded by a Sermon, which was preached before the Society on that day, by the Hon. and Very Rev. the Dean of Wells, from Psalm xviii. 48, 49. In this devout and eloquent discourse, the preacher applies his subject to the illustration of the peculiar and extraordinary circumstances of our late national deliverance, and of the obligations of duty and gratitude thence arising to exert ourselves with redoubled zeal in propagating the Gospel in Heathen lands. It contains many fervent prayers, and many powerful appeals on behalf of the great objects of the Society, and we recommend its perusal to all who desire the edification of their own minds, or the strengthening of their own zeal in the cause of Missions. The following passage, in which the late Ruler of France is introduced, produced a striking effect on the audience: it was delivered with much appropriate feeling:—

"We all recollect him, only eighteen months since, marching at the head of the largest, the best appointed, best disciplined army that ever desolated the world, and holding three parts of Europe in his chain. We all recollect our own burdens, griefs, apprehensions. We have as it were before us those winters of scarcity, which permitted to aggravate by immerce, the sinew of our and the loom failing to- d idleness threatening to d patience of our people increase of difficulty ggle abroad. and such the effects of his violence—but mark the end. We are delivered. His mighty host mouldered away; and melted, like dew before the rising sun: another started up, and another too, and shared the same fate. Enemies often conquered before, seasons often before favourable, friends for a long time faithful, all contended against him, and all succeeded. Even 'the stars in their courses fought against Sisera.' His sceptre of power crumbled into dust; and, as the pressure of fear was taken away, the natural hatred of his people arose. He is dethroned and banished. He flies, not as a general, but a captive, with no troops, but a guard to prevent his escape, and with no remnant of a kingdom, but a rocky island, an extended prison.—May the God of mercy reach him there, ere it be too late, and make him, even him, who has been so long a ready and well-fitted instrument of his vengeance, even yet a willing monument of his grace!

"And with his fall all our other calamities are apparently about to cease. Plenty, the product of the last extraordinary harvest,—prosperity, the fruit of reviving commerce,—and peace, the necessary effect of a just war brought to a decisive close,—have already dawned; and seem prepared, in happy union, again to possess and cheer our land. But if, then, after this extraordinary deliverance, we have not to cry—'Where is the fury of the oppressor?' surely we have reason to exclaim, Where is the power and person of the Deliverer? If the hand of God was ever manifest to mortal eye in the events of this world; if the veil, which conceals his direct interposition from our sight, was ever in a degree withdrawn; it has been during the course of this astonishing change."

The following sentiments are highly worthy of the rank and office of the preacher. May they prevail more and more!—

"Among the different communions of Christians, union of spirit should surely prevail, as to this grand and common object; but union of operation, in general, cannot. Perhaps, indeed, the very contention and rivalry of love, under Christian principles, may produce, on the whole, results the most rapid and complete.

"But should not the lead be taken by our Church? Should not she outstrip all her competitors in this race of Christian loving-kindness? A Church, Apostolical in her Constitution, Scriptural in her Services, Evangelical in her Doctrines—will she not be foremost in this work of an Evangelist, this Scriptural Duty, this closest imitation of the Apostolical Pattern? And, while other communions assist around, as Priests in their respective functions, will she not, in her office of High Priest, present this oblation of gratitude to her God and Saviour, her Lord and King? Having thus proved herself, like the ark of God, a token for good and a seal of deliverance to our country, might she not hope ever to be preserved amidst the waves of this troublesome world, and to remain a secure asylum, and an inexhaustible treasury of genuine religion; an abundant depository, from whence should proceed to distant climes the doves of peace, the spiritual husbandmen, to break up the fallow ground, and rear the hitherto worthless or barren plants, and to fit them through grace to bear fruit a hundred fold in the paradise of God?

"Should we be answered, 'Already we have two societies connected with the Church, which have long sent forth religious instructors into foreign and heathen countries'—we reply: God be thanked for their past exertions! God be with them in future! We would not interfere with their interests. We would hail them as elder brethren; as forerunners; as examples. We would accept Schwartz as our father, in spirit; and 'be followers of him as he followed Christ.' But we are not contending in a race where all may run, but only one receive the prize. There are many crowns, and only too few candidates."

The Report commences with a view of the augmentation of the resources and influence of the Society, which had happily taken place in the preceding year. The interest excited in the public mind by the discussions which had arisen respecting Christianity in India, and the part taken in those discussions by the Society, had led numbers of Churchmen to enroll themselves in the list of its supporters. Large collections had also been made and Associations formed in various parts of the kingdom, particularly two for the county of Norfolk, under the presidency of the Bishop of Norwich; and a third for that of Leicester, under the presidency of the Earl of Ferrers. The contributions of the Bristol Society for the first year amounted to 2,300*l.*; and at the first anniversary in March, about 800*l.* had been collected. By means of a Branch Association in that city, the younger members of the Institution had collected upwards of 500*l.*

"The success," says the Bristol Report, "which has hitherto attended the exertions of this Association, evinces, that an interest in the forlorn state of the heathen world, and a desire to send the knowledge of Christ crucified among them, are felt by the bulk of the people. The reception which your Committee have met with among the poor in general, many of whom, while they freely gave their valuable mite, regretted their inability to subscribe more largely, has frequently alleviated their labours and renewed their vigour in the glorious cause in which they have engaged."

The borough of Southwark had in a few months raised and paid to the Society the sum of 400*l*; and one hundred and thirty other places are enumerated, where collections had been made or Associations formed, besides about seventeen churches in London. The ladies had been particularly active in forming Associations for the purpose of aiding the Society's funds, and children and servants pressed forward to take their share in this work of charity. What follows on this subject deserves to be extracted entire.

"Indeed the zeal with which young persons of both sexes, and the labouring orders of society, have enlisted themselves in the cause of Missions, has greatly encouraged and animated your Committee. The Working Class attending Divine Worship at St. Mary's Chapel in Birmingham, have transmitted to your Committee 35*l.* as their fir[illegible] year's contributions. A poor woman [illegible] modesty and diffidence, put a twe[illegible] ing note into the hands of your [illegible] but declined, though urged, to g[illegible] dence or her name. 'I ha[illegible] sir; but that I can give.'

"Your Committee cann[illegible] on this encouraging topi[illegible] sable as the augmentati[illegible] funds is to the extens[illegible] ertions, yet the intere[illegible] benefit of another a[illegible]

awful condition of the heathen world is made known: the perishing state of our sixty or seventy millions of fellow-subjects begins to be understood: the obligation under which we lie of imparting to them and to all men the inestimable treasures of the Gospel is felt on all sides: the honour of our Divine Saviour is seen to be involved in the winning of conquests for Him from the empire of sin. These topics animate more than they ever did the public ministrations of our church: they are carried home with us to our families: they enter into the daily prayers which we offer with them to the Father of Mercies; and we bear them on our hearts in our secret approaches to his throne. The more competent feel constrained to give of their abundance; the superfluous ornament is sacrificed: the convenience, not indispensable, is surrendered: the guinea is given where none was given before; and it is doubled where but one was before bestowed.

"And are not the most salutary effects on our children to be looked for from these their exertions? 'Their susceptible minds,' as an eloquent advocate of the Society has urged, 'will be soon awakened; their tendencies to selfishness will be corrected; the value of religion will become palpable: an adequate motive is presented for their laying by a portion of their little income; the best feelings of their simple minds receive a right impulse; and an opening is made, under the blessing of God, for those principles of piety, which may be their guard and their ornament through their future lives.'

"And while our servants are eager to assist in this great cause, who will decline their proffered aid? At Bristol a servant was observed to put into the plate what must have been the tithe of her yearly wages; and a labouring boy at Ipswich begged the person who provided his food not to purchase any meat for a week, as he was determined to give the value of his meat to help the poor African children!

"Prudence and caution should, indeed, always be observed in soliciting or accepting such alms: yet he must be dead to the best feelings and interests of these classes of society, who will not gladly embrace every proper occasion of associating them with himself, according to their means, in the exercise of the noblest charities of the heart of man. 'It is more blessed to give than to receive.' Let him, therefore, who has no support but from his own honest industry, 'labour, working with his hands the thing which is good, that he may have to give to him that needeth.'

"The poor indeed, properly so called, who are themselves the objects of charitable assistance, ought never to be solicited to contribute; but there is a 'numerous and important body of persons,' as has been well observed, 'who cannot indeed subscribe their guinea a year, but who are as able as they are willing to take some share, proportioned to their means, in the holy efforts of Christian love. There is no reason why the humbler orders of society should not partake in our labours, and share our triumph. We have no right to monopolize the commerce of benevolence. There may be as much real charity in the breast of the labourer, as of the scholar or merchant, to which justice has hitherto never been done. By inviting them, therefore, to subscribe their smaller sums, you present to them a noble stimulus for their endeavours; you promote a higher tone of general morals; you raise them to a participation in all the good that is now on foot in the nation; you find a suitable object for the activity of their minds; whilst, at the same time, you are so far from injuring them by allowing them to make those voluntary contributions, that you induce a habit of economy, which, so far as they are concerned, is of itself a handmaid to almost every other virtue.'

"These are the indications of a deep interest in the success of Missions which revive the spirits of your Committee and strengthen their confidence in God. As the time appointed in His infinite wisdom for gladdening the nations with his Divine Word approaches, we may expect to see the corresponding openings of his providence; and these will be met by the willing hearts and liberal hands of his faithful servants.

"The progress of the Society has been unusually rapid: it has been like the sudden start of youth into manhood. Its average income for the preceding thirteen years since its formation, did not reach 2,000*l.* per annum; that of its thirteenth year was little more than 3000*l.*; but the income of its fourteenth year is between 11,000*l.* and 12,000*l.*"

(To be continued.)

CAPE OF GOOD HOPE.

A half-yearly Report of the transactions for the half year preceding the first of January last, of the Bible and School Commission, at the Cape of Good Hope—of which his Excellency the Governor and Commander-in-Chief is patron; and his Honour the Lieutenant-Governor, president—has recently reached us.

The Committee observe, that if this report should be found to contain very few interesting details, nor give account of any great progress in the work, in which they are engaged, it ought to be considered that the operations of the Board have only just commenced;—that the objects requiring attention were manifold;—that the funds, though the contributions in the end have proved liberal, were collected gradually;—that the correspondence with Europe is very slow, and impeded at present;—and that, therefore, it has been impossible to effect much in so short a time, and with these difficulties before them.

The receipts during the last year had amounted to near 55,000 rix dollars.

The endeavours of the Commission had been chiefly directed towards the establishing of a Free School in Long-street, Cape Town, upon the new plan of education. The school was then educating 87 boys and 65 girls, making together 152 children; besides 22 grown-up persons and apprentices, who attend the school in the evening. The Committee lament that a considerable proportion of these children did not belong to those classes, for whose more immediate benefit the Free School was founded: measures had, however, been taken to ascertain the number, and ensure the attendance of the real poor, who had neglected, till now, to avail themselves of the opportunity given them. The establishment of a similar school, at Simon's Town, was in contemplation. A teacher, well acquainted with the Lancasterian mode of education, was hourly expected from England; application to this effect having been made by his Excellency the Governor to the Colonial Agent in London in August last. Besides this, several schoolmasters from the country districts had attended the Free School in Cape Town, and had thus had an opportunity given them of becoming acquainted with the new mode of teaching. Indeed, many of the masters had already introduced the leading peculiarities of this system into their schools, and the accounts which had been received from the country, concurred in stating the most favourable and encouraging results.

As to the distribution of Bibles, the Committee had been much limited in their exertions, from want of books; though they had not failed to avail themselves of every opportunity for the purchase of small quantities of English and Dutch Bibles and Testaments, and of Dutch and English schoolbooks. They had been assisted by the Government Printing-press, in procuring a supply of English and Dutch alphabets, spelling-books, and reading lessons.

The Committee regret, that they had not had the means of satisfying all the demands for Bibles, Testaments, and school-books, made by the respective ministers and schoolmasters in the country districts, but flatter themselves that they should soon be enabled to do so, a large supply having been written for to their agent in England. From the great and increasing prevalence of Mahometanism, especially among the lower orders in Cape Town, the Committee think themselves called upon to make every effort towards the dispersion and comprehension of the Scriptures among this class of its population.

The Report thus concludes:—

"When the Committee call to mind the great and almost incredible success attending the new mode of education, they see it coupled with the most promising and extensive advantages. Surrounded by nations yet in darkness, they would offer to them the blessed Gospel of salvation. The new mode of education, manual, expeditious, and full of life, seems, of all other means, most likely to fix the mind, and interest the feelings, of an active yet uncivilized people. Of this the Committee are fully aware; nor will they leave the interesting subject much longer a question.

"By means of teachers educated on the new system, and subject to the controul of the Bible and School Commission, they are encouraged to think that they may thus be able to extend the knowledge of Christianity, of civilized language, and of useful arts, to the different and unenlightened tribes of Southern Africa. The Committee cannot but feel persuaded, that the most promising and effectual method of converting a barbarous people to true religion, is by imparting to their minds a love and a susceptibility of knowledge, and by transforming their vagrant, plundering habits into those of order, honesty, and industry.

"Extending thus their views, the Committee do not, however, overlook the more immediate, and the more imperative duty of affording education and dispersing the Scriptures to the Colony in particular. What they have already done in this respect is now submitted to the judgment of the public;—what they will do hereafter is left to its candour to determine."

VIEW OF PUBLIC AFFAIRS.

FRENCH SLAVE TRADE.

THE passing month has in some degree developed the plans and intentions of the French with respect to the African Slave Trade, and the Island of Hayti.

On the 29th of August, a circular letter issued from the Administration of the Customs, informing the French merchants that the Slave Trade is now re-established in all its ancient privileges, and may be carried on from such ports as have a public bonding warehouse. The merchants are allowed to export all the foreign merchandize required for this trade, as well as the articles of interior growth or fabric, including arms and ammunition, free from duty. This exemption is extended to the provisions required both for the crew and the slaves. The merchants must enter into a bond to employ the whole of their lading in the purchase of Negroes: they must prove the extent of their importations into the French colonies, by specified certificates; and the number imported must be at least equal in value to the goods exported. The trade in Blacks (la traite des Noirs), and likewise the trade of the French colonies, is permitted to be carried on only in French ships. And the Negroes may be imported not only into Martinique and Guadaloupe, but into all the other French colonies of which the Government shall have recovered possession.

The first thing which strikes us with dismay in this ordonnance, is, that it contains no limitation whatever respecting the parts of the African coast to which these expeditions of blood and carnage are to be directed. We are the more disappointed and alarmed at this omission, because the public had been assured by Lord Castlereagh, standing in his place in the House of Commons, that the French Government had pledged itself to prohibit their Slave Trade to all parts of the African coast where we could shew that that trade had been effectually suppressed. But in this ordonnance we cannot discover the most distant hint of any such prohibition, although both Governments must be aware, that, to comply with the spirit of the pledge given to Lord Castlereagh, the French Slave Trade should have been authoritatively restricted to the southward of the Equator, and the whole coast to the northward of that line should have been exempted from its ravages. Now, however, the French Slave Trade has been allowed to commence, without any reference to that engagement on the subject of its limitation, which, it was hoped, would have turned aside the overflow of misery and devastation from that part of the coast at least where some progress had been made in rectifying the former disorders. To that very part it is, as the most contiguous and convenient, that the trade will doubtless be now directed. And not only has no restriction been imposed on the French merchant in this respect, but an order, we have reason to believe, has already been delivered by our Government to the Count de la Chartres, the French Ambassador, for the immediate transfer to France of Senegal, Goree, and their dependencies. What, then, have we to expect, but that the next accounts which are received from Africa will announce the re-appearance of slave ships at Senegal, at Goree, in the Gambia, in the Sierra Leone, and along the whole space of intermediate coast; and that all the melancholy predictions contained in our Number for June last, will be fully realised, if not surpassed? We know, from the very best authority, that as early as the beginning of July the Moors on the banks of the Senegal

were exulting in the prospect of the renewal of their ancient atrocities; and that not only there, but along the whole line of the Windward Coast, the chiefs and Black traders, who had begun to reconcile themselves to the new and better order of things which had been established there, were eagerly listening for the first rumour of the revival of the French Slave Trade to abandon their peaceful employments, and to commence in Africa the preliminary work of pillage and death. We cannot but think that it would have been well if our Government, not only had refused to surrender her African settlements to France, but had interfered to prevent the sailing of a single slave ship from her ports, until her engagement respecting the limitation of the trade had been carried into effect. For, even supposing that this point should hereafter be effected, still how are we to repair the mischief and the misery even of the next six months of unrestrained Slave Trade on the northern coast of Africa? The agriculture, the fair and legitimate commerce which had been created, completely paralysed;—every benevolent institution overthrown;—the conductors of those very institutions, perhaps, seduced into the ranks of the slave traders, and perhaps contriving how to make the objects of their former care its first victims;—the general security destroyed;—the fair face of the country deformed by conflagration;—contention, and profligacy, and pillage, every where prevailing;—and all our opening prospects of good quenched in the blood and desolation of Africa!—We sicken at the anticipation! Would to God it were but one of those day-dreams of horror which a vivid imagination may create! No! No! These are, on the contrary, dreadful realities. They are not the colouring of a heated fancy, but the sober description of the matter of fact; the unvarnished statement of the necessary adjuncts of this accursed traffic; what has been, what will and must be, while this wide-wasting calamity is permitted to pursue its unrestricted course.

But we must turn to St. Domingo, the colony, avowedly, with a view to which the Slave Trade has been revived by France.—A petition had been presented to the Chamber of Deputies, by the former colonists of St. Domingo, calling its attention to the state of that island. The petition was referred to a Committee, the chairman of which reported to the House on the 16th instant the result of their deliberations. The chairman was General Desfourneaux, who had formerly served in St. Domingo, and who, it is said, had been named the new Governor and Commander-in-chief of the colony by M. Malouet, the late Minister of the Colonies, whose death was announced about a fortnight ago. The reporter begins with a most unfair and exaggerated statement of the commercial advantages which had accrued to France from the possession of St. Domingo, and which are displayed in such a manner as to excite the cupidity of all classes of the community. *We*, in this country, know, by dear-bought experience, the real value of West-Indian property, the cost to the country at which it is defended, and its general unproductiveness, not only to the planter, but to the merchant who may be so improvident as to become his creditor.—The reporter next proceeds to examine the means of re-establishing the colony of St. Domingo. There has as yet, he observes, been no authentic information obtained by Government respecting the dispositions of the chiefs who divide this colony between them; but he knows Christophe and Petion well enough to believe that they would be eager to acknowledge the sovereignty of the King. In that case, the King should be entreated to grant to them, and to various other Negro chiefs whom

he names, all the marks of honour and all the pecuniary advantages which befit their situation and that of the colony. As this hope, however, may by possibility be disappointed, the Chamber ought, with a view to all events, to pray his Majesty to send a sufficient amount both of land and sea forces to occupy the colony, and to hoist there the white flag as the signal of a general amnesty. Taught by the experience of past failures, such an expedition could not now fail to be crowned with success. And if even the most tranquillizing assurances were received respecting the intentions of the chiefs, it would still be necessary to transport thither, along with the colonists, a sufficient force to put them in possession of their estates, and to secure them in it. The reporter confidently promised a happy result from the proposed expedition, whether it were necessary to use force, or the proprietors were reinstated with the general consent of the population. To ensure this success, however, several things were necessary.

"The Government must commence its operations by entering frankly, and in good faith, on the great question of the condition of the Blacks ("Il faut aborder franchement et loyalement la grande question de l'etat des Noirs.") It must make to the Blacks all the concessions which the progress of civilization in Europe, combined with the well-being of the colony, will require. The Blacks must be made to feel, that France requires from them regular and assiduous labour, confined to the plantations to which they belong, without wandering or disorder: a labour, however, which shall be paid for, and which shall be unaccompanied by harsh treatment. The colonists must return to their estates, with the desire to draw thence an income, by making them productive, and to superintend their labourers with humanity and kindness."

The petition of the colonists had stated, that delay would produce new difficulties; and that they required, for the re-establishment of their estates, fresh funds, which they could not obtain without some regulations which should postpone the existing claims on their properties to those of the persons who might now make them the necessary advances. The reporter observed, that both these statements had appeared to the Committee to be founded in justice. With a view to obviate the evils of delay, and to take advantage of the most healthy season, he recommended that the expedition should sail the beginning of November. While the colony, torn by intestine wars, was rapidly verging to destruction, and, under the influence of a profound and secret policy, was approaching the end marked out for it by the commercial interests of a rival nation, France could not remain inactive. He therefore proposed to the Chamber, to pray his Majesty to present to them laws for the interior regulation of St. Domingo, as well with a view to the Blacks already there, as to those who should hereafter be introduced; for fixing the civil and political rights of men of all colours, possessed of property in the colony; and for regulating the order in which the creditors of the colonists should be entitled to enforce repayment. He further proposed, that his Majesty should also be entreated to take the necessary measures for sending back the colonists to St. Domingo, and with them such sea and land forces as should be required to secure a successful issue to the expedition.

After this exposée, our readers will naturally be anxious to obtain some authentic information respecting the present state and future prospects of Hayti; especially as it seems to be the hinge on which the slave-trading speculations of France chiefly turn. The re-possession and re-cultivation of this island appear to be favourite objects with the French; and in the expectation of effecting them, they have been eager to

plunge anew into all the horrors of the African Slave Trade. They have incurred the disgrace and the guilt, however, of recommencing this criminal traffic for the sake of an object which we do not scruple to pronounce to be unattainable. Hayti, or the French part of St. Domingo, is occupied by the African slaves, or their descendants, who formerly tilled its soil, under the impulse of the lash, for French masters; but who, since the year 1791, have been emancipated from bondage, and are now the proprietors of that very soil formerly watered with their blood and tears. Their number is estimated at about 600,000, consisting entirely of Blacks and People of Colour. Since the death of Dessalines, in 1806, they have been unhappily divided into two rival states, one under Christophe, occupying chiefly the northern, and the other under Petion, occupying chiefly the southern part of the island. The capital of the former is Cape Henry, formerly Cape François, and of the latter Port-au-Prince. For several years a sanguinary war was carried on between these rival parties, in which Christophe had perhaps the advantage; but still their forces proved to be on the whole so nearly balanced, that there was little prospect that in any short time one should be able finally to prevail over the other. In this case, too, it must have been obvious to both parties, that the continuance of the war would in the end have enfeebled them so much, as to make them an easy prey to their former oppressors. A Haytian author, the secretary of Christophe, who has published a History of recent events in that island, makes this observation with much feeling: "Ici nait," he observes, "la reflexion la plus triste pour humanité. Nous sçavons que nos dissensions font la joie des amis de l'esclavage; que nos tyrans communs en veulent a nos jours; qu'ils ne calculent pas moins qu'une annihilation totale de la population d'Hayti, qu'ils voudraient pouvoir remplacer par des nouveaux malheureux transportées des contrées Africaines. Nous connoissons toute la profondeur de leur sceleratesse, et nous nous empressons, a l'envi, de les servir efficacement, en nous entredetruisant nous mêmes. O delire des passions! O inconcévable fatalité! Où n'emportez vous pas les hommes qui ecoutent les factices illusions ds l'ambition? Ne craignons nous pas que nos ennemis ne nous appliquent justement ces vers:

> Et prodigues d'un sang qu'ils devroient menager,
> Prennent, en s'immolant, le soin de nous venger."

In consequence, probably, of this conviction, strongly felt on both sides, hostilities have of late been suspended, as if by mutual consent; and although there has been no formal armistice, perfect tranquillity has reigned throughout the island. The French newspapers, indeed, have industriously circulated reports of recent battles between the rival chiefs, but they are utterly without foundation. At the beginning of August last, the date of the latest accounts, no action, nor any hostile movement, had taken place for near three years.

Under these circumstances, both Christophe and Petion appear to have applied themselves, with great assiduity to the improvement of the population under their government, to the encouragement of industry and good morals and the increase of knowledge among them, and to the preparation of adequate means of defence against any attempts the French may make on their liberty and independence. We could produce many proofs of the rapid progress which has been made in these objects. One of the most striking we have met with, is contained in a small book, of 130 octavo pages, printed at Cape Henry a few months ago, which has just reached us. The typography is highly respectable. It is entitled "Almanach Royal d'Hayti pour l'Année 1814."

From this we learn, that Christophe on the 26th of March, 1811, assumed the title of king, and has since surrounded himself with all the usual appendages of royalty. But perhaps we can in no other way give our readers so complete an idea of the state of order and civilization which prevails in Hayti, as by laying before them an analysis of this work.

It commences with a calendar for the year, containing all the usual information which calendars are intended to give, and, among the rest, the Saints' Days of the Romish calendar. We have also the Festivals of the Patron Saints of the 54 parishes into which Christophe's dominions are divided, as well as the National Festivals, of which there are seven, viz. the Festivals of Independence; of the Foundation of the Monarchy; of the Coronation of the King and Queen; of the Birthdays of the King, Queen, and Prince Royal; and of Agriculture.

The calendar is followed by a very brief sketch of the kingdom of Hayti. The principles of the feudal government, we are told, are unknown; but titles of hereditary nobility, and the royal and military order of St. Henry, are the recompences destined for those who devote their lives to the public service, or who shed their blood for their king and country. "A great Council of State, and a Privy Council composed of the great dignitaries and other officers of the kingdom, consult on such matters as the king submits to them. The business of the state is conducted by four Ministers, viz. of War and the Marine, of the Finances, of Foreign Affairs, and of Justice; and a Secretary of State. The *elite* of the army, equipped with the utmost care, forms the Royal Guards. The army itself is inured to war, and well disciplined: its battalions are always complete; its officers of tried valour and skill; and the military employment is that which is the most highly honoured in Hayti: it is the great object of the ambition of parents for their children. "The legislation consists of a code of laws, simple, clear, precise, and adapted to the manners, usages, and character of the people." "An agricultural code, a thing unexampled among other nations, which it has occupied the main solicitude of the king to form, regulates the reciprocal duties of proprietors, tenants, and cultivators; the police of the plantations; the culture and preparation of the different products of the soil; and, in short, the whole rural economy of Hayti. The principles of this code are laid in justice, equity, and humanity. The labourers have been restored to the rank of freemen. Industry is encouraged, as the parent of virtue; and idleness repressed by law, as the source of vice. In short, the traces of the former odious system have vanished for ever from the soil of Hayti." The Government does all in its power to encourage agriculture, as the grand source of prosperity. But, besides this, various manufactures have been established, with a fair prospect of success. Great attention is paid to morals and manners. Marriage is honoured, protected, and encouraged: no Haytian who is unmarried can fill any place of distinction. Divorce is not permitted. The Catholic religion has resumed its splendor: the hierarchy consists of an archbishop, three bishops, and a curè in each parish. Great encouragement is held out to foreign merchants to settle in Hayti: the king is ready even to assist them with capital, and many have already received important aid from him. "This is, perhaps, in the present day, the only government, which, in consequence of the strict order introduced into the finances, not only owes nothing, but, on the contrary, is a creditor for immense sums."

We now come to the "Livre Rouge," the "Court Calendar," of Hayti.

The first chapter is entitled "the Royal Family," and gives the usual particulars respecting Sa Majesté Henri Roi d'Hayti et Sa Majesté Marie-Louise Reine d'Hayti; their children, of whom there are four, two sons and two daughters; and the princes of the blood.

The second chapter contains the names and titles of the great officers of state. We give a specimen:—

"Son Altesse Royale Monseigneur le Prince Noele, Colonel General des Gardes Haytiennes."

"Sa Grace Monseigneur le Duc de Plaisance, Grand Marechal d'Hayti."

"Son Excellence Monseigneur le Comte de Limonade, Ministre des Affaires Etrangeres et Secretaire d'Etat."

"Son Eminentissime et Reverendissime Monseigneur l'Archeveque, Duc de l'Anse, Grand Aumonier du Roi."

"M. le Baron de Sicard, Grand Maitre des Ceremonies."

The third chapter contains a list of the nobility, consisting, besides the princes of the blood, of three "Princes du Royaume," eight dukes, twenty counts, thirty-seven barons, and eleven "chevaliers."

The fourth chapter gives us the Household Establishment of the king, queen, prince royal, and princesses royal, and the king's household troops. We observe here an enumeration of no less than nine royal palaces and eight royal châteaus. One of the palaces is called "Le Palais de Sans Souci," and one of the châteaus, "Le Château des Delices de la Reine." We find the usual number of chamberlains, "ecuyers," secretaries, librarians, pages, "grands veneurs," "aides des ceremonies," governors of palaces, physicians, surgeons, "dames du palais," &c. &c. The "Maison Militaire du Roi" consists of the "Etat Major General," a corps of horse-artillery, two companies of body guards, three squadrons of light horse, and a regiment of grenadier infantry, consisting of five battalions.

The fifth chapter contains a list of the grand council of state and the privy council. The grand council of state forms also the high court of justice for the trial of royal or noble delinquents, and of public functionaries charged with malversation in office. To it is also committed the trial of treasonable attempts or conspiracies; and it forms, moreover, a court of appeal from the inferior tribunals.

The sixth chapter contains an account of the royal and military order of St. Henry. The order is endowed with an annual income of 300,000 livres.

The seventh chapter contains a detail of the different departments of the state, the secretary of state's office, the chancery, the department of war and marine, that of the finances and the interior, that of justice, and that of grand admiral.

The eighth chapter is entitled "The Clergy." Here we are told that the Roman Catholic religion is the only one recognized and publicly exercised at Hayti. The Archbishop (who was consecrated by the Archbishop of Palermo) has a chapter, a seminary, and a college, attached to his metropolitan see, which are all well endowed. He has also three archiepiscopal palaces assigned to him. The bishops have each a chapter and a seminary, endowed with considerable revenues. "The royal and parochial church of Sans-Souci," we are told, "is a majestic structure, erected by the king, and stands a monument of his royal munificence and piety." The parochial duties are stated to require a numerous clergy, but Hayti "stands in need of evangelical labourers." Encouragement is held out to pious priests to repair thither. The Pope has been supplicated to confirm these ecclesiastical appointments.

The ninth chapter is entitled the "Military Organization of the Kingdom," and occupies fifty-seven pages. It contains a list both of the army and navy; the army consisting of fifty battalions of different arms, and the navy of two rear-admirals, two "chefs de division," two "capitaines des vaisseaux," four "capitaines des fregates," &c.

The tenth chapter gives a list of the intendants and officers of the finances, customs, &c.; of the surveyors of gardens, waters, forests, buildings; of the directors of the mint; superintendants of weights and measures, &c.

The eleventh chapter contains the "Organisation Judiciaire;" a list of the "Cour Souveraine," and the barristers and solicitors of the superior courts; of the judges and officers of the courts of admiralty, and parochial jurisdictions; and of the notaries, surveyors, and auctioneers.

The twelfth chapter details the regulations of the post-office.

The thirteenth chapter is entitled "Instruction publique." There is a royal military school established at Cape Henry, the professors of which are paid by the Government. They teach reading, grammar, geography, history, military tactics, mathematics, drawing maps, fortifications, &c.; and the pupils are trained to all kinds of military exercises. In every town or village of the kingdom there is established a school, where are taught the French and Latin languages, geography, history, mathematics, drawing, and "les arts d'agrément." The King gives to each ground for a schoolhouse, rewards the most zealous teachers, and gives annual prizes to the most distinguished scholars.

The fourteenth chapter is entitled "Les Beaux Arts," and contains a list of the Royal Academy of Music, and of the "peintres du Roi."

The fifteenth chapter gives a list of the performers at the "Theatre Royal;" and the sixteenth, a list of the persons who have charge of the royal breeding studs, and flocks of sheep.

The whole closes with an account of the "Etiquette of the Court;"—the ceremony of presentations and audiences; of levee days, which are fixed for every Thursday, at ten in the morning; and of drawing-room days, which are fixed at five in the afternoon of the same day. Petitions may be presented to the King, to which an answer will be

given on the following Thursday. One of the rules is this, "La bienseance ne permet pas que l'on salue personne devant leurs Majestés."

This long sketch refers, it is true, exclusively to that part of St. Domingo which is under the government of Christophe; but we are assured, that the organization of that part which is under Petion, though differently and somewhat more modestly constructed, is not less complete. Petion bears the title of President, and shares his power with a popular assembly. No titles of nobility have been adopted by him. There exist, however, the same gradations of military rank, the same distribution of administrative offices, the same care in keeping up and disciplining a military force, and the same solicitude on the grand subject of public instruction. It is to be doubted whether Hayti, if a few years of peace were granted to her, would not possess the most-generally-instructed population on the face of the globe.

Will any man believe, that such a people as this are either to be cajoled or forced into the wearing again of the French yoke? But we are not left to our own conjectures or inferences on this point. General Desfourneaux, indeed, complains of a want of precise information, and pleases himself and the Chamber of Deputies with we know not what absurd and unfounded hope, that not only will the good and loyal *chiefs* do homage to France, but that the intelligent, the wealthy, the valiant population of St. Domingo, (the swords still in their hands with which they asserted their independence in the hearts'-blood of one of the most numerous and best appointed armies which ever in any period of the world crossed the Atlantic,) will permit a French force to prescribe to them the hours and conditions of labour, and to reinstate the planter and his cart-whip in their former plenitude of abused power;—that they will relinquish, at the bidding of these intruders, properties at least as fairly acquired as those bought in France at the national sales and confirmed to the purchasers by the new constitution;—that they will exchange the ease, the comforts, the luxuries, of their present situation—the pride, and pomp, and circumstance of their military array—for the tender mercies, already too well known, of French planters, attorneys, managers, overseers, and drivers. But, we repeat, we are no longer left to conjecture on this point. We have seen and read the original dispatch, of which the following is an extract: a dispatch, which would reflect credit on the bureau of any minister of state in Europe. It is from Le Comte de Limonade, the secretary of state and minister for foreign affairs of Christophe (we beg his pardon, Henry I.), to M. Peltier in London; and is dated from the palace of Sans-Souci, the 10th June, 1814.—

"Sir,—Your dispatches of the 21st of March, 5th of April last, and their duplicates, reached me by the English brig Vigilant, Captain Flannagan, which entered the port of Cape Henry on the 19th of May, and by the Bedford, Captain Stuckfield, and the Smolensk, Captain Jowsey, which entered yesterday, bringing me your Ambigus, Gazettes, and other papers, &c.

"I have laid these dispatches before the King, who heard them read with all the attention which they merit.

"The details which you give us of the great events that have taken place in Europe, and particularly in France, has afforded the King much satisfaction. The King, who had attentively observed the train of events which took place after the retreat of Napoleon from Moscow, and successively those of Germany, had concluded that Napoleon, without the entire support of the French people, by a levy en masse, could never make head against his numerous enemies, who were so much the more formidable, because they were instructed by experience; be-

cause they had long-standing quarrels to revenge; because the safety and the honour of their thrones were at stake; because they felt the necessity of uniting, to form a mass of active force which nothing could withstand. His Majesty, calculating the immense losses sustained by the French, and the new sacrifices which it would have been necessary to make, foresaw that if Napoleon was not seconded by the people, he would inevitably sink. His Majesty thought, besides, that if Napoleon fell, he would not fail to bury himself under the ruins; but his Majesty could never have divined that he would have closed his career in a manner so little worthy of a soldier. His Majesty's prognostics have been partly verified in the subjugation of the implacable enemy of the world; but the repose of the world will never be secure while Napoleon lives.

"In the return to philanthropic principles, which the Governments of Europe appear desirous of adopting, his Majesty perceives new means of security to his kingdom. His Majesty, however, since the expulsion of the satellites of Napoleon from the soil of Hayti, has never ceased preparing himself for war, and for the most obstinate resistance, in the event of an invasion of his kingdom. His preparations have been still farther augmented by the complete organization of his troops, the provisioning of his fortresses, and other means of defence; which have been recently taken since the first overtures for peace between Napoleon and England through the mediation of Austria, which we learned here from the newspapers; and especially in consequence of the various notices and valuable information which you have given us, and which have enabled his Majesty to take all suitable measures.

"If, on the one hand, the policy of his Majesty has led him to measures of prudence required by his safety, he has not, on the other, neglected to cause cultivation to flourish, as you will be convinced by the enormous quantity of colonial produce which issues from the ports of his kingdom.

"You must have seen, from various acts of his Majesty's Government, since his accession to the throne, that his Majesty has never confounded the French people with the Governments which oppressed them. To peaceable merchants he has always offered security, protection, and commerce, at the same time that he was determined to repel every kind of enemy who should attempt to reduce us to slavery.

"You may declare, sir, as you are now authorized to do, that his Majesty will with pleasure receive the vessels of French merchants which shall be legally cleared out for the ports of Hayti; they shall be protected and treated like the subjects of other friendly powers who trade peaceably with Hayti, provided they punctually conform to the laws of the kingdom. You may give this assurance to the French merchants, and even publish it in your journals.

"A new order of things arises: his Majesty embraces the consoling hope of finding a just and philanthropic government, which, convinced that force is powerless to reduce us to subjection, will not forget, among our claims, that of having combated its most implacable enemy from the commencement of his reign to his fall, and never having listened to any of those proposals which his agents from all countries have made us. His Majesty flatters himself that he will find humane sentiments in a Sovereign instructed by misfortune.

"In our state of uncertainty as to the measures of the new Sovereign of France, with regard to us, we cannot take any direct course or step, as you invited us, until we are positively informed as to his intentions. It is for you, sir, who with unbounded attachment and fidelity have constantly defended the interests of the too-long-unfortunate Monarch whom you serve; it is

for you, who are much attached to the cause of King Henry, and who possess information respecting this country, to prepare the channels by which the two Powers may come to an understanding for their mutual interest, and the benefit of their respective subjects. When this is done, you need not doubt that his Majesty will listen to such just and reasonable proposals as may be made to him, and will hasten to appoint an accredited representative, to stipulate for his interests, and those of his kingdom.

"(Signed) DE LIMONADE."

The feelings entertained in the south of St. Domingo are not less unequivocal than in the north: witness the following letter from an English merchant of Port-au-Prince, the capital of Petion's government, dated 1st of August, 1814.

"The present is to give you some idea of our situation and prospects since the late great change of affairs on the continent. I really anticipate with feelings of horror, the scenes of bloodshed and massacre that must take place in this island, in the event of the French attacking it. The people of this island, according to their present feeling, could not hear with patience any proposal from France inconsistent with principles of independence. I have been on intimate terms with President Petion for years, and can assure you, a more virtuous and amiable man I never knew. He is the idol of the people, and their confidence in him is unbounded: but even he would be removed from power, were he supposed capable of a wish to transfer this colony to France. Our information leads us to expect an attack about December. It has been officially notified by Government, that on the first appearance of the enemy, fire will be communicated to all the buildings in the cities, and every thing destroyed. With this information we have the consoling promise, that whenever the enemy is driven out, and the finances put in order, we shall all be paid our debts and losses.

"It is, indeed, a sight that makes humanity shudder, to see the preparations making for the destruction of the cities, and every thing in them, not portable, to the mountains. The arsenals are filled with torches ready to be lighted. If a suggestion is whispered at the Government-house, questioning the policy, the reply is, 'Look at Moscow;' adding, 'that had Moscow not been destroyed, Napoleon would still remain the despot of Europe.'

"I confess the reasoning appears sound. For my own part, I hope I shall so far close my affairs, that I shall not be an eye-witness to the tragical scenes that must take place here. The two parties, those of Petion and Christophe, can bring into the field upwards of 60,000 fighting men, in the event of a French invasion; and the soldiers are inured to fatigue and danger. In truth, I have witnessed, in the siege of this city, acts of bravery in whole regiments, that would do honour to the finest troops in Europe. All their forts and strong places in the mountains are filling with cured provisions of the country, and ammunition. Such is the present state of Hayti, and such the preparations making for human destruction, and all under the administration of an enlightened, virtuous man. My soul sinks within me when I contemplate it. The idea of destroying so many human beings, is 'neither charitable in conception, nor is it easy in execution.' A few months will decide, whether the finest country in the Western World is to become a dreary desert, or a flourishing state."

Is it possible that the king of France, himself just escaped from exile, should give his fiat to an attempt to restore slavery in St. Domingo, with the prospect of all the blood and misery which such an attempt must occasion? We fear it is. The colonial party are so powerful at Court, and in the House of Peers, that he

will probably think himself obliged to yield to their representations. He ought, however, to know, what are the real views of the men to whom he thus commits himself. Letters have been received in town, from many of the St. Domingo colonists who reside in Jamaica and in the United States, which admit that preparations for a vigorous defence were making in all parts of St. Domingo; that 40,000 men were already under arms; that in the north and in the south there was the same activity, the same determination to wage a war of unsparing, unpitying destruction, in defence of their freedom. But what is the language of these colonists on the occasion? One says, "Let them defend themselves: so much the better: then we shall have the pretence we seek for burning them like rats in their traps!" "Only be quick," another writes, "with bloodhounds, chasseurs, and supplies." "Let us carry away (il faut deporter)," says a third, "the whole of the population. The merchants of Nantes, in spite of the perfidious English, will soon furnish 500,000 Blacks to replace them." What madness and bloodthirstiness have we here united! Are these the men into whose hands Louis *the Desired* is about to commit his fame and the fortunes of his too-late-recovered throne? We pity him, that he is obliged by them to make a St. Domingo war a matter of question: we shall pity him still more, if he should think himself obliged to decide that question in opposition to all the charities of his own benevolent heart, and, we would add, against his own interests and those of France.

We rejoiced to perceive, by one of the minor Paris papers, that when Gen. Desfourneaux recommended "celerity" in fitting out an expedition for St. Domingo, murmurs of disapprobation arose among the Deputies. We hope that this is an earnest of such a vigorous opposition to the measure, as may arrest the tide of blood, until the people of France shall be somewhat more enlightened respecting the ruinous, hopeless, and cruel conflict in which a few desperate adventurers would embark them. This hope is encouraged by the appearance of a publication on St. Domingo, by a Colonel Malenfant, who formerly resided for many years in that island. Making allowance for some dozen pages of invective against England, which might have been requisite as a passport through the censor's office, it contains much valuable information, and much sound counsel on the subject. In the statement of facts, there is a remarkable coincidence between him and the eloquent author of the Crisis of the Sugar Colonies, the Opportunity, and the Life of Toussaint Louverture. We shall probably recur to this important work in our next Number: in the mean time we must content ourselves with a single extract:—

"It was always my opinion," says this writer, "that we ought not to attempt to recover St. Domingo by force of arms. I stated this in a memorial which I presented to General Leclerc just before he sailed. He paid no attention to what I wrote. He despised my advice. What was the result? He perished, with his whole army; and the colony, which, until then, had been preserved by Toussaint, was lost to France." He adds, that a new attempt of the same kind would only meet with more certain ruin, "because the Blacks are better armed, more habituated to war, more strongly fortified, more ably commanded, than they were at that epoch;" and, what is most material, "their hearts are ulcerated with the recollection of the cruelties which were then practised towards them, by *Noyades à la Carrier*, and even by casting them to dogs to be devoured alive." "Horrible as is this last assertion," observes an able writer in the Times newspaper of the 24th inst., "it unfortunately rests on too strong evidence to be doubted; and, con-

sequently, in every French soldier, that may land on their coasts, the Haytians will think they see a monster prepared to treat them with similar enormity. It is in vain that M. Desfourneaux builds hopes on the divisions which exist among them. Every account, which we have received, agrees in stating, that the arrival of a French army would be a signal for the closest union between Christophe and Petion; that they have both adopted the same resolution, to burn the sea-coast towns, and retire to the fortified passes in the interior; and that they have unanimously sworn a *guerre à mort* to any invaders that shall touch their soil. Fortunately, the letter from the Haytian Secretary of State leaves open a path for amicable accommodation, which may eventually be far more beneficial to France than even the wildest dreams of the most infuriated colonists. Let us trust that this opening will be laid hold of; that instead of the land and sea forces, which M. Desfourneaux so blindly asks for, nothing but commercial undertakings, and friendly overtures, will be thought of; and that thus, at the approaching Congress, the great stumbling-block to an immediate and universal abolition of the Slave Trade will be removed."

This last suggestion reminds us to state, that, in our communications with persons lately arrived from St. Domingo, we have been most forcibly struck with hearing, that the circumstance which appeared to produce an instantaneous, concurrent, and unqualified determination, from one end of St. Domingo to the other, to resist French aggression in whatever form it should approach the shores of that island, whether in the shape of peaceful negociation or of armed force, was the revival of the French Slave Trade. That very article, which the infatuated colonists dreamt was to restore St. Domingo to France, has probably sealed the deed of its everlasting separation. "France," say the Haytians, "revives the slave trade, avowedly with a view to St. Domingo. She has resisted all the solicitations of England to abolish it. It has even been declared by the English Minister, that so immoveably did she cling to this trade, that, with the sword at her throat, she would have renewed her desperate war rather than relinquish it. What, then, have we to hope from her professions, or her promises? Her measures, whatever she may pretend, have evidently this object, the re-establishment of slavery in St. Domingo. Why else bring slaves from Africa? Is it in the superabundance of her philanthropy to make them sharers in our freedom; or is it in the blindness of her cupidity to make us sharers of their stripes and chains? No! no! This concludes the discussion. Nothing now remains for us but independence or death." What a different impression would have been made on the Haytians, had France nobly renounced the African slave trade! Thus does profligacy, in this as in many other instances, bring with it its own immediate punishment.

We rejoice to see this great cause taken up by two advocates, who appear to have fathomed its depths, and to be fully equal to its conduct. The one (who has been already quoted) is a writer in the Times, who, during the last two or three weeks, has signalized himself by the accuracy of his information on this subject, and the rectitude and elevation of his general views. The other is M. Peltier, who, in his last number of L'Ambigu (No. 413)—a periodical work in French edited by him, and widely circulated both in England and on the Continent—has treated the whole question with unusual talent and intelligence. We strongly recommend his work to our readers, and, by way of supporting that recommendation, we shall give an extract from the close of the extended discussions in that number on St. Domingo and the Slave Trade. He addresses the following wise and salutary counsel to the planters of that island.

"If you must have estates between the Tropics, why do you not go yourselves, why do you not send your gentle overseers, to cultivate sugar, coffee, and cotton on the banks of the Senegal, in that settlement which the generosity of England has gratuitously restored to you? There you will only be twenty days' sail from the mother country. You will there have ten times the extent of territory to cultivate, which you could have at St. Domingo, and probably of a superior quality. You will there obtain in abundance industrious Blacks, who for moderate wages will cultivate your estates, without bringing ruin on the merchants of Nantz: and the advances which Government would have to make, for the formation and complete establishment of such a colony, would not amount to half of what you would make it sacrifice uselessly, in order to place you in a capacity even to exercise your perfidy and vengeance. In the mean time, Nantz, Bourdeaux, and Marseilles would be gaining, by their peaceful commerce with Hayti, the means of making you those advances, for the restoration of your ruined fortunes, which they are unable now to make; and the produce of Senegal and that of Hayti would arrive together in the ports of France, without having cost one tear to humanity."

MISCELLANEOUS INTELLIGENCE.

Our report of public affairs for this month must now be very brief, so many of our pages having been devoted to the interesting subject of the French Slave Trade.

1. Parliament has been summoned to meet on the 8th of November. This circumstance has tended greatly to depress the funds; as the want of money is supposed to be the cause of this early summons. Omnium has reached a discount of 7 per cent.

2. Some severe battles have been fought on the borders of Canada; all of them, however, before any of the reinforcements from France had reached the scene of action. In one of these battles, our troops, after a long and sanguinary conflict, were victorious against superior numbers, and the American army was driven beyond the frontier. We have since failed in an attack on Fort Erie, by which we incurred considerable loss. A British force of 12,000 men had arrived at Quebec, from Europe. A large armament had assembled in the Chesapeake, and it was expected would lose no time in proceeding to Washington. The negociations appear still to be proceeding with the American Commissioners at Ghent.

3. Monte Video has surrendered to the popular army; so that there is not now, in the province of Buenos Ayres, a single post held by the Royalists.

4. The war between Norway and the Allies has been happily closed, by an armistice, which promises to issue in the peaceful union of that country with Sweden.

5. The Pope appears to be busily employed in reviving the different orders and papal institutions which had been overthrown by the revolutionary torrent. He has issued a Bull, restoring the Jesuits to all their former privileges, and calling on all Catholic princes to protect and encourage them. He has, besides, taken measures for restoring the orders of regular clergy.—In France also, at least in the heads of her government, there are strong symptoms of reviving superstition; which, considering the state of public opinion in that country, is not particularly well adapted to give stability to the throne. What will the wits there say, and what can any rational man say, to the solemn consecration of the kingdom of France to the Virgin Mary?

6. The government of France is benevolently turning its attention to the reform of its prison system. We should have rejoiced more in this indication of philanthropy, had it not been unhappily contemporaneous with the ordonnance reviving the Slave Trade, and with the proposition for turning St. Domingo into one vast charnel-house.

7. Just as this sheet was going to press, intelligence was received of the capture of Washington, the capital of America, and the destruction of all the national property in that city, after a brilliant victory obtained by 1500 British over 9000 Americans strongly posted.—Madison and his Ministers were spectators of the conflict.

OBITUARY.

REV. DR. BRUNNMARK.

It has pleased God to remove suddenly from this life the Rev. Dr. Brunnmark (a name well-known in this country), in the midst of his successful exertions in the cause of the Bible both in England and in Sweden. He had not only extended the sphere of the Stockholm Bible Society, but had formed similar Bible Societies nearly throughout all the dioceses and provinces of Sweden, his native country; and had obtained for those societies the patronage of his Majesty the King of Sweden, of the Crown Prince, and of the principal heads of the Swedish National Church.

While eagerly pressing on towards the summit of his prayers and wishes, "that the Bible Institution in Sweden should furnish every man and woman with the Holy Scriptures," he was too regardless of his health. He was engaged in these pursuits, when, travelling in the night from Stockholm to Upsala, the latter part of July last, he caught a violent cold and fever. He completed, however, his work at Upsala, and then hurried off to Yttermora, in Dalecarlia, where his venerable mother, and his beloved wife and children, were then upon a visit to his brother, the Rev. Mr. Brunnmark, rector of that place. His fever increased to an alarming height; but still he persevered in his labours till the 31st of July, when, having been put to bed at 11 o'clock at night, this valuable servant of God expired in peace at half past five o'clock the following morning, the 1st of August, while his afflicted wife was standing by his bed-side, anxiously watching the alarming progress of the fever, now aided by gout in the stomach.

He has left a widow and three young children, daughters, who must now, unless effectually assisted, want even the common necessaries of life. From his scanty income as chaplain to the Swedish embassy in London, and minister of the Swedish church, he could not have made any future provision for his family; but he had for some time entertained a prospect of promotion; and the King of Sweden had actually appointed him to one of the largest livings in that country; but death has cancelled this preferment, and, with it, the widow's hope of daily bread for herself and children.

It is the testimony of several highly respectable gentlemen *, who knew the man well, that he gave himself up, without reserve, to the cause of God, and to the poor. He visited the poor of every country, in their cellars, their garrets, and when in prison. He had, for many years past, a levee of poor people, at his house in Wellclose Square, three times a week; and seldom less than from twenty to thirty attended; into whose cases he inquired, and would give them the best advice, if he could not always relieve them; whenever it was necessary, would visit them at their own habitations, sharing his own small income with the most necessitous; and was often the unwearied almoner of other benevolent persons. A letter received from his widow, states him to have been always a very great proficient in the art of foregoing most of his comforts, so that he could make out the sum he wanted for some distressed family, persons in

* These gentlemen, who are, Sir Digby Mackworth, J. Butterworth, W. Burls, J. W. Freshfield, J. Hughes, C. F. A. Steinkopff, A. Clarke, J. Poynder, S. Mills, J. Pritt, J. Reyner, E. N. Thornton, and G. Wolff, have opened a subscription for the relief of the widow and family of this benevolent man, and have undertaken to apply properly such sums as may be entrusted to them. These gentlemen have already subscribed one hundred and ten guineas among themselves. Subscriptions are received by Down and Co.; Hankey and Co.; and Hoares, Fleet Street.

prison, &c.; and that, during the last month of his life, his compassions had been unusually awake. "He seemed afraid to have one shilling by him, that he thought might be well laid out for some poor person. He was like one fearing to lose a day's interest if he kept back the mite that ought to be cast into the treasury of the temple. He was a man in ten thousand, as the poor man's friend. But he is now with God."

The Rev. Mr. Steinkopff, in writing to a friend respecting the death of Dr. Brunnmark, has thus expressed himself:—"Is it indeed true, that our estimable and beloved friend Brunnmark is no more! That indefatigable friend of God and man, whom we both had the happiness to know, to love, and to witness his zeal for the glory of God, and the propagation of his truth; his kindness to the poor, and laborious exertions for them; his truly pastoral love to his countrymen; his enlarged benevolence; his modest and unassuming manners; the sacrifice of personal convenience, comfort, and ease, which he was constantly making. He lived for God and his fellow-creatures, and he died in the service of that blessed Redeemer, in imitation of whose example he went about doing good.

"Our Bible Society, as well as other Christian and benevolent institutions, have sustained by his death a loss which can scarcely be repaired. And how mysterious, that he should die at the very moment in which his prospects were brightest in every respect; when he found himself honoured with the most distinguished approbation by his king and country, and presented with a living so likely to improve his reduced economical affairs! But the Lord's will be done. As for himself, he has entered into the joy of his Lord: as for his family, the Lord will surely provide."

Claes Grill, Esq., the Swedish consul, and another Swedish gentleman, Mr. Sandmark, write in the same strain to C. Sundius, Esq.:—"Our mutual and highly respected friend, the late Rev. Dr. Brunnmark, was a member of the British and Foreign Bible Society; and, as you also know, Foreign Secretary, *pro tempore*, during the absence on the continent of the Rev. Mr. Steinkopff: and it may almost be said that his valuable life fell a sacrifice to his determined zeal of carrying into effect the noble views of that Society."

On this circumstance they found a hope, that many friends of that Institution will, as well out of friendship and just regard for Dr. Brunnmark, as from Christian benevolence, "stand up as protectors and advocates of the widow, the *destitute widow, and the three infant daughters*, of our late honoured and beloved pastor and friend. He has scarcely left one shilling's worth of what is valued on this side the grave, except the well-deserved name of 'the Good Samaritan,'—'the Friend of God and the poor.'"

ANSWERS TO CORRESPONDENTS.

No Literary Intelligence can be inserted, which does not reach the Editor by the 20th of the month, at the latest.

THOMAS SCOTT; J. N. C.; P. M. P.; R. B. P.; ÆQUUS; C. R.; and D. W. will be inserted.

P. C. F.; T. B.; C. O.; G. B.; and T. J. have been received.

The Obituary of Dr. Lane, has been excluded only by the length of the article on the French Slave Trade.

A CONSTANT READER has judged rightly as to the book on Education.

The Newspaper mentioned in a letter from York of the 19th of August, has never reached us: we should otherwise have been glad to avail ourselves of our respected Correspondent's hint.

THE
CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(*Continued from p. 556.*)

THE account for 1781 mentions the death of one of the Missionaries at Madras, Mr. Hutteman; and that fifty converts had been added to the Danish church at Tranquebar.

The account for 1783 records the death of another Madras Missionary, Mr. Breithaupt. Mr. Swartz's congregation at Trichinapoly had received an addition of upwards of one hundred; most of whom, he feared, had been compelled by famine to come to him. He had, nevertheless, given them the necessary instruction, and procured them some provisions. The teaching of them was attended with much difficulty, on account of the decrease of their mental as well as bodily powers from the famine; but he did not think it would have been consistent with the will of God not to have received them. The famine had been so severe, that a vigorous and strong man was hardly to be found. Hyder Ally had carried off many thousands of the inhabitants; besides which, many thousands died of want; so that it was not surprising to find, not only empty houses, but desolated villages.

In the account of 1784, it appears, that in Bengal Mr. Kiernander had baptised seventeen adult persons of different casts. The Rev. Mr. Hulse, chaplain of Sir Eyre Coote, the commander-in-chief, had given five hundred rupees to the Mission; Mr. Kiernander himself, one thousand; and his son, three thousand.

Mr. Swartz had daily conversed with the inhabitants, who had flocked in great numbers into the fort at Trichinapoly, to escape the unrelenting cruelty of Hyder Ally, in the hope of turning them from their idols to the living God. Only seventy-eight heathens and thirty-five papists had been received into the congregation, although they generally owned the superior excellence of Christianity.

The attention of the Society was directed at this time, to the wretched condition of the half-cast children in British India; and with a view to provide Christian instruction for some of them, they appropriated 50*l.* a-year for the support of a teacher, and proposed to receive contributions for this particular object.

In the account of 1785, is inserted the translation of a Malabar tract, extensively circulated by the Missionaries at Madras, with a view "to make heathens, or other people in the dark, sensible of their bad way, and to lay before them the principles of the Christian and true religion, and the glorious Gospel of Jesus Christ." The tract, which was written by Mr. Fabricius, is excellent; and it is published by the Society, as a specimen "of the mode of address used by the Society's Missionaries, to the heathen." We can only transcribe a part of it.

"What we have to say to you, is this. You know that there is one Supreme Being, the Lord of the whole universe; yet you name the names of many other gods and goddesses, and instead of worshipping him, or of seeking means to know him, you bow down to them, and worship them. But you ought well to consider whether what you do is right, and whether it will make you lucky or unlucky; and whether

there are any such gods and goddesses existing; or whether it is but a false imagination of yours, and a delusion of the devil, the author of all deceits and lies, whereby he leads people in the way to hell:—you ought to consider all this, because, if in so important a matter you are deceived, what will be the consequence?"

"When men, not respecting the most high and gracious God, from whom alone they have their being and subsistence, turn to other gods, and go after them, do they not commit thereby the greatest injustice and treachery?—Remember, with fear, what God will do to such, hereafter, on the great day of judgment—Because, if the crime which a man committeth against another man, who is his fellow-creature, is punished, how much severer will the treachery against God be punished!—You are very cautious and circumspect that you suffer no loss in your temporal trade and estate, but why are you so entirely careless in the matter of the highest importance? The loss which by your idolatry you will suffer, is not the loss of worldly goods or substance, but the loss and destruction of your ownselves, and everlasting anguish and torment in the other world. Be therefore prudent, turn to God, and seek his mercy; because, after death, no one will be born again into this world, as you perhaps, like many of your nation, think. The only time for your reconciliation with God, is this your present life."

"Sin having blinded and intoxicated men's minds, they have left the Lord, who made them; and instead of worshipping him, they have begun to worship sun, moon, stars, birds, beasts, &c. creatures, and to bow down to images of gold and brass, wood and stone, made by themselves. And, as holiness of life, commanded by God, doth not please their sinful and corrupt nature, their fancy makes them think that there are such wicked and lascivious deities, as their wanton poets have painted to them in their fables, and as do agree with their vicious temper. But such deities have never existed; and how can such, whose lewdness and wickedness exceed that of lewd and wicked men, be gods to govern and judge the world? Can a shameless and scandalous man upon earth, be thought a proper person to govern one town only? Or will the inhabitants of a town suffer one to live amongst them, who is manifestly guilty of such infamous actions as your books relate of your gods?—See how great is the deceit by which the devil seeks to lead you to hell. Can there be any sin greater than that of worshipping infamous beings and devils, instead of the holy and righteous God, who hath made us, and who is our only Lord and Benefactor? Doth not your conscience tell you that the worshipping of such gods, and the bowing down to idols, which never see, nor hear, nor speak, nor move, is unbecoming men of sense?

"A beast knows its owner, by whom it is fed; but if a man knows not the Lord, by whom he is daily maintained, nor gives ear to that word by which God hath revealed himself to mankind, nor calls on him by prayers, but goes after a vain thing that gives him nothing, and calls it God, he is certainly the most deceived and unlucky man. But so long as you remain such heathens, the devil governs and deludes you, and makes you believe the greatest untruths."

"Where are now those gods which they worshipped so long a time, and with so great a superstition in Greece and Rome? After the Gospel of the Lord Jesus Christ, the Saviour of mankind, whom God sent from heaven, was preached and published, all the worship paid with so great a pomp, in the said countries, to those gods and goddesses, is so entirely gone and vanished, that even their names are no more mentioned there. And where is now, in all the other Christian countries,

the worship paid there, in old times, of paganism, to so many different gods? If they had been gods, how could their service and worship vanish away? But as all these things were nothing but fables and vanity, nothing of them has remained. It being then certain enough that they were not gods, would it not be a want of sense to think that your Siven, Vishno, Brumah, Pulliar, Amney, and others, who are worshipped in this country, are gods and goddesses?

"But now, dear friends, hear what we have further to say to you. The Eternal and Almighty God, your Lord and Maker, from whom you, as lost children, so long a time have gone astray, calls you still with great mercy to him again, saying, "Return, ye degenerate children, I am the Lord your God. Oh! have no other gods besides me: why do you like the way that leads to pain and destruction? Return to me, and I will change your corrupt nature by my Divine Spirit, the Holy Ghost." Oh! be obedient to this Divine call, dear friends, because though, according to Divine justice, you have deserved, by your sins, eternal damnation, and none of you can, by any means make an atonement for it, there is, by God's mercy, and by his mercy alone, a perfect good way, which God himself, by his goodness, hath made, and by which you can be cleansed from your sins, and not only escape the deserved punishments, but also become God's beloved children.

"Oh! hear then, with all attention, the glad tidings of so glorious and happy a redemption, effected for you, and for all mankind. There is a Saviour who taketh away the sin, and removeth all the unhappiness and curse produced by it. He is the Son of God, and of the same immense and divine essence with God; but has been mercifully granted to be our Mediator between God and us. He came down from heaven, assumed human nature upon earth, and, bearing the name of Jesus Christ, took upon himself the guilt and punishment of the sins of the world; and in order to redeem us, he himself innocently suffered on our account the pains and death of a malefactor, and sacrificing himself to God, satisfied for us to his justice, and arising again from the dead on the third day by his Divine power, ascended again into heaven, commanding this Gospel of the redemption of mankind to be preached to all nations.

"Whosoever now renounces the devil and his works, the wicked way of the world, and the uncleanness of sin, and believing in this merciful Saviour, the Lord Jesus Christ, turns to God, and is baptised with water, in the name of the Father, and of the Son, and of the Holy Ghost, the only true God in three persons, and yields himself up to him as an obedient child, his sins are forgiven, and he is made a child of God, and an heir of eternal bliss in heaven."

When we consider, that this tract has been circulating throughout the southern peninsula of Hindostan for nearly thirty years, without having excited the smallest dissatisfaction among the natives, or having attracted the slightest animadversion from the vigilant police which subsists under the British Government, we have an additional reason for doubting the correctness of their views who would persuade us that nothing but insurrection and massacre, and the overthrow of British supremacy, can follow the interference, even in the way of argument or exhortation, with the native superstitions. If this tract, so long known and so long unnoticed;—known, through the medium of the Society's Reports, to the first characters in the kingdom, and to many of the Directors and Proprietors of the East-India Company, without having drawn forth one word of censure;—if this tract were compared with those which, a few years back, seemed to the Bengal Government to be pregnant with disorder and

bloodshed, and which furnished, in 1813, such fruitful topics of declamation to some of our Anglo-Indian orators, it would be found to be not less reprehensible than these, on any of the grounds on which their sentence of reprobation was pronoced, if we except, perhaps, the ground of bad taste.

From the letters of Mr. Swartz, it appears, that at this period he had frequent communications with Mr. John Sullivan, then the Resident at Tanjore, and now, we believe, a member of the Board of Controul, on the best means of promoting "the welfare of the inhabitants in their spiritual and temporal concerns;" and at the suggestion of that gentleman, he instituted several new schools, in which the natives, especially the principal natives, might learn the English language, and have "the salutary doctrines of the Gospel instilled into their minds." Mr. Sullivan addressed himself to the King of Tanjore on this subject, and the king not only consented to the establishment of such a school, in or near his fort, but promised to pay forty pagodas (16*l.* sterling) each month for its support.

We hear in this year, for the first time, of young Mr. Kolhoff, the same who still supplies the place of Swartz in India, and who then watched over the congregations at Tanjore, while Mr. Swartz was itinerating at a distance. At Ramanaburam, Mr. Swartz succeeded in instituting one of the schools recommended by Mr. Sullivan, to which the reigning prince of the province and his minister sent their children; and there also he preached the Gospel to all descriptions of persons. From the reigning prince he received a very kind reception.

The Report of the Society refers to a letter from one of their members, in which is the following passage:—"I have the pleasure to mention, that Mr. Swartz, the Missionary at Trichinapoly, has been the happy instrument, under God, of making many, both of the military and of the natives, converts to true Christianity, not merely as an established mode of worship, but in the genuine spirit of the Gospel of Christ, not only to bear the sign of the cross in baptism, but really to take it up, and become true followers of their crucified Lord."

The number received into the Tanjore congregations, during the year, was one hundred and thirty-six; of whom, forty-six were adult heathens, sixteen adult papists, and the rest children.

(To be continued.)

To the Editor of the Christian Observer.

THE letter of your correspondent, FUTURUS, (No. for August, p. 438), must commend itself to the good sense and piety of all your readers. The very important question which he proposes cannot possibly, I think, be left in better hands than his own. There is, however, a subject somewhat connected with a right view of the Moral Law, to which I conceive the attention of your readers may be advantageously drawn; I mean, a high and disproportionate kind of doctrinal sentiment, sometimes to be met with, which appears to me to err, not so much by any broad and positive departure from essential truth, as by a partial and intemperate exhibition of it. It wants the holy meekness, the just proportion, the wise use which the Scriptures uniformly inculcate, and in union with which the doctrines of the Gospel ought ever to be exhibited. I would willingly avoid the use of obnoxious terms; but I hardly know how better to describe by a single expression, the system of opinions I have in view, than by calling it, *a crude Calvinistic theology*. It cannot be considered as either enthusiastic or antinomian, in the stronger sense of those words, but it partakes, I fear, not inconsiderably of both these evils. It is sometimes found to be adopted by persons, I most sincerely believe, of fervent and exemplary piety—men whom we cannot but

love, and whom we should strive to imitate; but it more commonly infects the minds of the young, the ardent, and the inexperienced; honest perhaps in the main, but greedy of novelty, rash in decision, and eager in maintaining what they have once asserted. It is indeed the deep conviction that all error is unholy, and will surely, though perhaps insensibly, operate to the injury of the Christian's faith, and obedience, and joy, that has determined me to address you on the subject. I will not, however, dissemble the difficulty I feel in attempting it. To expose the faults of persons whom I believe for the most part to be truly pious, is dangerous to one's own mind. It is not easy to do it in the spirit of meekness. It is not easy wholly to avoid the errors which lie on the opposite side. It is not easy so to conduct yourself, that others may acknowledge and feel, that your motives are really upright. It is not easy to preserve your intentions uncontaminated with what is wrong. I think there is scarcely a worse temper of mind than that which can dwell with pleasure on the infirmities and mistakes of our brethren. At the same time we are, surely, permitted to state with modesty and firmness, what we conceive to be a departure from the simplicity of Christ; especially where such a statement may be the means at once of vindicating the truth of God from the misrepresentation of adversaries, and of guarding the young Christian from adopting views, which, however plausible they may appear, will infallibly lead him from the purity and humility of the faith of Christ.

The sentiments which I am about to detail, I impute to no individual, nor any number of individuals, in their full extent. A tendency to them in very different degrees, may possibly exist, where the consequences of the whole system are little suspected. I merely state what I conceive to be plain and tangible errors. Those who are candid enough to read my statements with attention, and compare them with the Holy Scriptures, though they should differ with me in judgment in some particulars, will yet, I should hope, receive them with the same spirit of affection in which they are offered, and fervently implore the grace and teaching of the Holy Spirit, on their re-consideration of the points to which they relate. On the system itself, I must beg leave to speak strongly and decidedly. A regard to truth will not allow me to palliate here. I really believe, that no one thing is more calculated to check the reviving piety of our days, and to provoke the Almighty to withdraw from us the light of his countenance, than the high and unmeasured doctrinal sentiments to which I allude; and the spirit and conduct with which they are too generally combined. Such sentiments and views, "will eat as doth a canker." And it is the duty of every sober-minded Christian to enter his protest against the adoption and propagation of them.

The chief errors of this crude system, appear to me to be these. 1. A disproportionate statement of the doctrines of election, predestination, and the decrees of God. 2. The inculcation of the atonement and righteousness of Christ, to the exclusion of almost every other topic. 3. The omitting directly to address the ungodly, and to call them to faith and repentance. 4. An excessive endeavour to produce comfort in the minds of those who are considered as sincere Christians. 5. A merely slight and general explication of the duties of obedience. 6. An unscriptural and highly dangerous view of the doctrine of final perseverance. 7. An unsound and fanciful method of interpreting the Holy Scriptures. 8. A censorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them.

1. The first point, then, *is a dis-*

proportionate statement of the doctrines of election, predestination, and the decrees of God.—To the cautious and scriptural statement of these mysterious truths, I make no objection. I endeavour to do this myself on all occasions which appear to me suitable. I am persuaded they tend greatly to promote, as our Seventeenth Article expresses it, our joy, and love, and thankfulness, and obedience. But I can conceive few things more dangerous than the excessive and somewhat irreverent manner in which they are occasionally treated. I have sometimes heard language on these awful subjects, not only divested of all that deep humility which should mark every statement relating to them, but accompanied with a positiveness, and what appeared to me arrogance, which really made me tremble. In the holy Scriptures I see these doctrines stated occasionally only and briefly, to churches established in the faith, as the Ephesian, Colossian, and Thessalonian, or in the due and natural course of an argumentative exposition of the truth, as in the Epistle to the Romans. And I observe, that such doctrine is in every case brought forward, not in an abstract metaphysical way, but for some directly holy purpose. The general course of scriptural instruction does not proceed on the basis of these awful and mysterious truths, but on the plain and intelligible ground of God's revealed will to man, as a fallen indeed, but rational and accountable, creature. I apprehend, that for one verse referring to the secret decrees of God, there are an hundred which stand on the broad foundation of man's responsibility and duty. When, therefore, I listen to sermons or conversations which perpetually insist on these points, familiarly adopt terms of very dubious meaning, and proceed throughout, not on the revealed will of God, but on his inscrutable purposes, I must be permitted to consider such a course as a deflection from the right way, as at variance with the example, and opposed to the simplicity, of the unerring oracles of truth; and I must beg leave to inform all who may be but superficially acquainted with these subjects, that the great body of pious ministers and Christians in the Church, and I believe also among the Dissenters, do most decidedly disapprove of such an injudicious mode of instruction, and are desirous of doing all they properly can to discountenance it, both by the declaration of their sentiments, and by their own practice.

2. The second topic is, *the inculcation of the doctrines of the atonement and righteousness of Christ, to the exclusion of almost every other topic.*—To "know nothing but Jesus Christ and him crucified," was the apostle's determination, as it must be ours. But the apostle's own conduct unquestionably shews that he comprehended in that brief definition a vast variety of topics subservient to his main design. And I conceive, we very inadequately fulfil the purport of the apostle's expression, if we content ourselves with a perpetual display of one or two points in the comprehensive doctrine of the Cross, to the neglect or exclusion of those numerous introductory or subordinate truths which are absolutely necessary to a just exposition, a clear understanding, and a profitable application of the whole subject. I know I ought to speak with caution, with peculiar caution, on this branch of our inquiry. The distinguishing character of our ministry, should be the doctrine of "reconciliation." No other points should be so introduced, as to afford room to any *considerate* hearer to complain, that "Christ crucified" is not the prominent figure on the canvas. But I cannot for a moment doubt that it is our bounden duty to insist, also, on all those other scriptural truths which are necessary, in order to prepare the heart for receiving aright the doctrine of "Christ crucified;" and which serve to trace that doctrine out into its consequences, and

to guard it against abuse and misapprehension. I must believe, while I have the Bible before me, that the being and attributes of God; the evidences of Christianity; the reasonableness and responsibility of man; the spirituality and obligation of the holy law of God, its awful sanction and eternal authority; the offices of conscience; the doctrine of repentance and conversion to God; the influences of the Holy Spirit; the necessity of regeneration; the effects of faith in purifying the heart and overcoming the world; the properties of gratitude, love, joy, and peace; the nature of prayer and communion with God; together with a variety of similar points, are essential, though subordinate, parts of that pregnant expression, "Jesus Christ and him crucified;" and are, like the shades or the grouping of the figures in a painting, absolutely necessary to the illustration of the main subject of the piece. In fact, it has often appeared to me (for I cannot be silent where I conceive truth to be concerned), that a perpetual and somewhat wearisome repetition of a few topics, conveyed chiefly in certain current, but not very perspicuous, phrases, is a very inadequate way of giving instruction even on the exclusive points which are thus insisted on. The method pursued in the apostolic writings, is that to which I would ever adhere. There I observe simplicity and grandeur united in exhibiting the doctrine of a Saviour. There I see no unmeaning repetitions, no declamatory efforts; but the great and mysterious subject is unfolded in all its bearings; is accompanied with pressing exhortations to obedience; is relieved by all those numerous topics with which it stands connected; is placed in its just light, and guarded against the misapprehensions of the ignorant and licentious. When I compare with this method, the jejune theology of which I now complain, I do not for an instant doubt which is best calculated to inform the understanding, and to sway the heart.

3. A further branch of this system, is, *the omitting directly to address the unconverted, and to call them to repentance and faith.*—I am aware that some excellent persons would be unwilling to admit the truth of this observation. They imagine that they do preach to the impenitent. But in what way? Do they fully set before them the offers of mercy in Christ Jesus, and urge them by every argument to accept of those offers? Do they explain the nature, and press upon them the duty, of true repentance? Do they address men as reasonable creatures, with the same earnestness and importunity on the subject of religion, as they would on any point which affected their temporal interests? Do they employ the doctrine of the fall of man, and of his consequent inability to do any thing spiritually good, as the means of exciting him to pray to God for those sacred influences of his Spirit by which alone he can be enabled sincerely to repent and believe the Gospel? Do they display to their hearers the willingness of God to bestow his Holy Spirit on them that ask him, as an inducement to enter seriously on the work of religion? Do they unfold the holy law of God, for the purpose of leading them to form just views of their own character, and of their need of repentance and faith? Do they thus "commend themselves to every man's conscience in the sight of God?" I fear, that by the persons who have imbibed the general views I am now considering, few, if any, of these points are attended to, except in a very slight and cursory manner; and that they not only in practice omit all direct addresses to the ungodly, but in theory condemn such exhortations as unscriptural. They are, without doubt, glad that the unconverted should hear their sermons on the grace and love of Christ; they judge it expedient to denounce upon

them the awful sentence of the violated law; they will offer up sincere and fervent prayers for their salvation; but they do not, at least they do not frequently and fully, entreat men, with St. Paul, "to be reconciled to God;" they do not directly exhort men, as St. Peter did Simon Magus, to "repent of their wickedness;" they do not in their Master's name "command" men to "repent, and turn to God, and do works meet for repentance;" they do not call on men to "strive to enter in at the strait gate;" they do not say, "Awake, thou that sleepest, and arise from the dead." I cannot imagine a more material defect than this, in the discharge of the high office of "the ministry of reconciliation;"—a ministry which has for its design, its principal design, to treat with rebel man, with a view to his return to God in Christ Jesus. I consider this as a most important, and even vital question. If this fatal misapprehension should unhappily spread, the effects will soon become too visible in the state of our families, and our parishes. Surely, if there be any one point, which more clearly than another may be inferred from the obvious and uniform tenor of holy Scripture, it is this; that man, though a fallen creature, is to be addressed directly and importunately on all the high duties of religion. The whole Bible is hortatory. And those who so expound the truths which relate to the inability of man, and the power of Divine grace, as to lead them to relax in their efforts to arouse and alarm impenitent sinners, and to entreat and urge them to fly for refuge to the hope of mercy in Christ Jesus, appear to me greatly to misunderstand the whole subject. How such ministers can flatter themselves that they shall escape the doom of the unfaithful watchman, (Ezek. xxxiii. 7—9), I know not.

4. The fourth particular I mentioned was, *an excessive endeavour to produce comfort in the minds of those who are considered as sincere Christians.*—That consolation is a most important part of the effect which Christian doctrine ought to produce, I most readily admit. The character of our Lord was eminent for tenderness. The spirit of St. Paul was as compassionate as it was elevated. The Comforter, is the distinguishing name of the blessed Spirit of God. But I object to the theology which I am now reviewing, that it aims to administer comfort in what appears to me an unsafe and unscriptual manner. Its tendency is, to make joy and confidence the almost exclusive test of a right state of mind. It proposes topics of consolation far too indiscriminately, and often to many, very many persons, who are least of all entitled to consolation. It appears to forget, that there are occasions when contrition and sorrow should penetrate the heart. The consequence is, that that species of instruction which would lead to a careful scrutiny of the heart and life, is almost entirely overlooked, and the whole system seems framed for producing ease of mind at almost any rate. A cautious train of scriptural evidence with respect to our state and character, is but little inculcated, and the perpetual endeavour seems to be to excite joy, by excluding topics of anxiety, and by violently urging on the attention, the promises and privileges of true Christians. This method, I cannot consider as either wise or necessary. Comfort thus injudiciously administered, is like a cordial, which may for a time exhilarate the spirits, but which infallibly injures the general habit, and prepares the way for proportionate depression. True and abiding peace is of another character, more slow in its growth, indeed, but more valuable in its properties, and more holy in its effects. It is like health in the natural body, which may be considered as the effect which arises from every part of the frame regularly discharging its proper func-

tions, and not as the disorderly and fitful produce of a stimulating application. If, indeed, all those to whom sources of consolation are thus perpetually proposed were humble, watchful, and obedient believers in the Son of God, my present objection would have less weight; but when we recollect that these consolatory topics are most eagerly received by the young, the worldly-minded, the inconstant, the disobedient, the presumptuous, I may leave it to your reflecting readers to judge of the mischief which must follow. I have been much grieved to hear the language which private Christians as well as ministers occasionally use, in their endeavours to comfort those whom they admit to have committed great sins. But I will not trust myself to speak on this subject. I hope I may have mistaken their meaning.

I shall have said enough on this branch of my inquiry, if I am distinctly understood to object, not to topics of consolation when soberly treated, nor even to strenuous and animated endeavours to cheer the fainting Christian, when circumstances appear to require them, but to the perpetual and indiscriminate effort to produce consolation, and confidence, and joy in almost every variety of character and situation.

5. I come now to the fifth point which I have laid down—*a merely slight and general explication of the duties of obedience.*—Those whose minds are tinged with the errors I have detailed, uniformly fail here. I do not charge them with *directly* denying the obligation of the moral law on Christians as a rule of life. I do not charge them with *intentionally* separating the holiness of the Gospel from its privileges. I believe they are free from these serious imputations. I know, in many cases, that an eminently holy sympathy is propagated by their instructions both in public and private. They feel the purifying tendency of the doctrines they love in their own hearts, and wish to promote that tendency on the hearts of others. The defect in their system appears to me to be this, that they do not follow the Scripture into the detail of Christian duties. They are satisfied with general and very partial views of sanctification. They do not insist on the regulation of the temper, and the government of the passions. They do not descend, with the Apostle, to the special duties of every relation of life, and enforce on the husband and wife, the father and child, the master and servant, the governor and subject, the appropriate injunctions of the sacred Scriptures. The practical part of the Bible is a field which they do not cultivate. The consequence is, that the understandings of many Christians are not adequately informed on these subjects, nor their consciences directed. I need not say what must, in spite of the best principles and feelings, be the effects on their tempers and lives. It has always appeared to me, that if a minister is to amplify the doctrinal parts of the word of God, he is likewise to unfold the practical: that if he bestow five or six sermons on each of the three first chapters of the Epistle to the Ephesians, he should bestow as many on each of the three last: that if it be God's appointed means of producing faith and love to expound the one, it is equally his appointed means of producing holy obedience to enforce the other. I am aware that it is far more difficult to compose a sermon on a particular topic of duty, sincerity for instance, or the forgiveness of injuries, than on the general doctrines of the grace of God; nor am I ignorant, that such discourses would be considered by the disciples of the school on which I am now animadverting, as dry and legal; but surely, these considerations should have no weight with any one, who remembers aright, that, "if he yet pleases men, he is not the servant of Christ." The case is, in my view, so perfectly plain, that it is unnecessary to say another word upon it.

6. I pass on to the next point on which I am to touch—*an unscriptural and highly dangerous view of the doctrine of final perseverance.*—This language is strong, but I think not stronger than the occasion requires. The doctrine of final perseverance I am inclined to believe, not because I find it very broadly laid down in the holy Scriptures, but because I am of opinion that it may be fairly deduced from the declarations and promises of the Gospel; from the tenor of the covenant of grace; from the examples of the saints in holy writ; and from the whole scheme and bearing of Divine truth. I know, Mr. Editor, that you profess to stand on neutral ground on this and one or two other topics on which I have expressed my sentiments in this paper; and I trust, any language I may use will not be considered as at all entrenching on the general principles of your work. I must be permitted, then, to concede to the persons whose system I am now considering, the truth of this doctrine. But is it, therefore, to be perpetually and rashly propounded? Is it to be abstractedly and coldly assumed as an axiom? Is it to be stripped of all the circumstances in which it is clothed in the holy Scriptures, and taken out, naked and unguarded, to be exposed to the gaze of every beholder? Is there any one doctrine of the Bible which may not become suspicious and even dangerous, if it be separated from all the other doctrines with which it stands connected? I must confess, that I think immense mischief will be done, if the crude and intemperate views of this doctrine, which I know are taken by some very pious persons, should unhappily gain ground. To hear such unwarranted and unqualified declarations as these: "One spark of grace can never be lost;" "if we once believe, we are safe for eternity;" "God may leave his people to fall foully," (I use the terms I have myself heard adopted), "but not finally;" "however far you may depart from God, you will be brought back again;" is something more than indefensible: it is, in my judgment, perfectly frightful. Such statements appear entirely to overlook the important consideration, that even supposing each of them to be in itself true, their just use is connected with the previous question, whether we are really believers in Christ; and that this previous question involves an investigation of our whole character and conduct. What then can be more pernicious than a perpetual detail of propositions, easily remembered and greedily retained, which are dependent for their truth on many most important and difficult antecedent inquiries; especially if, whilst these apothegms are familiarly, and even sometimes, as I think, flippantly uttered, much of the cautionary and alarming language of Scripture is either wholly omitted, or feebly enforced? Surely, a scriptural view of this doctrine must be consistent with all the other parts of the Sacred Volume from which it is deduced. Surely every warning, every threatening, all the exhortations to watchfulness, all the denunciations on those who draw back unto perdition, all the dangers from the world and the flesh, all the details of the Christian conflict, all the fearful examples of those who have departed from the faith, are as much to find a place in our instructions, as those particular promises on which the hope of our perseverance rests. Without this, it is easy to see that the complexion of the doctrine, as it stands in the holy Scripture, may be totally different from what it is as exhibited by its interpreter. This will appear in a stronger light if we consider that it is by salutary fear, holy self-distrust, eager vigilance, continual self-examination, and by the influence of all those principles which are calculated to move a creature like man in a state of probation, that it pleases God to accomplish his own purposes in the salvation of his faithful people. To omit, therefore,

the means, whilst we hurry on to the end, is, as I conceive, a presumptuous tempting of God. It is proceeding on the fatal mistake of first taking for granted what the secret will of God is, and then acting on that assumption to the neglect, at least to the comparative neglect, of those means by which alone God brings man to final salvation. The scriptural method appears to me to be, to encourage, as occasion may require, the humble and diligent Christian in his conflict by the cheering promises of God; to animate him to persevering efforts by the hope of protection and deliverance; and to fill his mind with admiring gratitude and fervent devotedness, by elevated views of the condescension and faithfulness of his Redeemer in the covenant of grace. There are some judicious remarks on this subject, in Mr. Simeon's preface to his "Helps to Composition;" to which I refer your readers, whilst I proceed to consider,

7. The seventh error which I have stated as attaching to this system—*an unsound and fanciful method of interpreting the holy Scriptures.* I am very far from intending by this the occasional mistakes which the most studious and humble Christian may commit, but that systematic mode of exposition which characterises the ministry of those who adopt the sentiments I have been considering, and which appears to me to proceed from a disregard of the just rules of interpretation, a shrinking from diligent study, a passion for new or strange glosses, and an eagerness to engage every passage which is capable of subserving this purpose, in the support of some favourable sentiment. Thus, in various degrees, and, I firmly believe, undesignedly as to many truly pious persons, the whole Scripture is made to yield to the rude hand of the expositor, instead of being taken in its obvious meaning, considered in connection with its several parts, and allowed to instruct him authoritatively in the truths of the Gospel. This error lies at the foundation of all the peculiar views of the divines who are now under our consideration, and either occasions or confirms their chief departures from the simplicity of the faith. In this way, the typical parts of the Old Testament are not explained as the Apostle has given us the example, in their grand and leading features, but pursued out to the most minute and dubious ramifications. The historical writings, instead of being expounded for the purposes which their obvious meaning would point out, are wrested to a fanciful system of metaphorical accommodation. The Book of Psalms in like manner, is considered, however violently, to be descriptive in all its parts, of the person and work of the Saviour. The parables of our Lord in the New Testament are likewise not permitted to convey the simple and beautiful instruction, which the explications of our Lord himself, or the circumstances in which they were delivered, usually furnish, but are compelled to yield to a new and unnatural process. Nor is this all: idiomatic language is sometimes utterly disregarded. The distinction between expressions found in a calm narrative, and a rapturous strain of poetry, is overlooked. A similarity in the mere sound of words is caught at: an incidental allusion in a sentence is dwelt on, to the neglect of the main subject. The evident tone and spirit of different passages is but slightly considered. Plain portions of Scripture are seldom selected as texts, at least are not so often taken, as those which afford room for a fanciful discussion. In a word, where this part of the system has been *fully* imbibed, which I sincerely believe is in very few cases, it is perfectly astonishing to observe the wild and unfounded expositions of holy writ which have been seriously contended for. I am not here objecting to a just exposition of the types and prophecies of the Old Testament, or to the most spiritual and comprehensive view of the

instructions delivered by our Lord and his apostles in the New: but I do decidedly object to an incoherent and extravagant perversion of plain passages. I do think that a sober interpretation of the word of God is the least mark of gratitude we can pay for the inestimable blessing. I do conceive, that to frame to ourselves any system of religion which does not allow every part of the Bible to retain its due place, is dangerous and indefensible. And I must be allowed to protest in the most solemn manner against the use of arts, which all unite to condemn in the Papist or the Socinian, and which ought equally to be dreaded in whatever ranks the innovation may chuse to appear.

8. The eighth and last point which I consider as characteristic of the theologians I am considering, is, a *censorious and positive temper in pressing their sentiments on others, and in condemning those who decline to receive them.*—To a firm and friendly statement of any differences of opinion, no reflecting person can object. The spirit of charity and meekness is in no way violated by such a conduct. On the contrary, every humble Christian is glad to obtain further information, to relinquish a tenet which is proved to be erroneous, to compare his sentiments with those of others, and thus to aim at "growth in grace, and in the knowledge of his Lord and Saviour Jesus Christ." Even ardour and zeal in the defence of what we conceive to be essential truth, are entitled to our commendation. But where we observe a censorious dogmatical spirit, which will listen to no arguments, however temperately stated, and which demands implicit acquiescence, and this in young and evidently uninformed characters, it is impossible not to lament the wide and essential difference. It has accordingly appeared to me, that no mark more clearly designates this crude and unscriptural system, than the bitterness and self-conceit which force themselves upon our notice. I fully admit that there are many eminent Christians, who, though they have in some measure adopted the sentiments I am now reviewing, exhibit the utmost humility and charity in their spirit and conduct. But in the young and inexperienced, who have imbibed the opinions, without copying the graces of their teachers, I have myself almost uniformly seen a severe and unmeasured spirit of cavil. I have noticed a disregard of age, sex, and station in life. I have been distressed to perceive in them an incurable confidence, a superiority to instruction, a contempt of others, an incivility and coarseness of behaviour, I will not say a vulgarity and indelicacy of language, which has utterly excluded any beneficial conversation when they have been present, and has converted what should have been the Christian intercourse of friends into a scene of angry and jarring disputation. It is not, indeed, wonderful that the contrite and lowly temper of our Redeemer should have forsaken those, who have departed from the simplicity of truth, in those very parts of it which are peculiarly calculated to produce the Christian spirit; but I cannot but deeply regret this last feature of the system, as it tends to case up the mind, to close it against conviction, and to prevent almost the hope of recovery. In fact, in some extreme cases which have fallen under my notice, I have seen, not only all disposition to improvement extinguished, but the very life and influence of religion gradually languish, a disputatious temper gain ground, a neglect first of ministerial and then of family duties prevail, till at last the deluded theorist either sunk into a mere form of godliness, or appeared openly to make shipwreck of faith and a good conscience.

It is the full persuasion of the unscriptural tendency of the various sentiments which I have now stated to you, that has induced me to address you at this time. I hope I have not misrepresented the case. I am sure I have not intended to do so.

I have written with real pain and reluctance; nor am I sanguine in my expectations of success. Those, indeed, who have thoroughly settled in this system, are commonly so entrenched on all hands by the unhappy thraldom of a short-sighted, but plausible hypothesis, and are so little sensible of the evident effect of their doctrines on themselves and others, that I should be backward at entering on the subject with them. There are others, again, of distinguished personal piety, who having early imbibed some of the views I have been considering, have neutralized the effects of them so completely by the fervent holiness of their spirit and character, as to render it doubtful whether any serious attempt should be made, to dislodge them in their advanced years from the ground they occupy. The persons whom I have had chiefly in view are younger Christians and ministers, who rather admire and approve, than exactly understand and act upon, this perilous scheme of doctrine; and who are as yet accessible to calm and affectionate expostulation. Let me entreat of such to give this whole subject a renewed consideration. I doubt not but that their intentions at present may be excellent. They have been disgusted with the cold and worldly spirit of many Christians. They have thought, and thought rightly, that the grace and mercy of Christ have sometimes been too much obscured by human reason and human learning. They have, on the other hand, been warmed by the ardent zeal of some minister, or some private Christian who has maintained these sentiments. Perhaps the religious education they have received has had this tincture. I know the difficulty of rising above these impressions. Let me, however, beg such persons simply to ask themselves whether that comprehensive course of evangelical instruction, which, without neglecting any one part of Divine truth, insists chiefly, though not exclusively, on the doctrine of the cross, is not more evidently conformable with the general tenor of Scripture than the partial and narrow system which they have been led to favour. I might be satisfied with this appeal. I think no one can soberly admit the plain meaning of the word of God, and long maintain the disproportionate and incoherent theology I have endeavoured to expose. But I would again entreat them to inquire whether, in every age of the church, the apostolic not excepted, there have not been some individuals who have stood on their narrow ground, and who springing up in the church, especially at the time of a revival of religion, have soon afterwards dwindled into their native insignificance? Nay, I would ask, does not the corruption of the human heart lead us to expect such innovations? I am sure almost every Epistle of St. Paul treats largely of deflexions, on one side or the other, from the simplicity of the Gospel. But may I not, besides, confidently refer them to the best men whom the church has known in our own day, or in that of our fathers; to those whose labours have been most successful in the conversion of sinners, and who have themselves most adorned the name of Christ; as all taking, without exception, the broad and catholic ground of Christian instruction for which I have contended? May I not go further, and request the sincere inquirer after truth to compare the general effects of the one system of doctrine with those produced by the other, in the spirit and conduct of the mass of their respective adherents? I feel persuaded, that whoever candidly attends to these suggestions, will soon experience fresh views of truth opening on his mind. A conscientious and ardent Christian may easily be seduced for a time by a system which seems to promise greater spirituality, more love to Christ, and bolder acknowledgments of his grace—few young and affectionate hearts quite escape this snare—but as the character becomes more formed, the,

judgment better directed, the understanding more enriched with the various truths of Scripture, the experience of religion more enlarged by sorrow and conflict, and the observation on what passes amongst those who profess the Gospel more extensive and matured, such persons gradually return into the plain and simple path which the real church of God in every age has trodden. The crude produce of the early summer yields to the rich and mellowed fruit of autumn. May I indulge the hope that, under the blessing of God, this may be the case with some who may read these lines? The gradual, but sure, improvement consequent on such an amelioration, will best attest the value of the change. All the grand principles of religion will remain the same, but the new and wise use to which they will be applied, and the various other doctrines which will invigorate and direct them, will add stability and consistency to every thing pure and holy in the character, whilst they tend to correct what is amiss, and supply what is defective. Every truth will assume a better tone, because it will be considered in a more just light. Something may at first be lost in sensible comfort, but this will be more then compensated by a growth in solid peace and joy. The love of Christ will be the prevailing principle of the conduct; and this will not be weakened, but increased, by the new motives which are given for its exercise, and the new topics on which it will operate. Instead of those fervid emotions in which their religion had too exclusively consisted, a real advance in all the parts of Christian knowledge, in faith, in love, and in holy obedience, will take place. Their former vanity or arrogance will be exchanged for child-like docility. Their general spirit towards others, will less resemble the warmth of a partisan, and partake more of genuine charity. Their usefulness in the world will be abundantly augmented by the discovery of new fields for exertion, as well as by the application of new principles of conduct. They will not be perfect, but they will be, what they were not before, consistent, humble, advancing Christians. Their reliance on Divine grace will be a more pure and practical principle; and they will, ere long, look back on their former hasty judgment, and inaccurate notions, with the regret of one who was unhappily betrayed into an intemperance of which he did not know the evil, and who mistook the conclusions of human pride and infirmity, for the dictates of the unerring oracles of God.

D. W.

To the Editor of the Christian Observer.

Aston-Sandford, Sept. 9, 1814.

THE very candid and respectful manner in which CLERICUS OXONIENSIS (in your Number for August, p. 483), asks my *deliberate judgment*, on a subject in which he supposes two parts of my exposition to be irreconcileable, requires a frank and ingenuous reply.

In writing on so great a variety of subjects as a comment on the Scriptures necessarily involves, it would not be at all wonderful, if, in subordinate matters, real inconsistencies of one part with another should be discovered; for the mind cannot keep the whole in view at once. In many things of this kind I must crave the candour of the reader: but I shall, while I am here, be thankful to have such inaccuracies pointed out to me, that I may acknowledge and rectify them.

In the present instance, I do not perceive any thing, in either of the passages referred to, which is contrary to my present views. In the latter quotation, the *actual state of things*, among *adults*, in the visible church, at present, and in most of the preceding ages, is intended: and it appears to be a matter beyond doubt, that a vast majority live and die strangers to true repentance, conversion, and saving faith in

the Son of God: they must then perish, and God will assuredly be righteous in their condemnation. But if the case be thus, in respect of professed Christians, what is it in respect of Mohammedans and idolaters? What, among the present race of Jews? Nay, among the Israelites before the coming of Christ?—Of ancient Jews there was, and of Christians there is, "a remnant according to the election of grace;" but this is not said of the others. This, then, is my *deliberate judgment*, in respect of the latter quotation.

In respect of the former quotation, I did not mean to establish any decided opinion; but merely to give an intimation, that we may *probably* find our conjectures erroneous, as to the *supposed vast majority* of those who perish, through all ages and nations.

Perhaps *possibly* might have been more proper than *probably*: yet there appears to my mind a *probability*, that as to a *vast majority* of those who perish, men's conjectures may be found erroneous. In the first place, God has not been pleased to inform us, what is the condition of those who die before they "can discern between their right hand and their left." (Jon. iv. 11.) It is generally admitted, that the infant offspring of true believers, who die before the commission of actual sin, are saved. Some would, however, make a distinction between such as are baptised and such as are not: but this is wholly without ground in Scripture, unless baptism be regeneration, or so connected with it that no *unbaptised* person is *regenerated* or can be. It would exclude a large proportion of the children of believers, who die unbaptised, as of old many infants in Israel died uncircumcised. And the most unfeeling Supralapsarian never ventured on so dire an opinion, as to consign *all* the unbaptized infants, in every age and nation, to eternal misery.

I do not propose it as an article of faith; for it is not expressly revealed (though it appears to be favoured in Scripture), that as infants, without actual transgression, are involved in the ruin of our race by the first Adam, so infants, as such, dying before actual transgression, before they are capable of knowing right from wrong, are, without personal repentance and faith, but not without regeneration, made partakers of the salvation of the second Adam. This I had in view, as one supposition, when I wrote the passage in question. I do not say, "It is so;" but, "Probably it may be so."—And when we consider what a large proportion of the human race, in every age and nation, die in infancy, it appears to me a cheering thought; and vastly alters the result which would arise from the actual state of adults, even in Christian countries, in every generation hitherto.

But besides this, I look forward to a Millennium, very speedily approaching; when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." And though I dare not, as some have done, venture on computations; yet being fully convinced, that if wars, oppressions, licentiousness, and intemperance, with other vices, were universally shunned, and every restriction taken off from holy matrimony, the blessing pronounced, not only on Adam and Eve before the fall, but on the sons of Noah after the flood—"Be fruitful, and multiply, and replenish the earth"—would speedily follow. Being also decidedly of opinion, that, when swords shall universally be exchanged for ploughshares, and the culture of the earth become man's grand employment, the best cultivated countries will be rendered far more productive; and forests, deserts, marshes, and nearly the whole of the dry ground on the globe, be rendered subservient to the maintenance of man, and vastly less of it wasted in luxuries, and needless indulgence; I can conceive of more inhabitants living

on earth, during the thousand years of the general prevalence of true religion, than in two, or three, or more thousands of the preceding years; especially when, both at the creation and after the flood, a long time must have past before the earth was replenished. Nor does it seem to me improbable, that God in those favoured days may render the earth vastly more fertile than it is at this day—as Canaan was vastly more fertile, when given to Israel, than at present. So that the numbers which may be saved during these glorious times may counterbalance the numbers, who have hitherto gone the broad road; and with saved infants, prevent a vast majority of those who perish; nay, *possibly* render the saved the majority.—These are my views, and hopes, and anticipations, rather than my *decided judgment*; which must be restrained to things *expressly revealed*. If not, strictly speaking, *scriptural*, they are not *anti-scriptural*; as many suppositions on this subject are. God is Love: and he does "all to the praise of the glory of his grace."

I am, yours, &c.

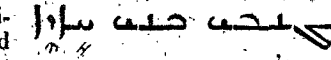
Thomas Scott.

To the Editor of the Christian Observer.

Holwell, 9 August, 1814.

Permit me to insert in your valuable publication a few observations on the omission in the Arabic Bible, of the word "men-stealers," 1 Tim. i. 10, in addition to those already made by your correspondents T. S. and the very learned Dr. Macbride. The omission, singular as it is, is neither noticed by Bp. Walton nor Griesbach. Mill has noticed the omission, but from an oversight has referred it to the Syriac (deest Syr.) instead of to the Arabic. And this I think is certain from what he has written in the 162d page of his Prolegomena, where he informs his readers, that, in the collation of the Syriac, Persian, Arabic, and Æthiopic versions, he has made use of the Latin translations thereof in Walton's Polyglot;—yet no such omission as he has noticed is to be found in the Latin translation of the Syriac. It obtains only in the Latin translation of the Arabic.

The original meaning of ἀνδραποδισταῖς ("they who steal the children of freemen"), which, as the very learned Principal of Magdalen Hall informs us, is supported by the Copto-Arabic Lectionary, and the Arabic New Testament of Erpenius, is found also in the Peshito-Syriac Version, as follows:



ולגנבי בני חארא

And against those who steal the children of free men.

And perhaps may be inferred from the Coptic Version. The Latin translation by Wilkins is "*deceptoribus hominum, liberatoribus*," *against circumventers of men, deliverers*; which latter word makes no sense, and, as Wilkins remarks in the 36th page of his preface, is to be found neither in the original nor in any other version. On referring to Croze's Lexicon, abridged by Scholtz, and published by Woide, I found in page 83, that his MS. read "*refticebol, plagiarii*," *men-stealers*. So that I think it is probable, that some Coptic MSS. closely follow the Greek, and that others give the meaning more fully like the Syriac;—to which latter class the MS. of Wilkins may be referred on the supposition of some error in the scribe, who has mistaken the sense. Men-stealers were punished with death by the Jewish law, see Exod. xxi. 16, and Deut. xxiv. 7.

Whilst on the subject of oriental literature I would remark, that the venerable Bishop of St. David's might greatly facilitate and encourage the study of the Arabic language, by reprinting Erpenii Historia Josephi, which is now dear, and very scarce. And its importance to the English students would greatly

be increased, if the Bishop's Alphabet, with a concise Arabic grammar in English, were to be inserted instead of the Alphabet of Erpenius; if a literal English translation were to occupy the place of the interlineary Latin version; if Sales's translation were to be used, instead of the two others given by Erpenius; and if the substance of the notes of Erpenius were clothed in an English dress, with a few additions to explain words difficult to beginners. A Vocabulary, Arabic and English, and the two Arabic Versions of the original Hebrew—one by Saadias, the other published by Erpenius—would render the work very complete, and yet of no inconvenient size.

Your valuable correspondent Dr. Macbride would much oblige many of your readers, if he would insert a notice in your Literary Intelligence of any Oriental works that may be publishing under his inspection, or if he would occasionally favour us with the results of his researches in Biblical literature. The resident members of the University of Oxford, who wish to acquire a knowledge of Arabic, cannot do better than attend his lectures, to the utility of which I can bear honourable testimony.

I am, Sir,
Your obedient humble servant,
J. N. C.

FAMILY SERMONS, No. LXX.

Psalm cxix. 59. *I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments.*

Two things are implied in these words; the Psalmist's *determination* to turn his feet unto God's testimonies, and the *readiness* with which he would execute his purpose.

I. The Psalmist had thought on his ways, and had discovered many of them to be wrong; and he now determines, by the grace of God, to walk no longer as he had done. But though the Psalmist thus discovered much in his ways which needed to be reformed, it was probably not the first time he had begun to seek after God and to serve him. But aware that a close search, even by the best of men, into their conduct, its motives, principles, and end, would discover to them much that was amiss, he had felt it his duty to engage in this salutary work of self-examination. Now it is this consciousness of defect which is the very beginning of improvement. If a man be perfectly satisfied with himself, or even if, knowing that there is much amiss in him, he is nevertheless easy under that conviction, he seems to be shut out from the hope of improvement. On the contrary, the true servants of God, like the Psalmist, are pained by the sense of their sins, and are earnestly desirous of deliverance from them. They not only perceive that they have done amiss, but they search into the causes of their misconduct; they consider how they may amend their ways, and are determined, by God's help, to turn their feet unto his testimonies.

In making this determination, however, we must be careful not to do it *in our own strength*. Young persons, who have little knowledge of themselves, are apt to be rash in forming resolutions, as if to resolve were to perform. Man is so corrupt a creature, that his very determination to sin no more, seems to savour of presumption, and at least to argue great ignorance of his own heart. Our resolutions are to be made under a deep consciousness of our own inability to fulfil them, unless as we are aided by Divine grace; rather as solemn declarations of what we are bound to do, than as absolute promises of what we will do; rather as subjects for future prayer, than as engagements certainly to be fulfilled. In the great work of reformation, we succeed just so far as we implore and engage the help of God. Not one evil habit can we overcome without the power of the

Spirit of Christ working in us. But the way in which Christ communicates his aid, is, by discovering to us our sins, humbling us on account of them, and enabling us to strive against them. To him then must our hope be directed who died to purify to himself a peculiar people zealous of good works; even to him, who, seated in heaven, rules over the church, and sends thence to all his true servants, the effectual aid of his Spirit. If we trust to his power and grace, we may, notwithstanding our own natural weakness, confidently expect that we shall be made more than conquerors over every sin. For then we shall be clothed with the whole armour of God; we shall fight under his banner, and have him on our side; and with such aid we may be assured of final victory.

But I proceed to explain the nature of the determination itself; "I turned my feet unto thy testimonies."—This implies, that the statutes of God shall be henceforth the rule of our life, and that we will in all things conform to their injunctions. Nothing, indeed, can be more reasonable than this. Has not the Lord of heaven and earth a clear right to direct his creatures, and to prescribe laws for their conduct? Is it not fit that we should be guided by his wisdom who is the wisest of beings; that we should follow his instructions who is the best and kindest of parents, and intends only our good by all he enjoins? What motive besides can he have for giving us his precepts? Our righteousness extends not to him, nor does he need our services. He could at once create myriads of creatures far superior to man in their faculties, who should serve him perfectly, and love him supremely. O let us be persuaded of this, that it is the highest glory and happiness of man to worship and obey God. Let us impress this truth on our minds, that there is no true wisdom, no lasting peace, no real comfort but in keeping God's commandments. If we were masters of all science; were loaded with wealth; were esteemed, and loved, and admired by our fellow-creatures, still, without the favour of God we should be objects of pity, poor miserable creatures. But if we are the sons of God, adopted into his family, walking under the guidance of his word and Spirit, then, though destitute of every thing the world can give, we shall be truly blessed.

Are we then resolved by the grace of God to serve him? Can we adopt the sentiments of the Psalmist and say, "I will turn my feet to thy testimonies?"—Let us proceed to trace out the duty which is implied in these words.

"The testimonies of the Lord" are very extensive. They relate to every part of our conduct and conversation; to all our actions, words, and thoughts. They point out our duty, not only in public, but in private, when no eye but that of God is upon us; our duty to God and man; to our families, relatives, friends, and acquaintance; to the stranger and fatherless; the widow and orphan; the sick and distressed. They prescribe to us the management of our time, our money, our influence, our authority. They follow us into every state of life, as masters, and servants; as husbands, and wives; as poor, and as rich. They extend to the deepest recesses of the heart, and tell us what ought to be found there; what our secret wishes and desires must be, and what they must not be. In short, there can be no moment, nor can we be placed in any circumstances, in which they ought not to direct, controul, and influence our conduct.

Now are we willing to be thus directed and controuled? Shall we not feel it a hardship to have our liberty thus abridged? Can we, in this view of the extent of the commandment, not only say with the Psalmist, "The law of the Lord is perfect, converting the soul; the judgments of the Lord are true and righteous altogether;" but add with him, "More to be desired are they

than gold, yea than much fine gold, sweeter also than honey and the honeycomb?" If this be the sincere language of our hearts, we may proceed with advantage to a more particular consideration of the subject.

If we really resolve to turn our feet to the testimonies of the Lord, we must live a different kind of life from the world around us. Our object must not be merely to make our circumstances as comfortable as we can in the present life, but to glorify our God, and to shew forth by our life and conversation, the praises of him who hath called us out of darkness into his marvellous light. The world lieth in wickedness now, as in the days of St. John, and the servants of Christ must still be a peculiar people; they must be new creatures in Christ Jesus. We must, therefore, not be vain, foolish, frivolous, selfish, idle, lovers of pleasure, or worldly, like many around us. We must study to spend our time profitably; to live to God, and fulfil his will in all we do; and to be contented in every station. We must daily examine our hearts, and try our conduct by the rules of the Gospel, labouring in all things to approve ourselves to God, and to follow the example of our Lord and Saviour.

Add to this, that if we truly turn our feet to God's testimonies, we must take up our cross and deny ourselves. Let us not imagine that the Christian life is a life of ease. Far from it. A Christian is one who declares war against affections and passions the dearest to man. He is to mortify the pride of his heart, which is ever seeking self-exaltation; the conceit of his talents or importance; his envy of others; the anger which is apt to rise on any fancied provocation; the love of ease, which is continually craving indulgence, and tempting us to decline the active discharge of present duty. He wages war against himself and against the world, and many and severe are his conflicts. His evil tempers will rise up, and will be the more violent for being thwarted; so that it is with reason his life is termed a warfare, and he is exhorted to fight the good fight of faith.

And now, after this representation, are we still determined to turn our feet to God's testimonies? Are we seriously resolved to live a new life according to God's precepts, taking our estimate of Christianity not from the world, or even the practice of persons reputed to be religious, but from the pure word of God? Are we regardless what this may cost us? Can we encounter obloquy and shame, or worldly loss in this pursuit? If such be our resolution, may God hear our vows, and give us his blessing! May he be with us, and strengthen and support us, that we may not faint in our course, nor turn back on account of its difficulties! May he conduct us safely through every danger, and give us at length an abundant entrance into his kingdom of glory!

II. And to strengthen these holy purposes, let us consider the necessity of carrying them *speedily* into effect, according to the Psalmist's example: "I made haste, and delayed not to keep thy commandments."—If all who had good desires and intentions were admitted into heaven, few would be excluded; but the turning point is not what have been our desires and purposes, but how these have been fulfilled. And in this it is highly important that we admit no delay; as I shall now proceed to show, by several considerations.

1. Our good desires, if not carried into immediate effect, are apt to grow languid and fail. Now, perhaps, we may be deeply impressed with a sense of our past sins; our minds are disentangled from the world, and in a serious frame. Every thing, therefore, is now favourable. But soon we shall have lost our present feelings; they cannot be expected to remain always: indeed, it is a law of our nature, that impressions made on the mind

should daily become weaker; if, therefore, we seize not the present moment, we cannot rely on being equally disposed to good at another time. The deceitfulness of the heart, indeed, is ever ready to plead, that a more convenient season will arrive:—Our plans of reformation are not yet matured; we have some urgent concerns to attend to at present; soon we shall have more leisure, and fewer hindrances.—Thus did those reason who have already perished through self-deceit. They did not refuse to serve God; nay, they were resolved to serve him; but still there were particular obstacles in the way just at that time. Oh! give not credit to these ruinous suggestions. Be assured, there never will be a more favourable opportunity than the present. If you neglect to seize it, it shews an unsoundness of heart which promises no good result.

2. But besides this, we cannot be certain that another opportunity of repentance will be allowed us. May not this be the last time we shall be thus addressed? Life is too short to admit of trifling, and its uncertainty too great to justify a moment's delay. We may loiter, but time will speed its flight. Satan will not be inactive in carrying on his work; and God will not be trifled with. We can all remember many of our friends and acquaintance as young, as strong, as healthy as ourselves, who now are laid in the grave. And how soon may it be the turn of those who are now young, and gay, and thoughtless, who have never felt a day's pain and are exulting in their health and strength; or of those whose worldly cares are now so many and urgent as to leave not one thought for God and eternity! Could we see the register of Fate, might not some even of ourselves turn pale, to find our names inscribed on some of its first lines? Oh, then, let us be entreated to make haste, and not delay to keep God's commandments!

3. Another reason for not delaying this great work, may be drawn from the majesty and greatness of God. When he calls, ought we to trifle? Shall he invite us, and we decline the invitation till a more convenient time? Shall we thus treat the Almighty, when addressing us on a subject involving our eternal happiness? Oh, let us not make such a return to God for his goodness, lest, wearied by our neglect, he should at length turn a deaf ear to all our calls.

4. But lastly, let us be induced by all the goodness and mercy of the Saviour, to admit of no delay. Shall the Son of God come down from heaven, and suffer a cruel death on the cross for our sakes; and when he offers us pardon and eternal life, shall we trifle with him? In what an affecting manner is he represented as urging us to pursue our true happiness! "Behold, I stand at the door and knock." I stand in a lowly waiting posture, praying for admittance; "If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." What blessings await those who open their hearts at the call of Christ, and receive him! By all these blessings, let us be persuaded no longer to trifle. Now is his love offered to us, but soon it will be offered no more.

It remains with us now, seriously to lay these things to heart. Assured that we can be happy only in the knowledge and love of Jesus Christ, I earnestly commend you to him, and to the word of his grace, which is able to build you up, and to give you an inheritance among them which are sanctified by faith which is in Christ Jesus. Blessed are those who enjoy his presence, and are partakers of his grace. What though they may endure many trials; if God be with them, they will have no cause to repine. What though they be poor and needy; if God give to them the true riches, they will want no really good thing. What though they should be deprived of their dearest friends,

God from his own fulness can abundantly make up to them all their losses. What though they should soon be stretched upon a dying bed, if they have Christ for their Redeemer, and God for their Father, it will be to them a scene of joy and triumph. Let us think of these things. Let us know the day of our visitation. Let us listen to the awful warning of the fleeting time, and to the still more awful voice of Christ, telling us, "Be ye also ready; for in such an hour as ye think not of, the Son of Man cometh." And let us reflect how blessed those servants will be, who, when he cometh, are found doing his will. Let us, then, rouse from our spiritual slumber, and no longer delay to keep God's commandments. "The night is far spent, the day is at hand, let us, therefore, cast off the works of darkness, and put on the armour of light." "Now is the accepted time, now is the day of salvation." And if we neglect it, "God may swear in his wrath, that we shall never enter into his rest."

MISCELLANEOUS.

To the Editor of the Christian Observer.

If it may be permitted an occasional reader and admirer of your miscellany, to occupy a small portion of that valuable work, I would respectfully engage a few pages in the cause of truth, and in just defence of the absent. These two objects we know to be worthy the Christian profession, and as such, will obtain, I trust, the countenance of the Christian Observer.

I am excited to take up my pen and address you, in the behalf of the British ladies in our Indo-British possessions; who, with two single exceptions, are placed in a very degraded point of view by *Maria Graham*, in her "Journal of a Residence in India." Were that work less likely to attract attention, yours would not be drawn to it by me on the present occasion; but it will meet with much attention, both here and in India; and I regret the painful impression which will be made on the minds of her readers in that community, on which she has passed a sentence no less unjust than it is precipitate.

The celebrated Eliza Draper, in one of her published letters to a female friend in England, gives an attractive decision on the question before us, in stating the great advantages which European females possess in India for self-improvement: her sentence is a judgment of charity, and although she may give no instance in point, yet her inference is clearly a true one. The greater bulk of the ladies in India obtain more domestic privacy and leisure than any class of female society do at home. Admit, then, but that they carry out *a mind* from this country, and that mind will improve under circumstances so favourable to improvement. Maria Graham, then, should apply her lash at an earlier period, even before her fair friends ascend the lofty bark which is to convey them to our Indian coasts; for it is to be implied, that those females whom she found frivolous, inane, and selfish there, were such on their native soil, and would still be such, though India were never made to bear the stigma of their characters, which were transplanted thither equally with their persons.

But do *only such characters* deliver England of themselves, and burden India with the useless incumbrance? I was in India for a period of several years prior to the hasty visit made there by the fair authoress, and felt continually impressed with the justness and acuteness of Eliza Draper's

opinion, as it stands opposed to Maria Graham's; nor have I any reason to think the British ladies there have since forfeited the favourable judgment passed so long ago upon them. My own opinion of my countrywomen there, is enhanced by late intelligence; of more private, indeed, but not less authentic value, than the testimony of the above two ladies. I have been permitted the exalted satisfaction of perusing, in an unpublished correspondence from India, proofs of the highest species of female character in full exercise, in those distant regions; and it is remarkable that the correspondence alluded to must have been written at nearly the same period, and relating to the same spots, which Maria Graham visited. The letters that I have had the privilege of perusing, impart, with the utmost simplicity, facts which the fair authoress never dreamt were passing around her, amid those characters, whom, by one bold stroke of her pencil, she lays, all alike, (save "Mrs. A." and "Mrs. M."), under the influence of vapidity on their couches, sleeping over novels, or rising but to pursue objects of similar moment. But, in *private correspondence*, I read of pursuits rarely in request among ladies even at home. A sister superintends her brother's Latin studies; a wife improves her leisure, in assisting her husband in important and learned pursuits. One writes: "I read Hebrew and Syriac daily, cut out garments, for the poor children to make for their families, and apply to the language of the natives that I may be qualified to educate some of their little girls." One mistress of a family studies the languages of the country purposely to instruct the native Christian women in Christian morality, as inculcated in the Christian Scriptures; another, not only offers up the sacrifice of her valuable time and talents on the altar of benevolence, to bestow daily instruction on the children of the European soldiery, but also improves her "remnants of time," in composing most elegant and exemplary little tales for her young pupils. I am happy to learn, that one of her beautiful stories has made its way to England, where "*Little Henry and his Bearer*" will, I am persuaded, find many delighted readers of every age.

It is to be lamented, that Maria Graham was enveloped in a certain halo, which, by its brightness, of whatever nature, so completely dazzled her, that she could not see into the retired spots where merit loves to hide. It is true, she did not explore India's coasts for the purpose of developing British merit in her own sex, but with a bandage placed by rank and fashion over her eyes. But she ought not then to have written as if, in this particular also, as well as in so many others, she had explored the truth to the utmost. Hannah More, another British worthy of the softer sex, has I think, the remark, that the most valuable characters are not those which are placed most in the front of society; the contrary, indeed, as a general position, may be affirmed. Had Maria Graham, therefore, sought for jewels of her own sex and nation in India, she would have found them of the first water, and would have recorded not a single gem or two; but many a bright example would have cast a lustre over her pages, which now present us with only "darkness visible."

She tells us of A reading friend; but with a happier lot, she might have dwelt on *circles of friends*, moving in superior, though retired lines of society, who meet at each other's houses almost nightly, for the purposes of *literary enjoyment*; where, while the ladies (will any of Maria Graham's readers suspect it?) dedicate their needles to some benevolent purpose of industry, to benefit the poor; the gentlemen, in turn, take up the instructive or amusive page, and with intervening chat illustrative, beguile the time; the readers too—Why—they not unsel-

dom are even from among the *Civil Servants*—whom Maria has classified and disposed of with no less sweeping facility, and little more charity, than she did her own sex! In such circles has "The Christian Observer" been made vocal, and in such no doubt Maria Graham has ere this told her tale—to the *general amusement!*

As I retain a most affectionate remembrance of India, I cannot help feeling just alarm lest the influence of Maria Graham's opinion should make the worthy of her sex shrink from venturing to our Eastern hemisphere, while those of a contrary stamp shall deceive themselves, and think that in India they shall be embosomed in a home! But let the good proceed thither with a holy boldness, and fear not but that they shall find their value estimated and enhanced there—where their mental and spiritual graces shall be kept in full exercise; where their example and countenance will, as their Divine Master's talents, be improved tenfold, in the promotion of their fellow-creatures' temporal and eternal advantage. Britain has received much: let her freely give of the good that has been freely bestowed upon her, that she may receive more abundantly. Her Bible Societies and her Missionary Societies do much to preserve her a city set on an hill; but one thing is lacking,—let her pour forth of her overflowing *Christian society,* not Missionaries only, as labourers in the harvest, but her daughters, her wives, her sisters, and mothers; let them also go forth and follow in the holy track and glean after the reapers.

In my humble opinion, founded upon opportunities of personal observation, amiable female characters among the British peculiarly impress the minds of the natives of India with high respect towards our nation; for, to all that is praiseworthy and superior in the other sex, they are prepared to impute more or less sinister motives. They do, indeed, perceive that European gentlemen possess more persevering purpose and activity of mind than themselves; but they will suspect that some latent self-interest must sway their most laudable conduct. Not, alas! being capacitated to trace the influence of pure religion, they naturally suppose, that love of money, or fear of punishment, are, in the minds of our countrymen, the two master impulses which stimulate to good or restrain from evil. But, to purity and excellence of conduct in our females, they can impute no such motives. Ladies are engaged in no money transactions; and, however they may act, no "suspension from the service;" no reprimand of Government, or "John Company," hangs in terrorem over *them.* Even are they uninfluenced by all degrading fear of their own husbands! How, then, do the wondering natives see them use their Christian liberty, and not abuse it? It is in a manner which impresses them with some perception of the TRUTH.

Nemy Churn Mullick, an opulent and intelligent Hindoo, was fond of observing the domestic habits of Europeans. In a family where he had easy access, he frequently made his way to the morning work-table, where he seemed to contemplate with silent gratification, the useful employments of the cheerful party: "I always find English ladies doing something," he would say, "and they are always in good temper." Even this slight remark, must have led his mind far into a comparison, between native and European families, in favour of the latter.

The native perceives that the English wife is no slave to her husband, but that she is his *best friend*; one who maintains his honour in the family, by her just and impartial sway at the head of his domestic affairs. To such a character, what native dares breathe the proffer of a bribe, to induce her to tempt her husband to forget his

integrity? The English wife is not shut up amid a crowd of sycophant dependants, to plot for or against her husband; her conduct is at all times open to inspection; nor can the most scrutinizing or suspicious among the natives, detect her to be other in her husband's absence, than she is in his presence. The native knows the Christian mother is occupied with her children: her patience with them; her watchfulness to restrain from evil, and stimulate to good; her instruction of their minds; and her spontaneous preference at all times of their society, to the selfish pursuit of frivolous amusements; are facts which speak to the consciences of the natives, and extort that respect for the British wife and mother which they never feel for their own.

Observe that British female, the maternal guardian of the numerous and interesting group which surrounds her. *She was invited to meet Maria Graham,* and spend her evening among the great, the fashionable and the intelligent, in all the blaze of dress and splendor; but—her apology is sent—"she is pre-engaged;" yes,

> "The hen, who, from the chilly air,
> With pious wing protects her care;
> And every fowl that flies at large,
> Instructs her in a parent's charge."

Therefore she abandons not her children to mercenary protection and unprincipled influence, but quietly stays at home, and when she has enjoyed a long evening in assisting to develop the latent mind, and has committed her young ones to their innocent slumbers, she, blessed in feeling herself surrounded by them and their guardian angels, calmly opens the instructive page for her own information, or takes up her pen to simplify and polish her own ideas.

Mark Eliza: where is she pressing with so lively step, her countenance all radiant with cheerful benevolence? Are the sons and daughters of gaiety awaiting her arrival? Ah no: far different occupation lies before her; she hastens to the house of mourning; she administers the cordial to the sinking mother; she watches over the bereaved children; she instructs the ignorant; she works with her hands for the helpless. This, to her, is the way of pleasantness, and the path of peace; for this, she absents herself from the comforts of her own abode, and even denies herself midnight repose, that she may tend the sick and the afflicted.

See Carlina, child of misfortune, nursed in the lap of adversity. Her parents moved in the first circle of British rank in India; but she is *unknown* to them that have followed, and has depended on the countenance of benevolent strangers. Her merits have made her friends; but does she eat the bread of selfish idleness? Let the rising youth of six families answer for her: to them she dedicates the valuable mornings of her days, attracts with elegant assiduity and winning sway to the superior pursuits of pious and cultivated minds; and having thus given up to the sweet toil of gratitude the better half of every day, does the remainder resign her to the couch and novel? No! No! That portion of her time which she reserves exclusively to herself, is enriched by the further pursuit of information, whether ancient or modern, moral or philosophical, by which she cultivates and enriches her own stores for the ultimate benefit of the inquiring circle who will again surround her in the morning. Neither are her evenings delivered up to frivolity and fashion; when the elegantly useful needle has done its appointed task, and the lively hum of well-informed conversation is hushed, and the temperate hour of rest calls on the friendly group to separate, then will Carlina avail herself of the superior advantage India offers (when evening mist and sluggish vapours have dispersed) contemplating heaven's vault, with scientific eye and direct finger, explore the varied cons-

tions. To this delightful pursuit every hour of the night has been in turn devoted: to watch the emergement of the fervid Centaur, or the vivid Southern Cross, is, with her, sufficient motive to start from the pillow, attracted to the interesting view.

Look where, by the aid of that long train of light issuing from the splendid dome, where magnificent hospitality entertains Maria Graham—Fidelia winds her anxious way to the solitary native hut, in which lies languishing the faithful convert from Gentoo superstitions, who has been taught by the God of mercies to call, in the day of trouble, on his well-beloved Son, the appointed Great Physician both of soul and body. Fidelia stands by her sister believer, and has her own faith strengthened, on perceiving the fast departing spirit clearly renouncing all false gods, "looking unto Jesus." "Peace be with Anunderance, my sister in the faith," "May I die the death of the righteous, and my last end be like theirs!"

Turn to Amelia: behold her estimating her exalted station only by the superior usefulness it enables her to exert; observe her forgetting her own domestic sorrows in alleviating the woes within reach of her Christian sympathy. Hence she has drawn around her that afflicted family; into her elegant abode she receives the sick; she anxiously attends the dying father; she mourns with them that mourn; she clothes those orphans; she prays for and with the widow; her time, her talents, her possessions, are dedicated to Him who graciously takes note of even a cup of cold water given to a little one in the name of a disciple; and will render to the donor a disciple's reward.

Materna, carried at an early age from England, and, with no advantages for her own education, has successfully attended to self-improvement, that she might become qualified to cultivate the talents of her daughter; a daughter, whose varied and valuable acquirements would reflect honour on parents and connections even in this distinguished country, where every help for education abounds*; but her solid attainments have matured under the sole auspices of a self-educated mother, in that country where Maria Graham hopelessly, and too indiscriminately, consigns the British female mind and propensities to apathy and selfishness!

I here will close, and shall be happy if any line of this paper may induce the admirers of Maria Graham's Journal to suspend their judgment on her testimony, respecting the British ladies in India. I do not contend that the fair authoress has not pourtrayed faithfully those who have sat to her pencil: I lament the exact similitude, but also regret she enjoyed no opportunity of delineating the far-different characters whose moral portraits I have faintly sketched, and to whom her powerful pencil would have rendered ample justice. Some individuals I allude to have passed under her eye in India, but the veil of retired merit was impervious to cursory observation; so we have lost the benefit of remarks, which might happily have stimulated her fellow-countrywomen, possessing superior talents and merit, to join a community where their value would be so fully appreciated. Her benevolent mind, which seems drawn out with peculiar interest in behalf of the natives, would have exulted in at least one opportunity of recording, for our admiration, the conduct of a lovely British female, who, necessitated to go to sea for the benefit of her own health, scrupled not, in the cause of benevolence and piety, to

* *Elizabeth of India* may be justly named together with *England's Elizabeth Smith:* their mental and moral graces bear a similar stamp. The young person here mentioned, has studied French, Italian, Latin, Hebrew, Syriac, besides more than one of the languages of India, her native country though her parents are English; nor has she ever breathed a purer air.

approach, supported by her husband, the pillow of the sick Lascars on the deck of an Indiaman; to speak to them, in the spirit of the good Samaritan, comfort in their native tongue; to take the address of their families whom they had left behind; and to console the dying with sincere assurances, that their bereaved orphans should be sought out, and receive succour on her return to shore. Could this Christian philanthropy be misunderstood by the native bystanders of the crew? They would well know to what religion to impute such an effect, and would with characteristic calm simplicity, assert (as they have done in similar instances), that she paid them this attention "*because God Almighty had sent her to help them.*"

I must now make my retreat, in offering you my best thanks for this indulgence to

A COUNTRY READER.

P. S. In the above address to the Christian Observer, perhaps I ought to have specified more distinctly, that our pious fellow-country women destined for India, and who, endued with cultivated minds, and well-directed judgment, feel their hearts burn within them to serve God in a sphere of super-eminent usefulness, need not to fear that they are going where they must hide their Lord's talent. In every part of Anglo-India, they have but to put the question in fervent sincerity, "For what good work can I be useful? Here I am, what is there for me to do?" and immediately will they find themselves directed wherein they may assist many an invaluable character of their sex and nation, who have set themselves to "make straight in the desart a high way;" as witness the further testimony of the private correspondence before alluded to:—"* * Lady —— makes herself much beloved and respected for countenancing good; she lately sent 25*l.* for Mrs. ——'s schools, who has instituted both a native and an English one. At ——, Helen has established two or three of the former, and Julia assists her. We have one for the half-cast descendants of the drummers, who are taught English, and have likewise an equal number of Christian origin, many of the inhabitants here being Roman Catholics. Some of these are more advanced, and are taught English, on the Madras asylum plan, to capacitate them hereafter for moral and religious usefulness—for rendering assistance in translating or printing the Scriptures for these countries, &c. I have been trying feebly what I could do, and have learnt the language to qualify me for teaching any native girls that might come; and some soldiers' daughters attend every day, who are taught in English: and had Mrs. H. been spared, how eminent would she have been in this vineyard—but she was a full corn in the ear."

To the Editor of the Christian Observer.

Among your various correspondents, there are some, I observe, who address themselves to you, not for the purpose of communicating information to others, but to request for themselves a solution of their own doubts and difficulties. This is my case: having no great predilection for religious controversies, and indeed no time for them, it has hitherto been sufficient for me, that whenever I have brought the Articles and Homilies of the Established Church to the test of the Bible, I have found them to be in the fullest sense scriptural. Thus circumstanced, I had no inquiries to make; my own principles were settled, and I was not called upon to investigate the opinions of others.

But a new state of things has arisen, from the increased and increasing activity of the Society for promoting Christian Knowledge, and from the institution of the Bible Society, and of that for distributing Prayer-books and Homilies among the people. These different societies press themselves upon the

attention of every churchman not wholly indifferent to the interests of religion. He is invited to give them his support, and the invitation is alluring; but before he can conscientiously obey the call, he is, I apprehend, bound to inquire how far they may, or may not, be capable of an application injurious to the principles of the Established Church.

The objections urged against the Bible Society by Dr. Marsh and its other opponents, have, I must acknowledge, led me to make this reflection; for, however their arguments may fail to make good the position, that the mere distribution of the sacred Scriptures, without note or comment, is calculated to endanger the Establishment, yet there is enough in their observations to shew, that it is clearly the duty of every conscientious member of the Church of England to inquire into the probable and even possible tendency of every society, acting upon a large scale, of which he is requested to become a member.

As a subscriber to the Bible Society, I consider, that whatever may be the peculiar bias of any of its members, I have this guarantee, that I am before-hand aware of the principles of the book itself, and can, therefore, without difficuly, judge whether good or evil to the Establishment is likely to result from its more extended circulation. The two universities, acting under the authority of the state, print these same Bibles for the use of all his Majesty's subjects, and suffer them to find their way into the different booksellers' shops without first uniting or binding them up with our excellent liturgy, without any restriction as to the persons by whom they shall be sold, or the mode in which they shall be distributed. The intervention of the Bible Society has the effect of increasing the demand for the Bibles destined to be thus unreservedly circulated, and of diminishing the price to the purchaser; producing, in my view of the subject, a result much the same as if more booksellers' shops were opened, and the duties upon paper taken off; neither of which operations would, I presume, lessen the attachment of churchmen to the liturgy, nor endanger the Establishment. Supposing, therefore, the government and the universities to be right, I do not see that the Bible Society can be far wrong in giving effect to their intentions; and I have enrolled myself among its members, with the confidence of a man who knows before he gives it, to what purposes his contribution *must be* applied.

The same confidence will, I find, accompany me as a member of the Prayer-book and Homily Society; because its objects and its movements are in the same manner limited and defined. Heresiarchs, who, as is well observed in one of your Numbers, "find it universally necessary to support *their* views of scriptural doctrine, by a large addition of appropriate tracts and mis-coloured statements," are not likely to be found in a society which must immediately bring their churchmanship to the test. But, supposing any persons of that description to insinuate themselves among its members, they would be so completely fettered and bound down by the very constitution of the society, that even *they* must labour, and *labour solely*, in the beneficial work of counteracting their own dogmas, by circulating the authorized formularies of the church.

These securities appear to me so simple and satisfactory, that I have been unable to contemplate, without surprise and pain, the conduct of persons calling themselves friends to the Establishment, who have shewn an anxiety to cry down these two societies; the one exclusively occupied in distributing that Bible from whence the religious principles of the Fathers of our Reformed Church were derived; the other, in circulating the authorized

formularies in which those principles were by them recorded and set forth, for the instruction of the people.

My attention, however, sir, has been recently called by some neighbours of mine, for whose religious principles I entertain a high degree of respect, to a district society of which they are members, in aid of the Society in London for promoting Christian Knowledge. Living at a distance from the metropolis, I know little of the proceedings of that Society; but I observe, that it is strongly recommended in your publication, as meriting the contributions of your readers; and I find, upon inquiry, that the district associations in my own county are countenanced by persons of distinguished piety, and known to be well affected to the Establishment.

Under these favourable impressions, I had actually set apart a sum of money for the purpose of uniting with my neighbours in giving aid to a society so powerfully recommended, when I was informed, by an extract from the Report of the Parent Society, that in the course of last year it had circulated no less than 488,710 small tracts, and upwards of 40,000 bound books of various descriptions. Then I was startled; I saw a mighty engine at work, and eagerly sought among its rules for those securities and limitations, without which it is obvious, that in improper hands, it might become a medium for circulating principles inconsistent with the Articles and Homilies of the Church. Indeed, among its regulations, inserted in your volume for 1812, there is one, which seems to imply that it is an institution *capable* of being perverted to the injury of the Establishment; for the admission of members is conducted upon a principle of selection and exclusion, in order, doubtless, to prevent the introduction of any persons whose sentiments are supposed to differ from those of the existing members of the Society. There is, however, some hazard even in this, because the sentiments of a person so chosen may not always be fully ascertained, or he may change his opinions; but at all events, in leaving the selection of the books and tracts of the Society, to the discretion of a committee, an infallibility of judgment, at least an orthodoxy of opinion, is presupposed in that committee, which cannot always belong to an elective and fluctuating body. It is not enough to say, that the committee consists of members or ministers of the Church of England; or that all the books and tracts of the Society are written by members of the Establishment; because the distressing fact, that among churchmen there is great opposition of sentiment, is but too certain. I will not take upon myself to investigate the opinions of either party: it is enough for me to observe, that *both* cannot be orthodox, and that whenever that party which holds principles inconsistent with the doctrines of our Reformers shall gain a predominance in the Society for promoting Christian Knowledge, it may, by means of a majority in the managing body, keep the vantage ground, for a time at least, and inundate the country with publications calculated to spread the peculiar tenets of that majority, rather than those of the Church of England. Of the members who at present generally compose this body, I do not even know the names; nor have I ever, to my knowledge, seen any of their publications. But whatever present satisfaction and present security it might afford me to be informed, that of the 488,710 tracts mentioned in the Report, a large proportion consisted of selections from the Homilies and Articles of our Church, expressly circulated among the people to preserve their orthodoxy, that circumstance would not diminish my disquietude *prospectively*; because a few changes in the committee might bring in persons de-

sirous of withholding the Homilies from the people, in order to supply their place with tracts less adverse to their own views. In a body so fluctuating, *where* is the guarantee for perpetual orthodoxy of opinion, or even uniformity of sentiment? Does the ballot afford that guarantee? Have we not all seen a bishop, a member of the Society, unwittingly censuring, as Calvinistic and erroneous, a passage actually extracted from one of the Church Homilies? Doubtless, his lordship * was not aware of this at the time he so expressed himself; but it is evident, that he *could not* so have stigmatised the quotation if he had entertained, upon that point of doctrine, the same opinion as the writer of the Homily whence it was taken. I am bound to suppose, that the venerable father of our church who wrote the Homily would not have been excluded from this society, if it had existed in his day; and yet, he would have been in great danger of circulating, under its sanction, tracts containing the same doctrine which he inculcates in the Homily, and of course, equally inconsistent with the opinions of the Right Rev. Prelate of our time. I need not, sir, multiply instances of this diversity of sentiment: stronger than this might easily have been selected; but the task is painful and somewhat invidious. The Society for promoting Christian Knowledge, which numbers among its members all the archbishops and bishops of England at least, gives, from that circumstance, to whatever is published in its name, a stamp of authority of no common influence upon the religion of the people. Here is the important point, and it presents matter for much reflection. I have said enough, perhaps, to justify me in anxiously wishing to be informed what are the securities this society holds out to preclude the possibility of its becoming, at one time or another, a medium for the dissemination of opinions not in unison with the doctrines of the Established Church, as contained in its Articles and Homilies? If the securities are certain and sufficient, the society is eminently calculated for good, and ought to be supported; but if I am informed, that they are to be sought for only in the sentiments of the persons who take a lead in the committee at this or that particular time, I shall be of opinion that the securities are precarious and inadequate, and that some regulation obviating this objection should be introduced to obtain for the Society that universal patronage to which in all other respects, it appears to have so fair a claim.

I am, &c.
T.

REVIEW OF NEW PUBLICATIONS.

Does Faith ensure Good Works? An Answer in the Negative. By the Rev. JAMES BERESFORD, Rector of Kibworth, Leicestershire: late Fellow of Merton College, Oxford. London: printed for J. Hatchard, Piccadilly. 1814.

THERE is a quaintness and an ambiguity, not to speak harshly, in the title of this pamphlet, which forbad us to enter upon the perusal with cheerful expectations. If it be true in the general, that the opening sentences of a book of science will commonly enable a competent reader to decide, whether or not the author understand his subject, it would argue in us something worse than inexperience, to expect any luminous discussion in a work, bearing for its title, "Does Faith ensure Good Works? An Answer in the negative." Weakness and presumption

are not often so conspicuously blazoned on the ensign of a literary adventurer. But the duty of our office does not allow us to confine our attention to the able compositions of able men. The clumsy and imbecile attacks, even of such a writer as Mr. Beresford, when directed against the vital points of Christianity, ought to be exposed. It would have been well for this gentleman to have contented himself with his celebrity as the author of a well-known *jeu d'esprit*, entitled, "The Miseries of Human Life." How much soever serious and thinking men might lament the levity of spirit, and the inclination to buffoonery, which the Rector of Kibworth proclaimed in that silly compilation, they might still have conscientiously forborne the chastisement with which they are constrained to visit his theological essays. Nor will they deem it incumbent on them to touch with any peculiar tenderness a disputant, who, notwithstanding his *professed* dislike to controversy, has not scrupled to adopt, in his rash intrusion on the field of battle, a petulant and insulting tone, which has been feebly answered by his achievements. From what camp this giant issues to defy the armies of the living God, we care not to conjecture; but it will appear, before we have advanced many steps to meet him, that his hostility is levelled at that venerable Establishment of which he is an ordained minister, and at those momentous and salutary truths which, enshrined in our Articles, Homilies, and Liturgy, are at once the ornaments and bulwarks of the universal Protestant church.

Mr. Beresford begins with a charitable wish, that interpreters of Divine writ were united in their sentiments: a wish, in the which we can only concur by supposing the hopeless case, that Divine truth should have become the centre upon which all parties were balanced. And, indeed, till a wonderful change shall be accomplished in the hearts and understandings of men, it were absurd to expect unanimity in truth, and foolish to desire it in error. It is gratefully to be ascribed to the providence of an all-wise Governor, that principles of discord are incessantly at work in the empire of falsehood and crime. The conflicting waves of passionate prejudices prevent such a mass of feculence from gathering upon the surface of revelation, as would conceal, even from ingenuous inquirers, the precious pearls reposited in its depths.

Our Author disclaims, at the outset, any intention to "accept assistance from the volumes of human controversy," or any other writings than the holy Scriptures themselves. Indeed, his composition affords no ground for apprehending that he is deeply versed in controversial theology. But he has done more than accept no aid from wiser and better men than himself; for he has boldly contradicted the express words in which the English Church professes her faith. Not only has he borrowed no weapons from the armoury of our venerable Reformers and Fathers, but he has even ventured to break a lance with that holy band of martyrs and confessors. We would, however, suggest to Mr. Beresford, that it is possible, although he has scrupulously shunned the volumes of sound divinity, for his mind to have been biassed by the opinions he has casually read or heard from others. Many a man pretends to have drawn from the Bible alone, and claims our ready assent to his deductions, without adverting to the possibility of their contracting much impurity and bitterness, in the course of transmittal through a prejudiced or vitiated medium.

Our author, like the artist in Rasselas, after thus proudly waving his pinions, leaps from his stand, and in an instant drops into a lake. He immerges into a metaphysical quagmire, from whence we have vainly endeavoured to extricate him. In

order to satisfy the tender-hearted reader, that our failure fixes no slur on our humanity, we shall copy the fatal sentence from his pamphlet.

"It has been significantly—and in the intended sense of the expression, correctly—observed, that '*words* are *things*.' Under this conviction, I shall now apply myself to the examination of certain words, which, however they may be regarded by many as merely notional or opinionative, have been made contributory to real consequences, the most alarming that ever came from error." p. 6.

Impressed with the mysterious terrors of this representation, as it moved before us, like the fabled ghosts, in the majesty of darkness, we sat for a few minutes pondering, what frightful catastrophe might speedily result from *words notional and opinionative*. But having never been introduced to words of this kind, in the incomplete course of our logical studies, we were not a little bewildered by the expression. It occurred to us, however, that our distress might possibly be relieved by a recourse to some convertible terms; and, therefore, having turned over the pages of our dictionary for the words *notional* and *opinionative*, we found that Mr. Beresford's expression, displayed in synonimous terms, would run thus: "*words imaginary, or fond of preconceived opinions.*" No light being obtained from this quarter, we might still have feared to perish in the dark; but in the hope that Mr. Beresford's bodings had proceeded from a sickly imagination, or some preconceived opinions, we went forwards with somewhat lighter hearts. But we do entreat Mr. Beresford, out of pity to homely understandings, to remember, in his future incursions upon the science of language, that, if "words are things," they partake of their mutability. Many words, in which few ideas were originally involved, gradually become more complex. They collect, in their currency through ages, new ideas, or even altogether lose their primary signification; and, sometimes, a generic word will retain only one of its specific senses in common acceptation.

In p. 7, Mr. Beresford states his intention to ascertain the real nature of faith, or in his own expressive language, to make it "confess its own meaning, first, by the citation of certain remarkable passages in which it is found; and, secondly, by the apposite deduction of other passages, which, taken in just and fair connection with the former, do virtually become its context."

Now, admitting, as we are ready to do, that an apposite collection of texts wherein the term *faith* is employed, taken along with their context, might develop its true meaning; we must contend, judging from the pamphlet before us, that Mr. Beresford has no talent whatever for this mode at least of disentangling knots of controversy. Among the bungling logicians, with whom it has been our misfortune to engage, Mr. Beresford, by his researches into the nature of *faith*, has gained an incontestible pre-eminence. Indeed, he seems commonly to forget his premises, before he has reached his conclusion. In the course of our Review, we shall fully authenticate this particular charge; and shall content ourselves at present, with producing such specimens as constitute a fair sample of Mr. Beresford's literary merits.

In order to prove that *faith* is not *a forcing instrument*, of which the subject is necessarily propelled to good works, he constructs the following perspicuous and irrefragable argument.—In one of his Epistles, the Apostle Paul writes, "Let us have *grace*." Elsewhere he observes; "By *grace* are ye saved, through *faith*." This *grace*, then, (says Mr. Beresford) is to be obtained by *faith*; and St. Paul's *injunction* to have *grace*, is constructively an *injunction* to have *faith*. "Now" (he adds), "what we are directed to have or procure can never be a pure gratuity from God." pp. 16, 17.—Did Jewish rabbi, or

Catholic monk, ever produce such an instance of paralogy? It were idle to set about a serious refutation of these positions, which are grounded on an entire ignorance of the general meaning of the word *grace*—on a false interpretation of the expression, "Let us have grace," which means in the passage cited, "Let us have grateful hearts"—and on a total misunderstanding of the text, "By grace are ye saved, through faith."—Only let Mr. Beresford try his mode of reasoning with another collation of texts. We begin with one of his own premises; "Let us have *grace*." Now, in Rom. iii. 23, we read of being "justified *freely* by the *grace* of God, *through* the redemption that is in Christ Jesus." This grace, then, is to be obtained by the redemption that is in Christ Jesus. Therefore, we are constructively directed to have or procure the redemption that is in Christ Jesus; and, consequently, it is not a pure gratuity. But St. Paul asserts, that we are "justified *freely*." No way, then, remains of reconciling the Apostle with himself, but by concluding that we are *freely* and *not freely* justified at the same time.

Whatever defects there may be in our author's argumentative powers, he possesses, very eminently, some of the qualifications of a controvertist. He often surrounds himself with impenetrable darkness, and puts into the mouths of his adversaries unintelligible arguments, which he stoutly assails with unintelligible answers. He adopts the triumphant tone of an unconquerable champion, assuring his readers, that he is marching to the annihilation of the fugitive doctrines, which had been marshalled against him. Again: he asserts, in defiance of our Homilies and Liturgy, that a faith, unattended by good works, may yet be a true and saving faith; but then, he expunges this Antinomian heresy from a part of his impression, without any acknowledgment, and is thus prepared to wage war on either side. Nay, more; it were vain to charge on Mr. Beresford any of his own tenets, for he can instantly point to its contradictory, in some page of the same book. For instance, in page 8, he roundly denies, that faith is such a belief in Christ, as absolutely necessitates the performance of religious and moral duties; but we find him positively asserting, in page 42, that "faith is utterly incompatible with disobedience to the positive commands, and departure from the imitable habits of its divine object." Again, in page 11, this gentleman denies, that all good works originate from faith; but so entirely has he changed his mind at page 33, as not to spare his former self the most contemptuous language. "Weak, indeed, must be the mind, and worse than weak," (we give his words accurately), "that would separate good works from that which is *their only lawful principle*" (meaning *faith*), "and their only certain guide."—Our readers will compassionate us for having to cope with this ambidexter antagonist.

We have already wasted too much time on this heterodox jargon. Were it deserving of a serious refutation, it might be necessary to begin with the different kinds of faith, as they are commonly distinguished by theologians. But whatever defect of information Mr. Beresford has shewn upon this subject, it is plainly his intention to treat only of the faith which is concerned in our justification. Upon this faith, then, we shall proceed to offer a few remarks, which we hope will be charitably and candidly received by a class of Christians, who appear to us to exhibit the great doctrine of justification by faith, in terms that expose it to the specious charge of turning on the same hinge with the Antinomian heresy. We do not speak here of the higher species of Calvinism, being aware that many preachers and writers, even of the Supralapsarian class abhor the notion of turning the grace of God

into lasciviousness; and require the fruits of holiness, as indispensable evidences of a state of salvation. We allude to the defective view which many persons propose of faith, by confining its operation to the merely accepting of Christ as a propitiation for our sins. This method of viewing the subject appears to us to be most unscriptural, and therefore of pernicious tendency.

The apostolical writings exhibit faith as that gracious habit of the heart and mind, whereby we embrace Jesus Christ in all his offices: and, by this method, they appear to us effectually to guard against the fatal error of resting on historical or temporary faith. — On the other hand, if justifying faith be regarded as merely a lively apprehension of the Saviour in his atoning capacity, a door is thrown open to the Antinomian error. For in order to apply to ourselves the value of Christ's sacrifice, simply considered, we can do no more than cordially believe, that his precious blood hath power to obtain for us remission of sins and reconciliation with God. A grateful persuasion, that Christ's obedience unto death satisfied God's justice, and delivered man from a legal curse, is all that can be included in the notion of accepting Christ simply as a Priest. But if justifying faith include the notion of accepting him as a Prophet and a King, to suppose that faith can be disjoined from good works is a manifest contradiction. For to affirm concerning any one, that we receive him as a teacher, is equivalent to the assertion, that we submit to him as learners: and to affirm, that we take him for a ruler, is equivalent to the assertion, that we submit to him as subjects. These expressions are of precisely the same import. Now, to apply this; since the notion of receiving Christ as a Priest, imports a hearty and thankful dependence on his blood and intercession as the only meritorious cause of our justification before God; so also the notion of receiving him as a Teacher of righteousness, implies a sincere disposition to learn of him; and the notion of receiving him as a King, implies a loyal submission to the yoke of his government. If faith, we observe, include an acceptance of Christ in his prophetic and regal as well as in his sacerdotal office, there is an end to the objections alleged against the evangelical doctrine of justification by faith alone, as though it leaned to Antinomianism; objections, which have received some colour from the harsh distorted dogmas of a spurious Calvinism.

There is another, and, perhaps, simpler manner of considering the way in which Christ is received by *justifying faith*. We employ this phrase for the sake of brevity and precision, although the term *justifying* is not happily applied to that which is not in any proper sense the cause of justification, but only the medium through which it is conveyed, or the condition on which it is suspended. But, to return; regarding faith as the practical acceptance of the salvation offered in the Gospel, the question immediately arises, what that offer implies. For, when faith is described as an honest acceptance of the salvation of Christ, it is clearly to be understood, that this salvation is accepted, as it is offered by God. Now, the offer of salvation clearly implies, that on our parts there shall exist sincere repentance, unfeigned desires after a holy and charitable life, and an habitual trust upon the Lord Jesus, who "of God is made unto us wisdom, and righteousness, and sanctification, and redemption." We do not, therefore, speak of faith, or even think of it as "*the forcing instrument of good works*," than which a more inappropriate phrase can hardly be imagined; but we distinctly maintain, that, of whomsoever it may be predicated that he possesses evangelical faith, it may with certainty be added that he possesses a gracious disposition to good

works; or, to adopt a phraseology that Mr. B. may comprehend, that justifying "faith does insure good works."

If our view of the nature of faith be correct, it will be obvious to our readers, that there is no meaning in our author's confused definitions and descriptions, which aim at proving that faith does not ensure good works, because it is itself progressive; or, that it can only "be necessarily inclusive of good works in its last or utmost degree of perfection." It would, indeed, be impracticable, as well as fruitless, to contend with Mr. Beresford step by step. Often have we endeavoured to grapple with his unsubstantial arguments, but

> — frustrà comprensa manus effugit imago,
> Par levibus ventis, volucrique simillima somno.

The readers of Mr. Beresford's essay, if there be any, will perceive one portentous absurdity that twines itself round every part of his system. It is, that whenever he pretends to disprove the efficacy of faith upon practice, he does it by evincing, in his own dextrous manner, the necessity of good works to the attainment of final salvation; and when he has demonstrated this indisputable truth by elaborate argumentation, he exults in his visionary triumph with great delight. The most regular syllogism (for he talks about syllogisms) that we can deduce from his pamphlet, and we really think it contains the substance of his countless paralogisms, is the following:—The Apostle Paul asserts, that good works are indispensable conditions of final salvation: but there is a species of faith which does not produce good works: therefore good works are not the constant and necessary offspring of *justifying* faith.—As we admit the two premises in this masterly argument, we shall dismiss them without any comment; neither shall we meddle with the last proposition, as though it were a legitimate consequence from those premises, for very obvious reasons. But that this is a most heterodox tenet, we have already attempted to shew, in defiance of the Trent Council, Mr. Beresford, and the Antinomians. In one part, however, of his dissertation, Mr. Beresford, with his characteristic boldness, "fearlessly challenges a contradiction to the following averment; viz. that this Apostle (St. Paul) is in no single instance throughout his writings to be found asserting that faith is necessarily implicative of good works." p. 23. We beg, in reply, to direct Mr. Beresford to Galat. v. He will there find that the Apostle, after exposing at length, throughout the Epistle, the fallacy of trusting to the works of the law for justification, remarks, in opposition to the legal Christians, that "we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." v. 5, 6. Can a more explicit assertion be required that no other faith is available to justification, but a faith working by love; that is, a faith which is the animating principle of a devout and charitable life.

In what we have hitherto propounded upon the subject of faith, it has been our object to shew the absurdity of maintaining, that a principle which essentially includes an entire acceptance of Christ can consist with wilful habitual disobedience, which denotes at the least a partial rejection of him. But there is yet another most important view of the influence of faith upon practice, which we earnestly press on Mr. Beresford's consideration. It is this, that faith is represented in Scripture, as one cause of our sanctification. Our hearts are said to be purified and sanctified by faith. Acts xv. 9, xxvi. 18. Now faith has not, primarily, any purifying and sanctifying properties. The work of renewing and sanctifying our nature is ascribed, by inspired

writers, to the immediate agency of the Holy Ghost. The question, then, is, and a puzzling one it must be to the author of a sermon denying that faith ensures good works, how faith can be said to sanctify the heart. But the Bible, with the expositions of our Church, set this matter in a very clear light.

And, first, it must be observed that since divine faith implies a firm reliance on the veracity of God, and a persuasion that what he hath promised, being infinitely more valuable than any objects of sense, is worthy of being purchased at any cost, it follows that the true believer must habitually prefer the invisible realities of another world before any earthly emoluments and pleasures. The whole eleventh chapter to the Hebrews proceeds upon this principle; and hence it is said of divine faith, that it overcometh the world. "This is the victory that overcometh the world, even our faith." Accordingly, a man will conform his life to the law of holiness, in proportion to the force and extent of his conviction, that obedience to God is at all times best, because of the terrors of his anger and the blessedness of his favour. And in this manner is the heart purified by faith.

But there is yet another most interesting way of contemplating the subject. Christ is said to "dwell in our hearts by faith;" by which is intended that gracious habit which keeps open the heart to the continual effusions of Christ's Holy Spirit. In what manner we are united to him by this lively faith, we are no where taught, and attempt not to explain. It may be, as some have imagined, that faith is the principle of a mysterious union between the Head of the Church and his members, of something more than a purely moral kind. Of this, however, we are certain that true believers do as surely and beneficially receive the influences of God's good Spirit, as the branches of a vine do the juices from its root; and whoever is destitute of this Spirit belongeth not to Christ. Now the Spirit of Christ is a spirit of life and holiness. Its "fruit is in all goodness and righteousness and truth." And they who have received it into their hearts, by being grafted into Christ, will as certainly bring forth Christian fruits, as the branches of a fruitful tree will exhibit the proper produce of the parent stock. So that it is thus that faith is the instrument of our sanctification, by bringing us into such an union with Christ as to draw from him the virtue of his Divine Spirit. Moreover, Scripture disclaims the knowledge of any other good works, than such as are thus produced. It rejects with abhorrence Mr. Beresford's theory, that good works and faith are "separately existent, and should be separately taught," while it strenuously maintains, that, "without faith, it is impossible to please God."

In p. 12, Mr. B. remarks on the text, "Fight the good fight of faith:"

> "In this injunction of the Apostle, the thing directed is, that we should strenuously labour to display our faith by actions congenial with it:—but if he had considered faith as necessarily involving those actions, he would obviously have refrained from that separate exhortation to them, which we here find that he thought it necessary to employ."

Our design in making this citation is not to expose another of Mr. B.'s contradictions, although three pages farther he inveighs against his own statement about the inexpediency of exhibiting the nature and necessity of good works, supposing "faith unquestionably *would* and inevitably *must* have produced these works." We have produced an abundance of specimens, not to trouble our readers with any more, of the discordant ingredients which make up this precious morsel of theology. But it is our desire to

embrace the occasion of expressing an opinion, that some well-meaning clergymen are not exempt from the fault of grievously neglecting to enforce and explain the duties of a Christian life. A man, whose principles of piety are sound, may yet fall into many faults, and neglect many duties, for want of solid, continual, plain, explicit instruction. The moral precepts of the Bible are not readily applied to the complicated circumstances of life by weak, prejudiced, and illiterate men. And indeed the dimness of the human understanding, and the treachery of the human heart, make it expedient for all classes of people, that the torch of Divine truth should be carried before them in their daily walks, lest they become entangled amidst apparently conflicting duties, distressed by difficult cases of conscience, and their "feet stumble upon the dark mountains." The Ten Commandments were not written originally on a scroll that might be folded up, but upon a solid and ample tablet, so as to be easily discerned and read. Let the Christian preacher never forget that he is to be a preacher of righteousness, in its proper and personal sense, and that no part of the Christian covenant, especially the terms upon which its final blessings are conferred, must be past over in silence, or with hasty and superficial notice. It is not enough to deal out general exhortations and threatenings; or to exhibit the law of God in the mass, without unfolding its particular details. By such obscure and partial representation, guilt is seldom fixed upon the conscience of the sinner; and the law, not being clearly shewn to work only wrath, loses its blessed efficacy in bringing sinners to Christ for pardon and salvation. Ungodly men will often be amused and gratified by loose and indefinite schemes of Christian righteousness, when the personal application of its particular precepts would excite the most uneasy sensations. Their consciences are lulled by the distant thunders of the law, but would be startled and roused, if it appeared impending over them, and ready to burst upon their heads "with scattering, and tempest, and hailstones."

We have often exceedingly lamented the injudicious zeal of some men of popular talents, and pious feelings, who, under the notion of preaching Christ alone, and thus giving glory to the Saviour, do, in fact, not preach Christ entirely, and thus lower the value of his salvation. To preach Christ, is to preach him in all his characters and offices: to shew him to mankind as a Priest indeed, who made a full atonement for sin, but also as a Priest "upon his throne," whom God the Father hath exalted "to sit and rule upon his throne." We are directed by unerring wisdom not to regard Jesus Christ, merely as a victim who suffered, but yet farther, as having "left us an example that we should follow his steps." If he rescued us from the two-fold yoke of the law of Innocency and the law of Ordinances, it was in order to bring us under his own gentle and spiritual yoke, and to win to himself "a peculiar people zealous of good works." The Moral Law, as it has been elevated and spiritualized by the Author of our faith, ought to be perspicuously unfolded by Christian ministers, and the sanctions with which it is sustained should be seriously and repeatedly set forth. The Gospel of Christ is then only preached, when nothing is kept back that enters into it as a covenant of mercy and life, established between God and his desolate creatures, by a perfect Mediator. Let those who erect themselves with unseemly ostentation, as the peculiar preachers of the Gospel beware lest in their zeal to assert some distinguishing doctrines of that blessed revelation, they leave out others, which are hardly less important. The crime of taking away any thing from the words of Divine truth cannot be too religiously

dreaded by those who have learnt and believe the retribution by which it shall be followed *.

We are here called upon to reprobate another of Mr. Beresford's heresies. After a witty remark upon the greater propriety of styling those men epistle-preachers, who are sometimes denominated Gospel-preachers, he subjoins:

"Evident even to childhood and ignorance it must be, that whoever expect to be considered as Christians, must seek to Christ, and Christ alone, for the true character of his own religion.—Is this, then, an authority from which there is to be an appeal?—an appeal, too, from the Teacher to the disciple; from the Lord to the servant; from the everlasting God, to his mortal-creature man?—For (deny it who can), that disciple, that mere mortal creature, was even the great Apostle to whose writings this extraordinary appeal is made." p. 30.

It is very evident to us, that even childishness and ignorance cannot excuse the pastor of an English church, for the Socinian and Anti-christian insinuation conveyed in these lines. Does the Rector of Kibworth really doubt, that the authors of the Epistles wrote "as they were moved by the Holy Ghost?" Does he doubt if they were replete with the Spirit of their Divine Lord, which he promised to bestow, "that it might guide them into all truth?" Although we are satisfied, that the germ of every Christian verity has place among the four Gospels, yet, it is indisputable, that the full and clear expansion of those truths is to be confidently sought in the Epistles. Many important doctrines, which our Saviour had but imperfectly sketched, and which could not be well understood till after his earthly work was completed, were amply displayed to the first teachers of the Gospel, by the mighty irradiations of the Spirit. It is not, however, our present business to discuss a subject, which cannot long appear dubious to an inquiring mind, endowed with a fair portion of sense and honesty. And to attempt to deprive the apostolic Epistles of the same character for divine authenticity with the Gospels, is a deadly blow aimed at the root of Christianity itself.

The disorderly conduct of this miserable performance, has precluded us from adopting a very systematic arrangement in this revision. We have done little more than expose a few of its most pernicious vices, with a view to exhibit those evangelical truths to which they are directly opposed. Upon these grounds, we claim to be excused for not having yet directed our readers to Mr. Beresford's opinion of the merit of good works; respecting which, he finds it difficult to conceive, that they should not in this life be "the meritorious objects of final reward," inasmuch as it is contended by his antagonists, "that our *evil* actions *are truly* the meritorious objects of final *punishment*." In order to explain the author's sentiments more fully, we turn to page 39, where he first devises a most heretical proposition which he puts into the mouth of an adversary, and repels it by a kindred heresy, of which he proclaims himself the father. His business is to prove that faith, through infirmity, cannot produce good works enough to ensure our salvation; and the difficulty with which he hampers his antagonists is, to find "some method of supplial." But here he is resolved "to leave them no avenue of escape," and, therefore, imagines them to answer;

"Faith secures one portion of the good works which are necessary; and the meritorious sacrifice of Christ supplies the remainder; and so there is still no need of moral exhortation. To this, I should finally reply as follows:—The promised benefits of that great sacrifice, extend to *those only who shall have performed good works to a certain amount*. Now, by admitting that human infirmity remains in despite of faith, you confess that

* We beg to refer our readers to a paper, in an early part of this Number, in which a valuable and respected correspondent has treated this subject with great ability.

faith *may* be unable, even by her most potent stimulations, to force the required amount of good works. Under this terrifying doubt shall we trust to the probable, or possible, efficacy of faith (that is, to an uncertainty)?—And if not, who shall dare to assign the precise extent of her power? Or supposing that power to be most unhappily over-rated, who can confute me when I say, that, by the added excitements of moral exhortation, when those of faith had done their utmost, this damning deficiency in our account might have been fully supplied?"

A Papist, in the darkest cloisters of superstition, could not well have engendered a theory more flagrantly opposed to revealed truth. In order to our justification before God, it would appear, that *a certain amount of good works is to be produced*, of which one proportion is to be "forced by the potent stimulations of faith," and "the damning deficiency" is to be supplied by the "added excitements of moral exhortation." The doctrine of works of supererogation, is an obvious corollary from this most unscriptural statement. But we shall not stoop to unravel the web of heterodoxy and nonsense which challenges the patient reader's sagacity in the sentences just cited. The doctrine of merit, however, as attaching to the works of man in any sense whatever, has been so faultily represented by the violent of different factions, that it may not be amiss to dwell upon it for a few minutes.

The Roman Catholics adopted notions on this subject which were so inimical to scriptural truth, as to draw from Luther and his coadjutors just and severe animadversion. Yet candour requires us to acknowledge, that even Bellarmine, Vasquez, and the Trent Council appear, from many passages in their works, to have held the doctrine of merit in a more moderate sense, than might be supposed from the language held by some distinguished divines of the reformed churches. Inferior writers of the Catholic persuasion do indeed appear to have attached a certain positive value to good works, a merit of that absolute kind by which the Supreme Being is brought in a debtor to his creatures, and might be chargeable with injustice if he withheld the correlative remuneration. But this shocking and almost blasphemous tenet is far from expressing the general sense of the Romish Church. To suppose, indeed, that God's rational creatures, by the proper enjoyment of his bounties, can merit, in the strict sense of commutative justice, any addition to their present felicity, is evidently false. Brute creatures would have the same natural title to an amelioration of their condition, upon conformity to the suggestions of their instincts, that we can have for the most correct exercise of our intellectual faculties. It is certainly true, that, had sin never entered into the world, punishment, and therefore misery, would have been unknown; for God can no more be the author of natural than of moral evil, which are perhaps more closely united than some persons are apt to imagine. But the idea that man could establish, by moral works, a claim on his Maker for any specific rewards, is at once irrational and irreligious. Notwithstanding this, we are of opinion, that the Roman Catholics were not always so unsound as might be suspected, in their principle of *meritum de congruo*, though we exceedingly dislike the expression. God is the fountain of holiness; and whatever is holy in his creatures, must be the object of his complacency, and, consequently, blessed. Now, man was created in the image of God; reflecting from his own bosom, without fault or blemish, the communicable properties of his Divine Maker. And had he persevered in uprightness, he must have remained perfectly happy, and that continuance of happiness is itself a species of reward. Nay, more, though it is false to affirm that any reward would have become due to Adam for continuing upright; yet it is probable, almost to a certainty, that he would continually

have advanced in the knowledge and love of God; and thus, becoming progressively more excellent in himself, he would have daily augmented his blessedness. But our object in adverting to this subject, was chiefly, to suggest a caution to those who broadly represent the works of fallen man as all utterly hateful to God. This sentiment, though true in a certain sense, is often incorrectly apprehended. As the original law of works exacted perfect obedience, and assigned a penalty to the smallest deflection from that rule, every imperfect action became obnoxious to condemnation and punishment. But then, it is to be considered, that human actions are not for the most part of unqualified malignity, but proceed in some measure from justifiable or praiseworthy motives. Now, that part of any action which is good, can never be regarded with disapprobation by the righteous Judge. The honest, gentle, benevolent deeds of Jews and Heathens, must find favour with God, so far as their honesty, gentleness, and benevolence are alone contemplated. Still as any flaw in a moral act makes it damnable by the law of innocency, nothing is more certain, than that all the actions of unregenerate men are, to an extent, displeasing to God, and always subjected to a judicial curse. And this is perfectly consistent with our assertion, that what any action has in it of righteousness, though it be the work of an unregenerate man, is so far acceptable to God. But by conversion and adoption, man is transferred to another state. He is brought into a covenant, which does not vainly offer justification to the doer of the law, but offers it effectually to the penitent believer in Christ. And hence the just man lives by his faith; for on that principle alone can his works be so favourably regarded by God as to obtain for him the gift of eternal life. For actions, which by the first law must have brought us under condemnation, are made acceptable by the law of grace, and even *rewardable*. And on this word the combatants might surely join hands, and consent to dismiss the equivocal and offensive word *merit*. For by *rewardableness*, nothing more is implied than a *moral aptitude for reward*; and that moral aptitude consists in possessing the qualifications enacted under the covenant of grace. Now these qualifications are, faith and holiness, which God has promised to reward, notwithstanding their manifold blemishes, for his own mercy's sake, and the infinite worthiness of his Son Jesus Christ. Their rewardable character originates, therefore, in God's merciful covenant, and not in the inherent value of the works themselves: and God is not so properly engaged to his creatures, as to his own faithfulness. We have already shewn, that even a perfectly good action possesses no claim whatever to a specific reward; and that, in the present state of mankind, the very best action of the very best man is not only entitled to no reward from Almighty God, but on account of the sinful leaven with which it is contaminated, deserves punishment, according to that law which winks at no defect. Still we deem it not untrue, that there is a certain congruity in works comparatively righteous, to obtain the favour of God; for he is a lover of holiness, while iniquity is an abomination to him. If, therefore, He determine, in sovereign mercy, to bestow certain privileges and blessings on his children, it seems fitting, though we dare by no means call it necessary, that such as have laboured most to become holy even as God is holy, should obtain a preference in his sight.—It will appear from this reasoning, that Mr. Beresford is wholly wrong in supposing that good works merit rewards, in the same sense in which evil works merit punishment: for the slightest mixture of sinfulness constitutes a

work bad, in the strict legal sense, while no work is properly called good unless it be perfect.

But the notion of absolute merit in good works, is yet farther dissipated by the reflection, that even our mean and incomplete righteousness derives its existence from the energy of God's Holy Spirit. It is the Spirit of purity, working with our wills, that alone produces any outward demonstration, which a holy God, even viewing us in the covenant of grace, can approve. He excites our desires, lightens our darkness, sustains our weakness, animates our hopes, alarms our consciences, and effects that reparation of our nature without which no effort or discipline could accomplish our sanctification. The soul is fashioned into beauty and holiness, by the Spirit brooding upon it, when a hateful mass of vicious passions and faculties: and its present redemption from sin is the ground-work of its final salvation in eternity. In short, as a tender father bestows rewards upon his children for learning, though his teaching is itself a gratuitous kindness; so God bestows on his adopted children rewards in proportion to their holiness, which holiness had already been graciously conferred by himself, thus giving them grace for grace.

We have done with the examination of Mr. Beresford's essay; and if we express our joy at having reached the term of our labour, we shall raise no surprise or indignation in persons acquainted with the fatigue and vexation of toiling through a senseless book in search of its meaning. To have exhibited all that is false, foolish, or unchristian, in these pages, would have been little else than to transcribe every sentence they contain. The style of this extraordinary composition, our readers will already have observed, to be below criticism; heavy, awkward, obscure, affected, and vulgar. In truth, the essay is a continuous string of vapid conceits and ill-digested heresies, clumsily elaborated into an unclassical technical phraseology.

The author is, obviously, a man of very ordinary talents, and few literary attainments. He appears to have learnt, that the doctrine of justification by faith alone, is not in fashion with the world: and he has accordingly joined himself to the weak and the vicious, to men of unsubdued pride and obstinate prejudices, in scouting an article of faith, which, according to the great Reformer, cannot fall into disrepute, except in a corrupt and tottering church. The Church of England calls aloud for the interposition of her reverend and dignified champions, when a man, who, wears her vestments, and feeds on her revenues, dares, in the face of day, to carry a sword into her bowels. We do sincerely hope, that Mr. Beresford may be led by the Spirit of truth, deeply to lament and publicly to abjure these fundamental errors. Ignorance of the first principles of Christianity is excusable in no man, to whom the means of instruction are accessible; and least of all in a clergyman of the English Church. Let Mr. Beresford read his Bible thoroughly and seriously, and, with it, the excellent writings of the Fathers of our Establishment. Let him earnestly seek for inward illumination at the Fountain of light and wisdom. Let him acquaint himself with the depravity and treachery of his own heart: and casting away the conceit of genius, let him bow down, with men of talents far greater than his own, before Him who reveals himself to the simple and humble, but not to the presumptuous and high-minded. Should Mr. Beresford ever be taught of God the meaning and excellency of true religion, he will be foremost in denouncing this unhappy essay, and in resting all his hopes of salvation on that glorious doctrine of free, unmerited grace, which he will then deem it equally foolish and wicked to reject.

The World before the Flood; a Poem, in Ten Cantos. By JAMES MONTGOMERY, Author of the Wanderer of Switzerland; the West Indies, &c. London: Longman, &c. Third Edition. 1814.

WITH respect to the former productions of Mr. Montgomery, the public mind appears to have been much divided; and if he has experienced the severity, he has also enjoyed the favours of criticism. By one set of judges, he has been stigmatized as a shallow sentimentalist; by another, invested with some of the highest honours of genius. That in this discrepency of opinion, the judgment of each party has been fairly exercised, does not appear probable: in the censure, there was, doubtless, much temerity of decision, and much indecent eagerness of ridicule; in the praise, a mixture of that generous heat, which, in seeking to compensate injustice, falls into the opposite extreme of excessive indulgence. Yet, we think that the explanation of this difference of sentiment is also partly to be found in the real character of the compositions to which it relates. In truth, they appear to us to display a character so mixed and qualified; so unusual a combination of merit and demerit; as to require some delicacy of discrimination in those who would judge them fairly, and more than sufficiently to account for any contrariety of opinion, to which they may give rise, between the hostile and the partial critic.

The present publication comprises several minor pieces, of which we do not think highly enough to make any demand in their favour upon the attention of our readers. The Review will be confined to that which stands first in the title-page, and which, both in point of length and of importance, is the principal poem in the book.

The first topic of consideration, suggested by the "World before the Flood," is the choice of the era. This choice is certainly so far happy, that it adds to the difficulty of criticism, and, even in the worst result, will afford a salvo for the poetical reputation of the author; for, in an undertaking so bold as that of an antediluvian epic, though success is an unequivocal test of merit, there are many considerations which extenuate the disgrace of failure. "To exhaust worlds, and then to imagine new," is the achievement only of some rare genius of the most exalted rank: but even to explore a new creation, is a task less daring than that of inventing fictions appropriate to the primeval state of the world which we inhabit. It is on a subject like this, at once obscure and familiar, of which, while we know but little, we know enough to limit the extravagance of fancy, that the inventive powers of the poet are called into the severest exercise. Where the scene is purely imaginary, he has at least the unbounded choice of his materials; but the quantity of established fact that is wholly inadequate to supply his wants, may, at the same time, considerably abridge his resources.

Nor is this the only disadvantage attending the subject of the present work. It is peculiarly exposed to an objection, common to all poems of which the narrative is founded on Scripture, or alludes to scriptural personages; an objection so satisfactorily stated by the great critic of English poetry, that it would be injustice to the reader not to quote it in his own words:—

"It is not only when the events are confessedly miraculous, that fancy and fiction lose their effect: the whole system of life, while the Theocracy was yet visible, has an appearance so different from all other scenes of human action, that the reader of the Sacred Volume habitually considers it as a peculiar mode of existence, of a distinct species of mankind, who lived and acted with manners uncommunicable: so that it is difficult even for imagina-

tion to place us in the state of them whose story is related; and, by consequence, their joys and griefs are not easily adopted, nor can the attention be often interested in any thing that befals them."—*Johnson's Life of Cowley.*

The truth of this observation will not only be felt by every reader, who will retrace the impression made by poems of this description upon his mind, and who will take the trouble to investigate the sources of that impression; but it is further confirmed by the universal fate of these productions, of which there is hardly one that has risen to a higher distinction than that of cold approbation, and but few that have escaped from absolute neglect. Even of that immortal work which stands the first in this class of compositions, and the effect of which is so unrivalled in detached passages; it has been said, upon the same authority (and the remark will be confirmed, we believe, by the coincident acknowledgment of every man not afraid to make the avowal), that "Paradise Lost is one of the books which the reader admires, and lays down, and forgets to take up again." Indeed, if there be any truth in the observation, that the subjects of Sacred History are inapt to the purposes of poetry, it is peculiarly true as applicable to those parts of the scriptural narrative in which the antiquity is more remote, and the course of events more peculiar. If "it is difficult for the imagination to place us" in the state of the heroes of the Davideis, it is still more so to conceive ourselves in Paradise, or in the World before the Flood. If David fails to interest us as the hero of an epic poem, it cannot be expected that we should be much more alive to the Enoch of Mr. Montgomery.

In such cases, indeed, it is well if the absence of interest is the only fault perceptible. In subjects of so high and venerable a character, that which does not excite respect is apt to provoke disgust; and the dulness which in itself might pass with impunity, serves, by the contrast with its lofty associations, to render the connection even ludicrous.—We do not hesitate to pronounce the work under review to be defective in interest, and weak in its general impression; but, for the reasons premised, we do not think that from this fact is by any means to be deduced a conclusion fatal to its poetical merits. If the disadvantages incident to its subject be considered, it will be allowed, that, in order to appreciate properly the talent expended upon it, we must proceed to consider with what degree of dexterity the author has combated his formidable difficulties; and how far the plan and execution of the poem are entitled to praise, after due allowance is made for the imperfections incident to its antediluvian era. The course of the fiction is as follows.

In the land of Eden, on the eastern side of the Euphrates, dwelt the descendants of the younger children of Adam, who, after having been long distinguished from the rest of the world as a righteous nation, have at length declined into idolatry. From this general depravity, however, is excepted one small glen, the abode of Enoch and the patriarchs, and the only remaining spot in which God still "deigns to walk with man." The rest of the world, having been long "filled with violence and wrong," had at length been subjugated by a giant warrior, excelling all his brethren in knowledge and power. This warrior, at the opening of the action of the poem, has, with a mighty army, invaded and conquered nearly the whole of the land of Eden; and the small surviving remnant of its inhabitants, driven to despair, have encamped on the banks of the Euphrates, resolute to defend themselves to the last extremity.

The poem opens with the secret flight of "a youth" from the

"tents of Cain," to an airy height which overlooks the invaded land. His name is Javan; formerly one of the children of Eden, and the son of a widowed mother: he had owed the preservation and support of his infancy to the charitable care of Enoch. Early distinguished by his unrivalled skill in song, he soon exhibited all the properties belonging, of right, to a youthful poet:—a "quick" and "changeable eye;" a countenance "the mirror of his breast;" a love of "reclining in lonely indolence, to watch the clouds and listen to the wind." This youth, who seems to have been a very exact prototype of the minstrels of later days, had, during the life of his mother, "found his home precious for her sake;" but after her death, the counsels of Enoch being no longer able to restrain him, he had been urged by ambition, and a thirst for freedom, to forsake the ways of God, and sojourn in the land of Cain. Here he had cultivated his musical talent under Jubal, and had acquired such skill in the science as to become the favourite musician of the giant-king.

"Yet no delight the minstrel's bosom knew;
None, save the tones that from his harp he drew;
And the warm visions of a wayward mind,
Whose transient splendour left a gloom behind,
Frail as the clouds of sunset, and as fair,
Pageants of light resolving into air."

"Still was the secret of his griefs unknown;
Amidst the universe he sighed alone.
The fame he follow'd, and the fame he found,
Heal'd not his heart's immedicable wound;
Admir'd, applauded, crown'd where'er he rov'd,
The bard was homeless, friendless, unbelov'd.
All else that breath'd below the circling sky,
Were link'd to earth by some endearing tie;
He only, like the ocean weed upturn,
And loose along the world of waters borne,
Was cast companionless from wave to wave,
On life's rough sea—and there was none to save." pp. 23, 24.

He must know little of minstrels, who needs to be informed that Javan languished under yet another species of sentimental suffering. He had not left the land of Eden without first experiencing "a nameless sympathy, more sweet, more dear than friendship," and

"Throughout the world the charm of Zillah's name
Repell'd the touch of every meaner flame."

Our readers will be at no loss to find a name for this sympathy, and will perhaps be as unable as ourselves to discover why the author has chosen to call it nameless.

Under the influence of these feelings, the minstrel had quitted the camp of the invaders, but, as it would appear, without any distinct plan of subsequent proceeding. Having ascended the airy summit to which he had directed his flight, he is for some time suspended in the choice of his future conduct.

"Oh what a throng of rushing thoughts oppress'd,
In that vast solitude, his anxious breast!
— To wither in the blossom of renown,
And unrecorded to the dust go down.
Or for a name on earth to quit the prize
Of immortality beyond the skies,
Perplex'd his wavering choice:—when conscience fail'd,
Love rose against the world, and love prevail'd;
Passion, in aid of virtue, conquered pride,
And woman won the heart to Heav'n denied."
pp. 28, 29.

His resolution taken, he descends towards the Patriarch's Glen, and discovers Zillah sleeping in the very spot in which he had last parted from her, many years before. He awakens her by a masterly serenade on the flute, an instrument of which (by a poetical licence hardly required by the occasion) he is stated to have been the inventor. The lovers meet, but mutual fear and distrust prevent any recognition of their former acquaintance; and Javan contents himself with receiving from his mistress a direction to Enoch's house.

By Enoch, he is rapturously received, and his wanderings are freely forgiven. A long conference ensues between them, in which Ja-

van informs the Patriarch of the design of the Giant King to exterminate the inhabitants of the glen; and in the course of the conversation receives from him a long account of the death of Adam, and his appointment of an annual sacrifice on the day of his fall. There is something alarming in the couplet by which this narrative is prefaced:

"Thus through the valley, while they held their walk,
Enoch of former days began to talk." p. 73.

His talk, however, is by no means so prosing as this introduction would seem to promise. The description of the dying agonies of our First Parent, though detailed with a prolixity that weakens its general effect, and disfigured by the interspersion of some slovenly lines, is on the whole executed with considerable spirit. We will make one extract from it:—

"The sun went down, amidst an angry glare
Of flushing clouds that crimson'd all the air;
The winds brake loose; the forest boughs were torn,
And dark aloof the eddying foliage borne;
Cattle to shelter scudded in affright;
The florid evening vanish'd into night;
Then burst the hurricane upon the vale,
In peals of thunder, and thick-vollied hail;
Prone rushing rains with torrents whelm'd the land;
Our cot amidst a river seem'd to stand;
Around its base, the foamy-crested streams
Flash'd thro' the darkness to the lightning's gleams;
With monstrous throes an earthquake heav'd the ground,
The rocks were rent, the mountains trembled round.
Never since Nature into being came,
Had such mysterious motion shook her frame.
We thought, ingulpht in floods, or wrapt in fire,
The world itself would perish with our sire."
pp. 85, 86.

This passage exhibits, as we think, a fair specimen of the standard or current style of Mr. Montgomery's successful poetry: it is in the tone most familiar to his lyre, when he is in the good graces of his muse. Yet if the merits of these lines be rigidly examined, perhaps they cannot be said to possess any very distinguished excellence. They are stately, indeed, and sonorous, but the images they contain are of a rather trite and obvious cast. The flight of the cattle, the torrents of rain, the lightning and the earthquake are the notorious commonplaces of a storm-scene, and at once occur to every one acquainted with Virgil *. It certainly does not indicate any peculiar fertility of imagination thus to recur to topics which have so long ago been touched with a force and beauty that render all emulation hopeless.

In the next canto we are introduced to a very grave and solemn at least, if not a very poetical, group of personages—to wit, Seth, Enos, Canaan, Mahaliel, Jared, Methuselah, and Lamech. These Patriarchs join with Enoch in offering a sacrifice commemorative of Adam's fall. The sacrifice is accepted, and Enoch breaks forth into a triumphant prophecy of the coming of the Messiah. The author has here availed himself of the glowing imagery so richly supplied by Isaiah and the Apocalypse, and the passage unquestionably abounds with beauties; and although they are beauties with which every reader of the Scriptures is already well acquainted, and which have always perhaps suffered by removal from their proper soil, even when transplanted by the most skilful hand, yet it is impossible to read them in Mr. Montgomery's page without renewed delight. After reposing from the toils of this day, Javan goes forth the next morning to look for his harp, which he had left behind him in the woodland bower of Zillah. He there finds it, and while employed in the operation of drying it, it occurs to him that it is time to

* Ipse pater mediâ nimborum in nocte, coruscâ
Fulmina molitur dextrâ: quo maxima motu
Terra fremit:—fugere feræ, &c. &c.
VIRG. GEORG. Lib. I. 328.

seek another interview with that forsaken maiden.

"There as with leaves he dried the sculptured shell,
He thought of Zillah, and resolved too late
To plead his constancy, and know his fate."
p. 120.

Though we are told that this resolution was too late, it turns out that he is in very good time to meet her, and to make a full and formal declaration of his passion. This declaration is couched in rather more ardent terms than the previous deliberation and method of his proceedings had led us to expect: and indeed the invocation with which it begins is more remarkable for warmth than for orthodoxy.

"Stay, hear me, Zillah!—*every power above*
Heaven, Earth, Thyself, bear witness to my love!" p. 122.

He proceeds to assign rather a singular reason for his attachment.

"I loved thee thro' the world in dumb despair,
Loved *thee*, that I might love no other fair."
p. 122.

That is, as we understand him, he loved her because he felt that it was the only way to prevent his falling in love with some other woman. Considering the vehemence of his confession, and the extraordinary motive alleged for his regard, we are not surprised to find, that the lady listens to him with obvious alarm, expresses doubts of the reality of his passion, and refuses to accept him as a lover.

Javan's equanimity does not, however, long desert him. We find him on the evening of the day of his rejection playing and singing to an admiring circle of auditors. In this song he relates the recovery of Cain from despair and madness by the influence of Jubal's music. This short episode is managed with spirit and elegance. In the concluding lines, a compliment to music and poetry of very ancient date is turned with considerable neatness.

"Thus Song, the breath of Heaven, had power to bind
In chains of harmony the mightiest mind:
Thus Music's empire in the soul began;
The first-born poet ruled the first-born man."
p. 135.

The next incident that occurs, is an incursion made on the Patriarchal Clan, by a detachment from the hosts of Cain, who lead away the whole tribe captive, to the hostile camp. This, though one of the principal occurrences in the poem, is dispatched in a single page, and is immediately succeeded by a long dialogue of twelve pages held between Enoch and Javan in the course of the march. On this occasion, the latter relates the history of the giant king who was then warring in Eden. We cannot very much admire the fictions relative to this personage. If they astonish or elevate, it is by the easy process of unrestrained exaggeration. They are bold and large in their dimensions, but somewhat deficient, we think, in contrivance and ingenuity of construction. The formidable warrior who leads the invading army was, it seems, of unknown birth; and tradition traced him no farther than his infancy. Committed to the seas in a fragile bark, he was carried by the tide to the dreary abode of a goatherd; and by him was nursed and educated. This goatherd was himself distinguished by rather uncommon accomplishments:

"'Twas said his voice could stay the falling flood,
Eclipse the sun, and turn the moon to blood," &c.

Under such a tutor, the infant could not but make surprising progress:

"— as he sprang from green to florid age,
And rose to giant stature, stage by stage,
He roam'd the vallies with his browsing flock,
And leap'd in joy of youth from rock to rock;

Climb'd the sharp precipice's steepest breast,
To seize the eagle brooding on her nest;
And rent his way through matted woods, to tear
The skulking panther from his hidden lair."
p. 151.

Afterwards his ambition is turned to higher pursuits, and he becomes the inventor of navigation. There is much animation, and even grandeur, in the style of the following extract, although we do not think there is much that is striking in the conception of the character and exploits which it describes:

"Yet 'twas the stripling's chief delight to brave
The river's wrath, and wrestle with the wave;
When torrent rains had swoln the furious tide,
High on the foaming surge he lov'd to ride;
When calm and clear the stream was wont to flow,
Fearless he dived to search the caves below.
His childhood's story, often told, had wrought
Sublimest hopes in his aspiring thought.
Once on a cedar, from its mountain throne,
Pluckt by the tempest, forth he sail'd alone,
And reach'd the gulph:—with eye of eager fire,
And flushing cheek, he watch'd the shores retire,
Till sky and water wide around were spread.
Straight to the sun he thought his voyage led,
With shouts of transport hail'd its setting light,
And followed, all the long and lonely night;
But ere the morning-star expired, he found
His stranded bark once more on earthly ground.
Tears, wrung from secret shame, suffus'd his eyes,
When in the East he saw the sun arise;
Pride quickly check'd them:—young ambition burn'd
For bolder enterprize, as he return'd.
Through snares and deaths pursuing fame and power,
He scorn'd his flock from that adventurous hour,
And leagued with monsters of congenial birth,
Began to scourge and subjugate the earth.
Meanwhile the sons of Cain, who till'd the soil,
By noble arts had learn'd to lighten toil:
Wisely their scatter'd knowledge he combined;
Yet had an hundred years matured his mind,
Ere with the strength that laid the forest low,
And skill that made the iron furnace glow,
His genius launch'd the keel and sway'd the helm,
(His throne and sceptre on the wat'ry realm),
While from the tent of his expanded sail
He eyed the heavens, and flew before the gale,
The first of men whose courage knew to guide
The bounding vessel through the refluent tide.
Then sware the giant, in his pride of soul,
To range the universe from pole to pole;
Rule the remotest nations with his nod,
To live a hero, and to die a god."
pp. 152—154.

The next canto introduces us to this monarch in person, seated in triumph on the summit of a mountain in Eden, surrounded by his chiefs. The invaded land is now supposed to be finally subdued. The last battle has just been fought between the giant host and the remnant of the inhabitants of Eden; and the whole of the latter having been either taken captive or exterminated in this unequal combat, the conqueror sees himself at last the undisputed master of the subjugated universe. This ultimate struggle for the freedom of the world deserved a more important place in this poem than our author has chosen to assign to it. It does not even form part of the main narrative; it is merely introduced as the subject of a triumphal song, and is recounted in general terms, without any of those exhibitions of individual prowess and personal conflict which constitute the chief interest of a battle piece. Yet this description, imperfect as it is, is the only one of the same class to be found in the whole work, though founded on the invasion of a warlike land, by mighty armies. Of all the unpleasant circumstances which usually attend a transaction of this kind, the reader is allowed to know nothing more than is absolutely necessary, and every incident of a

barbarous and blood-thirsty nature is carefully kept from his ear. Now we can easily believe such a peculiarity to proceed from a Christian and benevolent aversion to the ordinary themes of heroic song—to "the plumed troops and the big war, that make ambition virtue,"—and we should shudder at the idea of making a spirit like this the subject of blame. If influenced by so correct a taste, the author had kept far from the tumults of courts and camps, and confined his scene to some sylvan and peaceful region, we should have thought his plan in this respect unexceptionable. But this he has not done. The story, as far as the piece can be said to possess one, is of martial texture, and the most ambitious and successful of warriors, is, if not its hero, at least one of its principal personages. This personage too, is depicted with the highest strength of colouring which the author is able to command, and no pains are spared to give the due share of characteristic interest to a being whose pride is,

"To rule remotest nations with his nod,
To live a hero, and to die a god."

If Mr. Montgomery will present his readers with a giant and a hero, and will sing of an invasion, it seems to us, that in consistency he ought to have no objection to describe a battle; and that he cannot be allowed, on the ground of a peaceable disposition, to withdraw himself from the scenes in which giants, heroes, and invaders, appear to most advantage.

To proceed with our story—The monarch, in the triumph of his soul, conceives the impious enterprise of scaling the neighbouring mount of Paradise, and wresting it from the possession of Michael and the Seraphim. While he meditates this exploit, the captive patriarchal band arrive, and are brought before him. He instantly resolves to sacrifice them to his idols, in order to propitiate the infernal powers in favour of his new project. At this moment, Javan meets his eye, and the giant, enraged, orders him to be immediately dragged to the flames. The youth undauntedly stands forth, and, after confessing his sin in having apostatised from the truth, declares himself to be ready to meet his fate—at the same time, assuring the tyrant, that the God of the patriarchs would certainly deliver them from his hands. At this crisis, Zillah, affected by his faith and courage, exclaims, that he shall not die alone, and wildly proclaims the fervour of that attachment to him which she had hitherto confined to her own breast. A passionate scene ensues between the lovers, which might not be unpleasing in its effect, did it not recal too forcibly, the remembrance of the Olindo and Sophronia of Tasso.

The lovers are interrupted by a personage who appears not to have had much complaisance for tender feelings:

"'Away with folly,' in tremendous tone,
Exclaim'd a voice more horrid than the groan
Of famish'd tiger leaping on his prey.
Crouch'd at the monarch's feet the speaker lay;
But starting up, in his ferocious mien,
That monarch's ancient foster-sire was seen—
The goatherd—he who snatch'd him from the flood,
The sorcerer, who nursed him up to blood."
p. 189.

This sorcerer is suddenly seized with dreadful convulsions; and at length, agitated by demoniacal inspiration, he pours forth a blasphemous address to the giant king; in the course of which, he assures the monarch, that the sun is his father, and the moon his mother, and exhorts him to chase the angels from the mount of Paradise, and to raise upon it a tower, from whence he may hold communion with his brethren, the stars. By way of preparation for this hopeful project, he proceeds to advise, that the patriarchs be immediately burned alive; and dares the Almighty to interfere, if he can, in their behalf. At that awful name, his voice is suddenly repress-

ed; his nerves are frozen; and he stands torpid and motionless, "alive to suffering, but alive in stone." From this expression, we were in great hopes that he was actually entombed alive in brick and mortar, and were much disappointed at the comparatively mild punishment inflicted on him. Enoch steps forward, and pronounces as his doom, that he shall wander "a drivelling idiot from house to house, and never find an home." The sorcerer himself seems to have expected something worse, and, idiot as he is, has the wisdom to make off as fast as possible.

"The wizard heard his sentence; nor remain'd
A moment longer; from his trance unchain'd,
He plung'd into the woods;—the prophet then,
Turn'd, and took up his parable again."
pp. 200, 201.

Enoch proceeds to prophecy the approaching fall of the giant king, and the subsequent destruction of all his subjects by the deluge. The giant chiefs, exasperated, rush upon the prophet; the monarch himself, flies at him with drawn sword, and aims a fruitless blow. The intended victim is no longer to be seen; "he walk'd with God, and was not found." His mantle falls on Javan, who immediately, endued with miraculous power, leads away the band of the faithful in safety, from among the ranks of their enemies. The giants now prepare for their desperate enterprise of storming Paradise; but they are themselves first assailed by a dreadful storm and earthquake, which paralize their troops, and which are succeeded by an incursion of embattled cherubim. The giants instantly fly in consternation, and their monarch is himself the foremost of the van. He dies in the tumult, being treacherously slain by some unknown hand; and his chieftains pursue their flight to their own countries;

"With life alone escaping from that war
In which their king had hail'd his realm complete,
The world's last province bow'd beneath his feet."

In the simile that follows these lines, we think, that there is real sublimity. It exhibits, too, an object of comparison finely analogous to the era and title of the poem.

"As when the waters of the flood declined,
Rolling tumultuously before the wind,
The proud waves shrunk from low to lower beds,
And high the hills, and higher, raised their heads,
Till Ocean lay, enchased with rock and strand,
As in the hollow of the Almighty's hand,
While Earth with wrecks magnificent was strew'd,
And stillness reign'd o'er Nature's solitude:
—Thus in a storm of horror and dismay,
All night the giant army sped away;
Thus on a lonely, sad, and silent scene,
The morning rose in majesty serene."
pp. 215, 216.

This is a passage of peculiar excellence, and serves to prove the occasional extent of Mr. Montgomery's powers, and at the same time, we must admit, to mark by contrast, the deficiencies of many parts of his performance.

The conclusion of the piece, dismisses Javan to the delights of "friendship, home, and love;" and the scattered tribes of Eden, to the enjoyment of liberty and peace.

Such is the story which Mr. Montgomery has chosen as the basis of a poem of ten cantos, and nearly four thousand lines. Its defects are too obvious to require much comment. The most willing attention cannot be long detained in favour of a tale, in which the incidents are so few and so slightly interwoven with each other; in which the action and the catastrophe are so feebly connected; the episodes, or digressions, so numerous and so long. The personages are almost inactive; and as far as their conduct in the piece is concerned, seem gifted to little purpose with all their extraordinary qualities. The giant king, employs his superhuman strength, talents, and dimen-

sions, in reducing, with a countless host that has overrun the world, and that is commanded by gigantic chiefs, a small tract of country, defended by men of ordinary size; and even this service he does not appear to have performed, for the most part, in person. The goatherd is endowed with magic arts, and many other inconceivable attributes, to no end, as it would appear, but to make a blasphemous speech. Even Enoch, though a character of high dignity, and divinely inspired, cannot be ranked as an *agent* in the poem, unless his announciation of the wizard's doom, entitle him to be so considered; and as for Javan, his wondrous skill in music, which perhaps, after all, forms his prominent characteristic, achieves absolutely nothing. He makes love excessively ill, and his principal exploits are, his desertion from the army in the outset of the poem, and his escaping from it in the conclusion.

If we pass from the subject and plan of the work, to consider the style of the composition; we find, in the first place, that it is chargeable with a large proportion of flat and prosaic passages. No doubt, in a narrative poem of considerable length, a certain admixture of these is fairly admissible. From the time of Homer, downwards, the critics have felt themselves obliged to wink at the occasional slumbers of the epic poet. But this is an indulgence to be rarely claimed, and one which is, besides, in strictness, due only to the entertaining fabulist; who

> "Speciosa miracula promit,
> Antiphaten Scyllamque et cum Cyclope Charybdim."

Where the narrative itself is defective in interest, this licence must be used with proportionable reserve: for as it is by the invention, or the composition, that the merits of every poem must be decided; a failure in the plan, can only be compensated by a sustained elevation and beauty in the style. There must either be a valuable material, or a highly finished workmanship. In the absence, however, of both these qualities, the genius of the author may, in a great measure be vindicated by the frequent display of extraordinary power in detached parts of the work. Now, that the present production exhibits very numerous instances of pleasing and elegant poetry, we most readily admit; but we think it defective in strength and originality of conception. Its beauties often reside in a turn of expression superior to the thought or image conveyed; and we, also, detect frequently a too-servile imitation of the great masters of the art, varied sometimes by an adoption of those obvious ideas which cannot be said to be borrowed, because, by long-continued use, they have passed into public property. It would have been easy, had our limits allowed of it, to have swelled this review by numerous illustrations of the justice of these remarks.

With these impressions of Mr. M.'s general style of composition, we are nevertheless of opinion, that parts of this performance display merit of a very solid description, and are equally excellent in the matter and the manner. In that class of poetry, indeed, the main strength of which depends on the thought and sentiment, he very uniformly maintains the tone of the preceding specimens; but, in the descriptive vein, he sometimes exhibits incomparably more novelty and vigour. We were particularly pleased with the following piece of forest scenery.

> "Sweet was the scene! Apart the cedars stood,
> A sunny islet opened in the wood;
> With vernal tints the wild briar thicket glows,
> For here the desert flourish'd as the rose;
> From sapling trees with lucid foliage crown'd,
> Gay lights and shadows twinkled on the ground;
> Up the tall stems luxuriant creepers run,
> To hang their silver blossoms in the sun;
> Deep velvet verdure clad the turf beneath,
> Where trodden flowers their richest odours breathe:
> O'er all, the bees with murmuring music flew
> From bell to bell, to sip the treasured dew;

While insect myriads in the solar gleams,
Glanced to and fro, like intermingling beams;
So fresh, so pure, the woods, the sky, the air,
It seem'd a place where angels might repair,
And tune their harps beneath those tranquil shades,
To morning songs, or moonlight serenades."
pp. 35, 36.

The powers of Javan's flute are described with yet more striking effect:—

"At once obedient to the lip and hand,
It utter'd every feeling at command.
Light o'er the stops, his airy fingers flew:
A spirit spoke in every tone they drew.
'Twas now the sky-lark on the wings of morn,
Now the night warbler leaning on her thorn—
Anon, through every pulse the music stole
And held sublime communion with the soul;
Wrung from the coyest breast th' imprison'd sigh,
And kindled rapture in the coldest eye."
p. 41.

By the preceding remarks, it will appear, that our critical reckoning with Mr. Montgomery is rather complicated and difficult of adjustment. Whether the balance is, on the whole, in his favour, we do not mean at present to examine. We had rather (to pursue the metaphor) keep the account *open*, and postpone a settlement, in the hope of further transactions with him. There is, however, one merit, and that of the highest order, for which we have not yet allowed him the praise that it eminently demands: and we mention it last, not by any means as least in the eye of the Christian Observer, but because it is of a kind less immediately connected than the points which have been already considered with the literary character of the piece. The sentiments are uniformly pure and pious. They have a tendency (rare indeed in works of this class!) to promote spirituality and devotion in the reader; and at the same time, they give a most pleasing impression of the feelings and principles of the author. Need we say then, that we have considered this work with a most fervent wish to find it worthy of unmixed applause? But a poem must, after all, be criticised as a work of taste; and there is one rule for the appreciation of moral, and another for that of literary, excellence. Did it depend upon ourselves, how gladly should we always twine for the brow of the same candidate, the rival palms of genius and of virtue!

A Sermon, preached at the Parish Church of Christ Church, Newgate Street, on Thursday, May 5, 1814. Before the Prayer-book and Homily Society, at their Second Anniversary. By the Hon. and Rev. G. T. Noel, M. A. Vicar of Rainham, Kent. Hatchard. 1814.

We have, on former occasions, expressed our warm concurrence in the plan and objects of this Society; and we are happy to find by the Reports, which are now before the public, that it continues to labour with extensive and increasing effect. The sermon, delivered by Mr. Cunningham, on its First Anniversary, and noticed in our Number for September, 1813, was calculated to render great service to the cause; and we anticipate results not less favourable from the scriptural and persuasive appeal of Mr. Noel.

The text is in 2 Thess. ii. 15.; "Therefore, brethren, stand fast, and hold the traditions which ye have been taught."—In opening his subject, the preacher is careful to distinguish between the traditions of the Apostles and the traditions of our Church; and admits the possibility of perpetuating error, by blind adherence to the traditions of uninspired and fallible men. But if they shall be found to harmonize with the traditions of the Apostles, it can surely, as he observes, be no diminution of their value, that they have been loved and honoured in days of old; that they have come down to us with the sanction of great and venerable names, and with every recommendation, which can be fur-

nished by the wise and good. On these grounds, Mr. Noel challenges the respect of his hearers for the Liturgy and Homilies of the Church of England, and strenuously urges the apostolical exhortation to stand fast and maintain them.

The first point which he proposes to consider, is, The object and use of a national liturgy. He examines, secondly, The nature of a liturgy likely to attain that object. He then proceeds to adduce some evidence, that the Liturgy of the Church of England answers the description; and lastly, solicits patronage and support to the Prayer-book and Homily Society, as being directly calculated to increase the *efficiency* of the national liturgy.—Under the first head, and among the principal uses of the liturgy, he mentions, uniformity of religious sentiment, the means of publicly worshipping God in an intelligible and spiritual manner, and the benefit of a standard by which to convict of error the careless and the wandering.

The discordant views which different parties of professing Christians are accustomed to take of the Bible, have supplied many arguments against the general diffusion of the Scriptures alone, even by a society: whereas, the conclusion to be derived from that circumstance is, the importance of circulating some common and received exposition of faith and practice. If we cannot send into all lands both the Bible and the Prayer-book, the Bible alone can do no harm, and will certainly do good. If we have the opportunity of supplying the members of our church with its regular services, we shall confer a greater benefit by giving both the Bible and the Prayer-book than the Bible alone: we supply that exposition of the Scriptures, which churchmen admit to be a sound exposition, and uniformity of sentiment is thus increased and confirmed. No permanent church-fellowship is likely to arise from acknowledging the mere *authority* of Revelation; a union founded upon the *contents* of the same volume must imply a certain mode of interpretation, and refer to certain articles either written or understood. Such is the manner in which the preacher asserts the importance of a liturgy for producing uniformity of sentiment.

> "What, then, every parent daily attempts in the domestic circle, and every separate congregation attempts among the little ones of the flock, by catechisms, and sacred songs, and accredited instructions; that does the national church attempt amidst society at large, by her liturgy and solemn services. If therefore, happy is that family, and happy that society, which, having collected the principles of their mutual attachment from the infallible records of the Gospel, form those principles into bonds and ties of affection, by a reference to one standard of faith, and one method of instruction; happy likewise is that national church, which having formed her hallowed services upon the principles of revelation, and admitted, I will not say the *privilege*, but the *duty* of private judgment, is enabled to blend the affections, and to secure the veneration of the community, by the wise reception and enlightened belief of her forms of worship, and expressions of faith!" pp. 6, 7.

In proving the use of a liturgy from the circumstance of its affording the public means of worshipping God in an intelligible manner, Mr. Noel introduces several judicious observations upon extemporary prayer; and it cannot be denied, that this mode of public worship is liable to very serious objections. Among others, which might be adduced, he specifies the unequal abilities of those that lead the worship; the uncertain frames of mind to which the Minister is liable, and according to which, rather than to the diversified state of the people, his prayers will generally be conceived; above all, the occasion afforded for error. A written form, prescribed and drawn up by the collective wisdom of humble and holy men, has, in all these respects an obvious advantage: it depends not upon the caprice or feeling of the moment; it runs into no extravagancies of thought or expression; it is always applicable, and always safe.

Nor is a national liturgy of trifling value, as it affords a standard by which to convict of error the careless and the wandering.

The Bible is the great standard; but the formularies of the Church, as all sects, by their conduct and the regulation of their internal policy, virtually admit, are valuable as a secondary standard. The opinions of great and good men are to be received with deference; many, who might be disposed to explain away the declarations of Scripture, may be induced to bow with submission to their own acknowledged formularies; and an appeal to these records may excite a spirit of inquiry, which shall lead the wanderer back to the fold.

"In the efforts therefore to revive a spirit of religion, to promulgate the unutterable importance of Christ's Salvation, we *may* unfurl not only the banner of the Lord, but the banner of the Church; and ground the soundness of our principles, not merely upon their agreement with the oracles of Christ, but on their unison with those truths which our Reformers taught, and bled to maintain. The names of those departed servants of the Lord may yet fall with unwonted efficacy on the ear of the deluded. Those good men, though dead, may yet speak to the silencing of the caviller, and it may be, to the conversion of the sinner!" pp. 11, 12.

Such are the chief purposes of a national liturgy.—The preacher examines, in the *second* place, the character of a liturgy which is likely to ensure the attainment of these ends.

This liturgy, he observes, must be scriptural in its sentiments, simple in its construction, and general in the subjects both of petition and thanksgiving. In illustration of the first of these observations, we cite the words of the author.

"To enable the spiritual worshipper to pray without hesitation, he must feel the sentiments uttered to be harmonious with the will of God. The prayers and thanksgivings offered must be grounded on the solemn and immutable truths of revelation, on the full disclosure of God's mercy through Christ to the ungodly.

"Hence they must be suited to the case of a being, once depraved and lost, but now penitent and preserved. They must be fashioned to meet the wants of a soul, helpless in itself, and looking for strength, mercy, and safety, only through the atoning blood and perfect righteousness of a Mediator, granted to us by the sovereign benevolence of God. They must presuppose the deadness and darkness of the human heart and understanding, and the absolute necessity of conversion and sanctification by the power and Spirit of God. They must refer the contrite and heavy laden to the eternal faithfulness of Him, who is the same yesterday, to-day, and for ever; and guide the weak and desponding to the knowledge of those gracious purposes and designs of God, which are to be fulfilled and glorified in the all-sufficiency of Jesus Christ. They must unfold the character and duties of a Christian, as of one separate both in heart and life from the views, maxims, and principles of the world: and finally they must be adapted to him as to a pilgrim and stranger, passing quickly, through a troublous world, to an eternal and blissful home in the vision of God!" pp. 12, 13.

The third point is to shew, that the Liturgy of the Church of England agrees with this description.

The general excellence of our forms, as Mr. Noel justly observes, is commonly admitted even by Dissenters: the majority of them have no complaint against the doctrines of the Church. By the pious members of our own communion a more abundant testimony will be afforded: and to them he appeals with peculiar force. The simple confessions of the Liturgy breathe a spirit, and are descriptive of feelings, which every penitent will acknowledge as corresponding with his own. The subjects of consolation are all drawn from the treasury of God's holy word, and lead the supplicant to that temple of mercy under which he is directed to repose. The weary and heavy laden are brought immediately to Him who hath promised rest to their souls; and while they partake of these blessings of grace, which the abundant love of their Saviour has unfolded to all that ask him, they are taught to renounce all dependence upon these, and to

pour out their full hearts in thanksgiving and praise.

"And if scriptural in its confessions of sin, and petitions for consolation, equally scriptural are the prayers of the Liturgy as to the practical dispositions and tempers of mind, which they at once cherish and evince in the breast of the worshipper.

"How abundantly do the petitions of the Liturgy imply this truth, that 'faith worketh by love!' What attention to the wants, what sympathy with the sorrows, what tenderness to the infirmities of others are *there* exhibited! Can I here but mention that part of the service, entitled the Litany in particular, as containing a series of petitions, in which every relative duty, every charitable sentiment, every case of calamity, is remembered—and remembered with a feeling which seems almost to transmute the petitioner into the sufferer? As men connected with the whole human race, or as subjects of a particular kingdom; as citizens, as members of families, as companions in society, as witnesses of the helplessness of the child, the solitude of the widow, the desolation of the orphan, the regrets of the captive; as partakers of the fears of the weak, and the perils of the wandering; as spectators of the remorse, with which the bosoms of the enemy, the slanderer, and the persecutor will one day be torn, as mourners by the bed of death, receiving the last sighs of the dying, and anticipating our own; in all these capacities, and many more, we are found supplicating, in this astonishing remembrancer of human wants!

"Those who framed this holy, this simple, this affecting detail, appear to me to have caught the very spirit and manner of Scripture. Their minds must surely have been cast in no ordinary mould. Nor will it I think be denied by the candid inquirer, that they have well fulfilled the injunction of the Apostle, 'praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints.'" pp. 19, 20.

Mr. Noel concludes by soliciting support to the Institution, as calculated to give efficiency to the national liturgy, not only by widening its circulation, but by deepening the respect and value for the general principles of liturgical service.

Under this head, he adverts with much force to the mistake which many persons commit with regard to the relative importance of prayer and preaching. Preaching is indeed the great *instrument* of religion: but prayer is a part of *religion itself*. If the Christian seek for intercourse with his God, he will go to his temple as to a house of prayer. His mind will be free from those temptations to criticise and cavil, which infest the hearts of those who go rather to hear the preacher than to converse with God. He will approach the sanctuary in that spirit which best prepares him to derive benefit from the service, and is best suited to the cultivation of humility and love. Whatever may be the lessons of the pulpit, if he repair in this disposition to the worship of his Father in heaven, he will not fail to derive from the Liturgy itself a large measure of knowledge and edification.

It is under the conviction of the tendency of this Society, thus to promote the *estimation* of the Liturgy, that Mr. Noel appears as its advocate. The object of the Institution is simple and exclusive: it regards the formularies of the Church, "not as subsidiary, not as attached to other views and ministrations more important," but as entitled to all its care: and experience proves that distinct societies, established for distinct objects, will, in their several departments, produce effects infinitely greater than any society which has a combination of plans. Where many objects are proposed, it generally happens that undue pre-eminence and importance are given to one department, while another is lamentably neglected.

In the three last pages of his discourse, the preacher dwells with heartfelt exultation upon the prospects which are now opening before the Catholic Church of Christ "militant here on earth." In contending for the peculiar forms of that church of which he is so valuable and conscientious a minister, he displays a mind which is animated by charity to all men. Every sentiment which

he utters is warm with the glow of Christian love; and it is impossible to peruse this eloquent and scriptural sermon—a sermon written for a special purpose, and in behalf of a particular church—without acknowledging, that the writer at least is "united in heart to the people of God of every denomination." It is impossible not to join in his fervent wish, that "the stream of charity," which issues "from the threshold of our sanctuary," may "flow on to enrich and heal the farthest nations of the earth." (p. 26.)

In place of further recommendation of this able and excellent discourse, we shall present our readers with the concluding paragraphs. The force and beauty of them will induce many, we trust, to read the whole.

"The preparations which justify this hope" (of the approach of Christ's kingdom) "are certainly strange and portentous. At the close of more than twenty years of ruinous warfare—a long and disastrous period, sufficient to have blotted out all records of Charity, and to have engraven the vows of hatred on every heart—at such a period, and even in the very moment of direct conflict, a spectacle has appeared, at once pacific, novel, and contradictory. The jarring world, holding fast the sword drenched in blood in the one hand, has suddenly grasped the Bible in the other. The bow of God has not as usual illuminated the summer cloud, but shot across the blackest tempest. The seeds of peace have been sown in the very track of armies; and contending nations have communed as friends, on the means of relieving their common ignorance of the Prince of Peace, and of attaining their real felicity in Him! The wretched situation of millions has come up in remembrance before us; and every hand has been lifted up to spread that Gospel, whose prophetic testimony is gone forth, that war ere long shall be learned no more!

"Is the tumult now hushed, and by a power as great, though silent, as that which once, in the chosen land, transformed the surge into a calm? For what high purpose and design is this sudden and rapid change? God grant the vision of the Apocalypse may prove its blessed explanation! "I saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the Throne said, Behold I make all things new. And he said unto me, Write—for these words are true and faithful!" pp. 27—29.

It may be proper to add, that it appears from the Report annexed to this sermon that the Society has gained a considerable accession of patronage, and many subscribers during the past year. A delay had taken place in the publication of the folio edition of the Homilies; but it had chiefly arisen from the desire to render it as perfect as possible by a careful collation of the different editions of these formularies which have appeared. Near seven hundred copies had been subscribed for; two hundred of these by one benevolent individual in the North of England. The price to subscribers is one guinea for each copy; but when they have been supplied, as this price is inadequate to defray the expense, it will be raised to a guinea and a half, except in the case of parish churches, which shall receive the copies they require at cost price.

The Society has supplied Prayer-books to New South Wales, to the soldiers of the duke of Wellington's army, to the hospital and barracks at Brighton, to the London Female Penitentiary, and to the debtors and felons in Newgate. The number of Prayer-books issued during the year amounted to 7660, besides 550 Psalters. The number of Homily Tracts issued amounted to 86,847, of these 7824 were bound up in little volumes. Besides fresh editions as they were called for of the 25 Homilies previously published, the Homilies "on Prayer," "on the Resurrection," and "on the Gift of the Holy Ghost," and the

"Articles of Religion," have been published in tracts.

The Society has added to its list of Vice-presidents the Dean of Wells, the Dean of Carlisle, and the Dean of Armagh (Viscount Lifford), the Chancellor of the Exchequer, and Viscount Galway. The Rev. H. Budd, the late secretary, in consideration of his zealous services, has been nominated a governor for life.

We conclude our abstract of the Society's Report, and this article, with the following testimony, selected from several others, to the usefulness of the Homily Tracts, which has lately appeared in the Report of a Society for visiting and relieving sick and distressed poor.

"Speaking of an afflicted man, the Report says (p. 19, Case 10.), 'The sufferer had served God in the days of health and prosperity, and was eminently comforted in his illness. He was frequently blessing and praising God for the mercies he received. Though his sufferings were long and great, the Visitor, who often saw him, does not recollect a murmur having escaped his lips. The man improved in every holy and joyful Christian grace: and when at length he walked through the valley of the shadow of death, he evidently feared no evil, but died rejoicing in hope of the glory of God. Several Homilies of the Church of England had been given him, and that against the Fear of Death had been a source of peculiar consolation to his mind.' In a private communication, the clergyman who attended him, remarks, 'Several tracts were put into his hands, but he expressed himself again and again during his long illness, and that unsolicited, as peculiarly interested in that Homily.'" pp. 16, 17.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication;—An Anatomical and Physiological Examination of the Brain, as indicative of the Faculties of the Mind, in one vol. royal 8vo. with engravings by Dr. Spurzheim.

In the Press: A Narrative of the Travels of the Rev. John Campbell in South Africa, at the Request of the Missionary Society;—A Life of Melancthon, by the Rev. F. A. Cox, A. M. of Hackney;—Historical Sketches of the House of Romanoff, the reigning Family of Russia, with an Account of its present State, by the Rev. W. Anderson;—Letters from England, by a foreign Nobleman, in 1810, 1811, 1812 and 1813;—A Dictionary of Religious Opinions, by Mr. Jones, author of the History of the Waldenses;—A Second Volume of the History of the English Church and Sects, by the Rev. J. Grant;—and The Second Volume of "Studies in History," by the Rev. T. Morell, of St. Neot's, containing the History of Rome from its earliest Records to the Death of Constantine, in a Series of Essays, accompanied with moral and religious Reflections, &c. &c.

The use of the gas of coal for the purpose of illumination, is extending considerably in the Metropolis. The Houses of Parliament and several of the streets in their vicinity are now enlightened by it. Establishments for its manufacture have been formed both in the City Road and in Worship Street; where it is presented in butts for sale, and transmission to distant places. The light produced by it is without doubt extremely brilliant.

The following work has just appeared, viz. "Lettre à son Excellence Monseigneur le Prince de Talleyrand Perigord, Ministre et Secretaire d'Etat, &c. au Sujet de la Traité de Negrés, par William Wilberforce, Ecuyer; Membre du Parlement Britannique." It is printed by Schulze and Dean, 13, Poland Street; and contains about 100 8vo. pages. An edition of this Letter in English may be expected. The work is worthy of the cause and of its author.

Another valuable publication on the same

subject, entitled "De l'Interest de la France a l'egard de la Traite des Negrés, par J. C. C. Simonde de Sismondi," published a few weeks ago at Geneva, has just been republished in England by Mr. Peltier. It proceeds from the same press with the letter of Mr. Wilberforce. In the pamphlet of M. de Sismondi the question of the Slave Trade is most ably argued as it affects the commercial interests of France.

EAST INDIES.

The following works were in a course of preparation for publication at Calcutta, viz.:—A Series of the best Writers on Mohammedan Law, by Dr. Lumsden, Persian and Arabic Professor in the College of Fort William;—A new and augmented edition of Dr. Hunter's Hindoostanee and English Dictionary, by Capt. Roebuck, Assistant-secretary and Examiner of the College;—Grammars of the Telinga, Carnata, Cashmeera, Pushto, Ballochee, and Orissa Languages, and a Bengalee Dictionary, by the Rev. Dr. Carey, Professor of Sanscrit and Bengalee, and Missionary at Serampore; who had just finished a Grammar of the Punjaubee Language;—A Grammar of the Burman Language, by Mr. Felix Carey, a Missionary;—A Key of the Chinese Language, by Mr. Marshman, another Missionary;—A Sanscrit and English Dictionary, by Mr. Wilson.

JAVA.

The Java Gazette communicates the following report of the effects produced by the Abolition of the Slave Trade at Macassar.—"The influence of the abolition of slavery is already felt to a great degree in this country. Murders, which were formerly so numerous here, now happen very seldom; the people of the country travel about to any distance in perfect security. Those wretches, whose former employment was stealing and selling children into slavery, are now obliged to confine their depredations to horses and buffaloes; and the scantiness and precariousness of this mode of subsistence, compels many to cultivate the land, to procure a livelihood. Under these circumstances, cultivation and civilization are daily increasing, and must extend rapidly over the country. The native chiefs in Celebes do not conceal that they are much poorer in consequence of the change; but although they cannot at present be expected to co-operate willingly in the suppression of slavery, they are perfectly conscious of the blessings it must ultimately produce."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Short Discourses on the Lord's Prayer, chiefly designed for the Use of Country Villages; by Isaac Mann. 2s. 6d.

An Essay on Immortality, by the Author of a Review of the first Principles of Bishop Berkley, Dr. Reid, and Professor Stuart. 8vo. 9s.

Evidence and Authority of the Christian Revelation; by the Rev. Thomas Chalmers. 7s. 6d.

Rural Discourses; by the Rev. W. Clayton. 2 vols. 12mo. 4s.

The Common Prayer-book the Instrument of Conversion, exemplified in the Case of the late Thos. Royle; by the Rev. Solomon Piggott, A. M. 6d.

A Comparative View of the Churches of Rome and England; by Herbert Marsh, D. D. F. R. S. 8vo. 7s. 6d.

Tracts on the Doctrine of the Holy Trinity, and on the Nicene and Athanasian Creeds, with a Disquisition on Rational Christianity, by Soame Jenyns, Esq. To which is prefixed, an Introduction to the Doctrine of the Trinity and Athanasian Creed; by the Right Rev. T. Burgess, Bishop of St. David's. 8vo. 4s.

A Sermon preached on the Day of General Thanksgiving, &c.; by the Rev. E. T. Vaughan, M. A. 1s. 6d.

MISCELLANEOUS.

A Practical View of Christian Education, in its early Stages. 12mo. 5s.

A General View of the Agriculture of the Orkney Islands; with Observations on the Means of their Improvement, drawn up for the Consideration of the Board of Agriculture; by John Shirreff. 8vo. 10s. 6d.

A Catalogue, comprising the Historical and Poetical Classes, a Miscellaneous Collection of valuable illustrated and early printed Works, and Books of Prints, now on sale by W. Ford, Manchester. Part I. 1s. 6d.

Fry's Catalogue of valuable old Books, including several rare Specimens of early printing, now selling at No. 1, St. John's Street, Bristol. 1s.

A Historical View of the State of the Protestant Dissenters in England, and of the Progress of Free Inquiry and Religious Liberty, from the Revolution to the Accession of Queen Anne; by Joshua Toulmin, D. D. 8vo. 12s.

The Annual Register; or a View of the History, Politics, and Literature, for the Year 1805, being the fifth volume of a new series. 8vo. 18s.

A new and improved edition, being the fifth, of a Plain and Easy Introduction to the Knowledge and Practice of Gardening;

with Hints on Fish Ponds; by C. Marshall, rector of Brixworth. 8vo. 9s.

A Genealogical History of the English Sovereigns, from William I. to George III. inclusive, accompanied with a brief Statement of the principal Events in each Reign; Biographical Notices of all the Noble Families connected with the Royal Houses: and illustrated by Genealogical Tables; by Wm. Toplis.

Observations on Pulmonary Consumption; by H. H. Southey, M. D. 8vo. 7s.

The Exile, a Poem, from the Russian MS. of the Author, who fell before Dresden. 5s. 6d.

Selections from the popular Poetry of the Hindoos; by T. Duer Broughton. cr. 8vo. 7s. 6d.

Poems and Translations, by the Rev. J. Bull, M. A. cr. 8vo. 7s.

Ossian's Fingal, a Poem, in six Books, rendered into verse, by George Harvey. 8vo. 10s.

The Poetical Register for 1810 and 1811; being the eighth volume of the work. cr. 8vo. 12s.

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RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

(*Continued from p.* 601.)

We now come to that part of the Society's Report which relates to *India*. Our readers are well acquainted with the school-establishments of the Rev. Dr. John, of Tranquebar. That venerable minister of Jesus Christ applied to the Rev. Mr. Thomason of Calcutta, for such aid as he could afford him. The Corresponding Committee of the Society at Calcutta were induced, by this application, to appropriate a part of the funds entrusted to them for the purpose of defraying the expense of readers in the native towns, to the support of Dr. John's schools; it appearing to the Committee, "that the true line of labour was precisely that which Dr. John had pointed out." Accordingly, they voted one hundred rupees a month, equal to 12*l.* 10s. sterling, to this object, under the superintendance of the Rev. Dr. John, and the Rev. Mr. Thompson, chaplain at Madras. "I communicated this resolution," adds Mr. Thomason, "to that honoured labourer Dr. John, in time for him to receive the glad tidings by Christmas-day. This is always a joyful time with the Tamul Christians, and would be kept with peculiar joy and thankfulness, on receiving the unexpected intelligence of this donation."

The Society, on receiving this gratifying intelligence, doubled the annual sum which had been placed in the hands of the Corresponding Committee; raising it from 250l. to 500l.

Our readers are already aware, that the venerable Dr. John has closed his earthly labours; but his place is well supplied by the Rev. Mr. Caemerer, who, in succeeding to the chief superintendance of the Tranquebar Mission, has also undertaken the charge of Dr. John's school-establishments. He will be aided in his benevolent and useful exertions by the Society's two missionaries, the Rev. J. C. Schnarè, and the Rev. C. T. E. Rhenius, who sailed from this country for Madras, in the month of February last.

It has been a part of the plan of this Society, to establish native readers of the Christian Scriptures in the most populous places of India. Of one of the natives, who has been for some time employed in this way with unexpected success, Abdool Messee, a full account will be found, in our Vol. for 1813, p. 841. Of this useful labourer Mr. Thomason writes, under date of Oct. 9, 1813, that his success greatly exceeds their hopes. "We could never have ventured," he adds, "to hope for such rapid and extraordinary effects as have attended his ministrations at Agra in this short period. A bright day seems to be rising upon those parts. What may we not expect from such prosperous beginnings?"

We shall here interrupt our account of the Report of the Committee, in order to lay before our readers some extracts from the Journal of Abdool Messee, which have arrived since the Report was printed.

The Journal was written by the Rev. Mr. Corrie, one of the chaplains of the Honourable East-India Company, stationed at Agra.

"1812, Nov. 20.—We left the neighbourhood of Calcutta, having two friends in company. There was a large party of boatmen and servants."

"Nov. 29.—We rested in a lonely place. In the afternoon, Abdool collected the boatmen and others on the bank, to the number of about forty, and preached to them. He began and ended with a hymn, after the manner of the Asiatic religious, in which he was joined by the Christian children and servants. His discourse was from the latter end of the first chapter of St. Matthew. He spoke of our sinful state by nature, adducing many proofs observable in their own life and conversation, which render a Saviour necessary; enlarged on the birth of Christ without sin, that he might be a suitable surety for sinners; the meaning of his name Jesus, Immanuel; bringing forward proofs of his divine power, and pointing out the salvation which he bestows. The latter part was very satisfactory indeed, as an evidence of his acquaintance with the change which passes in the Christian's mind. His discourse was intermixed with exhortations to embrace the religion of the only Saviour. Some, it seems, set light by what they heard; others approved, and said his book contained more weighty truths than their Shasters."

"Dec. 5. Saturday.—We arrived in the neighbourhood of a Christian friend, and our party went from the boats to pass the Sunday at his house, and found literally in the wilderness God present in our little assembly.

"Abdool could not get the boatmen to attend him; and therefore, taking the Christian children with him, he went to a village at a little distance, and began to sing his hymn. The whole village, men, women, and children, soon gathered round him: he explained to them the Ten Commandments, and enforced their obligation. They heard with much attention."

"Dec. 29.—At Danapore we were gratified with the sight of a large school of native children, kept by the Baptist Missionaries. They have another school in a neighbouring village. One of the Missionaries told me, that Mr. Martyn's name is held in great esteem by the natives here; and that the schools which he had instituted when here had rendered the way easier, for the people now send their children to school without scruple. I remember it was not so when Mr. Martyn began his schools.

"1813. January 3. Sunday.—Our boat staid at Ribbon Gunge. In the afternoon, Abdool went into the Bazar, and preached. At first, the people shewed no attention; but gradually, one and another stood, till a crowd collected, and more attention seemed excited than at any place before. After he had finished his discourse, the people gathered round him, and asked many questions about the names which he had mentioned. Three came down to his boat with him, and passed a good deal of the evening in conversation; writing down from his lips what he told them in brief of Christian truth.

"Jan. 7.—At Bazar. Early in the morning walked with Abdool toward the European barracks. On drawing near, some of the native wives of the soldiers recognized me, and several came out and expressed their gladness to see me, and said they should be happy to have public worship. These had been of my congregation at

Chunar. Abdool expressed great satisfaction, and observed that this was the first time he had seen native Christians desire Divine Service. About ten, we had Public Worship with the Europeans, the Commanding Officer attending. About twenty native Christians, mostly women, assembled in another place with Abdool: after reading prayers, he was led to discourse long on subjects which occurred at the time, and says he never felt his heart so drawn out during any exercise as here. Several also of the congregation were affected even to tears.

"Jan. 10, Sunday.—Rested at Ghazeepore. In the afternoon, Abdool walked into the Native Town. Met with the chief landowner in the place and neighbourhood; a man of wealth and of great good-nature, and much esteemed among his own people as a holy man. After some conversation he invited Abdool to his house, where about a hundred people were assembled, before whom much discussion took place about religion. The above person shewed more disposition to attend than any of them; and begged to have two copies of St. Matthew, and two of Persian, and that all the translations should be sent him from time to time."

"Jan. 14. — We reached Benares. On Friday, Abdool went up to Secrole to visit a Native Doctor there, of Portuguese origin. They had much conversation together, with which the above person expressed himself greatly delighted. He thankfully accepted a copy of the Morning Prayer and Litany, promising to begin worship in his family. Abdool visited other native Christians there, with less satisfaction. In returning to his boat, he had a long discussion with a crowd of Musulmen.

"On Saturday, Abdool went to Chunar; and, on Sunday forenoon, held public worship there. On that but few attended, but those were greatly affected; many of them even to loud sobbing and tears. They earnestly requested that he would preach again the next day, which he did to a large assembly; and on Tuesday also. They heard with great attention, and detained him long afterward with inquiries on the subject on which he had addressed them. A party came down to his boat, begging he would read the Scriptures to them: and adding, 'Alas! when master was here' (meaning Mr. Corrie, who had been chaplain at Chunar), 'we paid too little attention to his labours. Would you were to remain among us!'"

"Jan. 22.—At Mirzapore, a young man came on board, who said he had followed from Chunar on purpose to hear more from Abdool, and to beg a copy of the translation. He is the son of a Zemindar, and appeared serious, and full of inquiries. He said he knew, that, in the latter days, all shall become of one religion; and he supposed the time to be at hand."

"Jan. 23.—In the morning, we arrived at Allahabad.

"The concourse of people assembled to celebrate the Annual Bathing Season was unusually great. Every one that bathes at the junction of the Ganges and Jumna, pays to Government a rupee: and, from a calculation made two days before the close of the festival, it was expected that 250,000 rupees would be collected. Those who drown themselves pay an additional sum to Government. One poor wretch had drowned himself with the usual ceremonies before our arrival. Several more had signified their intention of doing so at the eclipse of the sun on February 1st; and many, it was expected, as is annually the case, would, from the pressure of the crowd, be thrust beyond their depth, and perish in the waters. The sight of such a multitude, collected on so deplorable an occasion, could not but affect a feeling mind. And is not the error of Balaam chargeable on those, who, possessing the vision of the Almighty, love and receive the wages of such superstitious iniquity *?"

"In going to the house of a merchant, Abdool passed by a mosque where they were beginning prayers. He went to the door; but did not go in, lest they should raise a complaint against him for defiling their place. The reader began: 'O God, enlighten our hearts with the light of faith.' Abdool said aloud, 'Amen!' The reader looked round, with astonishment; and, after observing, began again the same sentence; to which Abdool again repeated aloud, 'Amen!' The reader proceeded, and Abdool was silent the rest of the service. When it was ended, some of them came round him, and inquired: 'You said Amen to the first sentence, but to no other: why was this?'—*Abd.* 'Because the first sentence was right, and was the prayer of holy men of old; but the latter part is an invention of late date.'—*Query:* 'How do you make that appear?'—*Abd.* 'You add the name of Abubeckar to that of Mahomet; so that, by your own confession, that is added since Mahomet's time.' Some of them now suspected, and inquired if he were not such an one. This led to an understanding; and a

* See volume for 1813. p. 605.

long dispute, in which he explained to them many of our customs in worship, and made appeals to their conscience. One asked, if he were not affected by the contempt of his former friends, and wondered he could be so hardened as thus openly to contend for Christianity.—*Abd.* 'I am, indeed, affected; and my heart by no means approves of your opposition: and you know, that at Lucknow, had such things been said to me, how I should have resisted; but now I am withheld. I am no longer in my own keeping, but in the power of another.' These asked who that might be. He answered: 'I am restrained, and enabled to bear your reproach, by the power of the Holy Spirit.' They were silent.

"He went last to the old merchant, who has a house at Dehli, where he formerly resided, and with some of whose children Abdool was educated. He treated Abdool with more affection than any of the others; and was much moved by his exhortations to seek salvation from Christ at the eleventh hour. He, and two others of the whole crowd assembled, took a copy of St. Matthew's Gospel. Many might have been given away; but, where no disposition appeared to read them, it was thought best not to give them.

"In one company, Abdool had occasion to mention his having been baptized by Mr. Brown. Some one inquired, 'Where is Mr. Brown now?'—*Abd.* 'He is where he has long intended to go. He is no longer in this world.' They said, 'That is very well! May you soon go after him, and no longer make this ado about your religion!'—*Abd.* 'I do, indeed, desire to be where Mr. Brown is, and care not how soon I may be taken: but think not that this religion depends on Mr. Brown, or on me; for, if I were taken away, God can raise up one from among yourselves to supply my place.'

"Feb. 5.—An event occurred to-day, which Abdool related with great pleasure. At Monickpore resides an aged man, of venerable appearance, with a flowing white beard, who is considered a holy man. He is the proprietor of several villages; and is a man of more than ordinary good nature. He has many servants and many disciples, and keeps open house for travellers. On these accounts he is much venerated by his neighbours. His place of worship is held very sacred, and many go thither as on a kind of pilgrimage. On Abdool looking in at the outer gate of the premises, one who was going in said, 'Come in, and pay your devotions.'—*Abd.* 'What place is this?'—'It is a holy place: come in.'—*Abd.* 'What advantage will arise from my going in?'—*Stranger:* 'Why, every body goes.'—*Abd.* 'Though every body should act senselessly, why should I?'—On this the old man came, and asked Abdool who he was?—*Abd.* 'I am one of mankind, a servant of God.' The master of the house pressed him to go in; and ordered food to be brought for him, and for a Christian lad who was with him. On the food being brought, he himself set it before them, and begged them to eat.—*Abd.* 'Excuse me: I may not eat of your dishes: not that I have any objection to eat with you, or with any one: but I am a Christian; and, should I eat with you, your disciples would say you had lost caste.'—'You are, at all events, a good man, for thus explaining to me, and I am happy to see you. Pray have the English any books besides histories and books of amusement?'—*Abd.* 'Yes, surely: they have the Books of Moses, of the Prophets, and the Gospel. All the ancient books are in their possession.'—'Yes! the Law, the Psalms, the Gospel, and the Koran. I know there are four Divine Books.' *Abd.* 'Well! all these are in the hands of the English; though of these there are many books which you include under the name of the Law;' mentioning Isaiah and Daniel, and saying that David was the author of the Psalms. 'Well,' said the Old Man, 'I never knew that before: and have the English any kind of worship among them?'—*Abd.* 'Certainly they have: but they are taught to shut their door, and to pray to their Father who seeth in secret. They place no dependence on outward observances for salvation. Why, if you are to be judged according to your opinions, by your works, you must be condemned. You are required to have on clean clothes when you worship; and that is easily obeyed: but then you are also to exclude the world from your mind, and to worship with the heart intensely fixed on God, (repeating a verse of the Koran in proof.) Now do you thus fulfil the precept?'—The Old Man said, 'Oh no!'—*Abd.* 'Then are you not an offender?'—'Alas! yes.'—*Abd.* 'Now the Christians are taught to believe in Jesus as enduring the shame and pain and death, on the Cross, which they deserve; and that, through faith in his sufferings, they shall be saved. They do indeed obey God; yet not of themselves, but by his grace: and their obedience attends their salvation, though not as the price of it.' The Old Man expressed great thankfulness; said he had never heard such things

before, told his disciples these were true words, and begged a copy of the Gospel; for which, as Abdool had not taken one with him, he walked down, attended by his retinue. On parting, he begged Abdool would give him a sentence to remember. This is a custom between spiritual guides, when they part after a visit; and the most absurd expressions are common among them on these occasions. Abdool said: 'There is no such custom among Christians; but I can tell you one sentence, which, if you remember and believe, may be of service to you; and that is, The blood of Jesus Christ, the Son of God, cleanseth from all sin!' He requested Abdool would write to him, from time to time, on such subjects.

"At Dalamow, Abdool went to the house of the head man; who, on hearing the name of Abdool Messee, discovered so much ill will, as did several about him, that, for fear of a tumult, Abdool shortly took leave; observing that they reminded him of the command, not to cast pearls before swine, lest they turn again and rend thee.

"Feb. 13.—Saturday arrived at Cawnpore. On Sunday Abdool's brother, and his nephew, came from Lucknow to meet him. They received him with great affection, and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might choose. They brought word that a great stir had been made in Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, and demanded that he should openly renounce his apostate son, or they should suspect him also of becoming Christian. He and the brothers declared they would not renounce Abdool, who always behaved kindly, and now wrote to them with great affection. A tumult ensued, which required the interference of the Cutwal, or Mayor; and the report was carried to the Nabob's sons, if not to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most advisable for Abdool not to go to Lucknow for the present; but, on being told of his family's continued good-will and favourable disposition to the Gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and we, commending him to the Lord, sent him with his brother and nephew, with one servant to bring us word of his welfare.

"Abdool is well known here, and his return has excited much talk about religion. It would occupy too much time to record every part of the conversation which he held the first day he went to the Bazar. It would explain exactly what is recorded of St. Paul's disputing daily in the market: Acts xvii. 17.

"One circumstance seems worthy to be remembered, as it shews that the Natives are well aware that Christianity requires diligence in business. A Faqueer by trade, on seeing Abdool, cried out—'Ho; you seller of (your) faith, will you give me any thing?'—*Abdool.* 'If you desire to purchase spiritual blessings, I may perhaps be able to supply you; but, as to worldly things, I have little to give. What I have, I labour for, and you are able to work for your provision as well as I.' The Faqueer replied, 'So! I expected, now you are become English, you would be for setting me to work—I know their way is, Work for your bread! work for your bread!'

"On the evening of Sunday the 21st, we were agreeably surprised by the return of Abdool from Lucknow. He found the ill-will of his former friends so much excited, that he did not leave his father's house during the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them, and prudently withdrew privately; and praised God, he says, when he set foot on British territory.

"Two days after his return, his father, two brothers, and two nephews, came over. Their prejudices appear removed. They joined in prayer, both in private and in church, and declared their intention of embracing Christianity. Most of their inquiries were on the subject of our Lord's Divinity, of which, after having seen the evidences from the Old and New Testaments, they seemed convinced. Their parting with Abdool was very affecting. The old man threw his arms round his son's neck, and wept plentifully. Abdool was much moved, and said, 'I pray, sir, forbear your tears. My lord hath said, He that loveth brother, or sister, or father, or mother, more than me, is not worthy of me.'—'Well, well,' said the old man; 'but I am returning to calamity I know—many will try to trouble me, but I give up these,' turning to his two grand-children, 'to be educated in Christianity; I commit them to Jesus Christ!

God grant that that country (Lucknow) may soon come into the possession of the British! Then we might live in peace.' Abdool reminded him, that God would deliver him, and that his peace is alone worth caring for.—'True,' said the younger brother,' and these lads we commit to Christ! During the rains I also will come and stay some months with you.'"

(To be continued.)

HARWICH BIBLE SOCIETY.

In the month of June last, a meeting was appointed at Harwich, for the purpose of forming a Bible Society for that town. Circumstances occurred which made it expedient to postpone the meeting. This occurrence would hardly have required any notice, had it not been for our desire to give more extended publicity to the following letter of the Chancellor of the Exchequer, which was addressed on that occasion to the Rev. W. Whinfield, Vicar of Harwich, and printed by that gentleman for general circulation in Harwich and its vicinity. The letter will need no comment; it speaks for itself.

"Dear Sir,

"I ought to have returned you earlier thanks for the very agreeable intelligence of the intended formation of a Branch Bible Society at Harwich. Ever since I have had the honour of being connected with that ancient and respectable Borough, I have felt an anxious wish that such an Institution should be formed there, not merely because from the local situation of Harwich and the frequent resort of foreigners there, it is a station particularly calculated to promote the objects of the Society,—but because I am earnestly desirous that all those in whose prosperity I take an interest should be united in a cause of the highest importance and most extensive benefit to mankind. That the utility of the Society is felt in every part of the world, and among persons of every class, its Reports furnish the most satisfactory proofs; and the value in which it is held by those of the highest rank, was fully evinced by the manner in which its Deputation was received by the Emperor of Russia and the King of Prussia*, of which Mr. Owen will give you the interesting details.

"Happy it is for the world when its sovereigns turn their minds to objects like these,—objects which not only confer dignity on the most exalted of the earth, but may furnish the proper employment and happiness of superior natures,—of the spirits of the just made perfect,—of the blessed angels of God; and for which He, who is far above all created beings, disdained not to take our nature upon him,—to restore salvation to a fallen race, and to bring life and immortality to light through the Gospel.

"I need not say, that I should have felt great pleasure in attending such a meeting as I trust your's will be, and that I much regret that business makes it impossible for me to leave London at present, for which I must beg you to offer my excuses to all my friends: but I shall think myself honoured by any situation in which the Society may judge my services to be of use, and request leave to enclose a donation * to its funds. Believe me ever, &c.

N. VANSITTART.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Rev. Basil Woodd, since his return from pleading the cause of the Church Missionary Society in the North of England, has formed a District Committee in aid of the Society for promoting Christian Knowledge.

Of this Committee, Sir William Pepperrell, Bart. is the President; the Rev. Basil Woodd, Treasurer; and the Rev. Joshua Mann, Secretary. It consists of twenty Subscribers to the Parent Institution, which, with eighty other Subscribers of smaller amounts, including a collection at the Chapel on the 12th of December last, has produced the sum of 122*l.* 6*s.* 6*d.*

Since this period, 380 Common Prayer-books, besides Bibles, Testaments, and Religious Tracts of the Society, have been distributed to the poor, who attend Divine Service at Bentinck Chapel. The earnest desire and thankfulness, with which they have received the Common Prayer Book, and which, in several instances, has been

* The Deputation, which consisted of Lord Teignmouth, the Bishops of Salisbury, Norwich, and Cloyne, Admiral Lord Gambier, the Chancellor of the Exchequer, W. Wilberforce, Esq. and the Secretaries, was most graciously received by both these sovereigns, who spoke highly of the utility of the Society, and promised it their protection and support. The Emperor particularly spoke of the importance of such a society in his dominions, where there are still many nations ignorant of Christianity.

* A draft for fifty guineas.

sold at a reduced price, has been highly gratifying to the Ministers of the Chapel, and has been attended with a very perceptible improvement in the devotional solemnity of the congregation.

In the course of the last twenty years, principally through the medium of this Society, there have been distributed in the district of Bentinck Chapel, 1,481 Bibles; 587 Testaments; 982 Common Prayer Books; 348 Psalters; 1,100 Rev. Wm. Burkitt's Help and Guide to Christian Families, besides many hundreds of the smaller Tracts of the Society.

The Parent Institution having proposed that every clergyman, who makes a collection in his parish, should be intitled to receive two thirds of the amount in Bibles, Testaments, Common Prayer Books, and other books or tracts of the Society, free of any additional expense, has thus placed it in the power of every clergyman, who stands at the head of his parish, to do much to supply the wants of his parishioners, and to promote their spiritual welfare.

AFRICAN AND ASIATIC SOCIETY.

The Report of this Society for 1814 is just published. It states, that the objects of the Society are—to provide religious instruction for those persons of colour who come under their notice; to promote among them a habit of economy and foresight; to assist in providing situations for such as are out of employment; and to afford pecuniary relief to the destitute and afflicted. To promote these objects, a lecture is preached every Lord's day evening, at Peter-street.—A prayer-meeting is held one evening in the week, at which from twenty to thirty generally attend. A benefit society is established, by which 490 have been relieved in the course of the last year. Schools have been opened in various parts of the metropolis, both for children and adults, and it is now proposed to open a register in Peter-street; and at the house of Mr. Niven, the treasurer, No. 15, King-street, Soho; and at the house of Mr. Bethuin, assistant secretary, 22, Cateaton-street; where people of colour, who want employ, may enter their names, &c. and those who want servants may apply. The Committee have it farther in contemplation, so soon as the funds will enable them, to procure a house as an asylum for their aged and infirm pensioners; in the mean time, they mean to board and lodge as many as possible, of the most necessitous and deserving objects. Wm. Wilberforce, M. P., is president; and the vice-presidents are, the earl of Crawford, Lords Gambier and Calthorpe, J. Stephen, T. R. Kemp, H. Thornton, S. Whitbread, L. Way, and Z. Macaulay, Esqrs. Secretary, Rev. G. Greig, Hampstead road.

VIEW OF PUBLIC AFFAIRS.

The grand congress of Europe is now assembled at Vienna. No part of its deliberations has as yet transpired. We look with much anxiety for its result, not only as it will affect the general peace of the European community, but as it may influence the happiness of all parts of the habitable globe. On that question, which interests the feelings of the whole British Nation, we should only deceive our readers were we to say, that we see ground for entertaining a sanguine hope that the unhappy provision of the treaty of Paris, will undergo any material modification. What might, in the month of May last, have been effected with comparative ease, has since become a question of peculiar complication and difficulty: private interests, and national pride, and commercial rivalry, and heated passions, and exaggerated expectations, have now mixed themselves in a discussion, which might then have been reduced to a simple proposition of barter. But, whatever may be the final decision of the congress, on this deeply interesting subject, of this we can most confidently assure the public, that those to whom the conduct of this great cause has been entrusted have not been supine and inactive; and that no effort has been neglected, which seemed likely to contribute in any degree to redeem Europe from the guilt and Africa from the wretchedness which are involved in a revival of the Slave Trade by France. We need not renew the request, that they may at least be aided by the prayers of all the faithful in the land.

France appears to be still in a somewhat restless and feverish state. The army is evidently dissatisfied. The ancient noblesse are no less so: it is not to be supposed they

should cheerfully acquiesce in the entire alienation of their hereditary domains. On the other hand, those who were the active partizans of the revolution, and have shared its spoils, cannot fail to have many secret misgivings, while they see those restored to power and influence whom they reviled, and proscribed, and stripped, and expatriated, persecuting them and their dearest friends to exile or death. Amid all this conflict of interests and passions, such incorrigible Jacobins as Carnot and Mehee la Touche, men whose hands were deeply dyed in the best blood of France, are publishing inflammatory pamphlets, calculated to promote distrust and disunion, and to renew the former revolutionary horrors. We sincerely wish that the government may be armed with wisdom and courage to repress, if not altogether to subdue and tranquillize those elements of disorder which are at work in France. But even here, we feel our hopes damped, by witnessing the avidity with which all classes of the community—the government, the peers, the deputies, the merchants, the manufacturers—cherish the idea of a war for the subjugation of St. Domingo, and of a Slave Trade to renew its population. France, and Spain, and Portugal, seem to require the purifying fires of another revolution. God has indeed smitten them, but they have refused to receive correction. "They have made their faces harder than a rock. They have refused to return." "And shall I not visit for these things, saith the Lord?"

In Spain the violent proceedings of the Government appear to have excited partial insurrections. Mina, who so gallantly maintained the rights of Ferdinand against Bonaparte, is in arms, and narrowly missed making himself master of Pamplona; and it would seem that there have been similar risings in other parts of the kingdom.

The constitution of the Swiss Cantons has at length been settled. Neufchatel and Geneva, to the great joy of these cities, have been added to their number, which now amounts to nineteen.

We mentioned in our last Number the capture of Washington, by a British force, after it had defeated an American army of more than four times its amount. Our loss, on the occasion, consisted in 64 killed, and 185 wounded. The naval arsenal, together with a frigate and a sloop of war that were upon the stocks, had been destroyed by the Americans themselves. Our troops set fire to the Capitol, the houses of the Senate, and Assembly, and the Public Offices, and destroyed the foundery of cannon, the only one in the United States. It is with the utmost pleasure we observe, even by the admission of the Americans themselves, that private property was inviolably respected, and that not the slightest injury was sustained by the inhabitants. Several soldiers, who shewed a disposition to transgress the strict orders issued on this point, were severely punished on the spot.

After being in possession of Washington two days, our troops marched back to their point of landing in the Patuxent, about sixty miles below that city, and re-embarked without the slightest molestation. A detachment from the main body had proceeded up the Potowmack, where they succeeded in taking and blowing up Fort Washington, and in getting possession of Alexandria, whence they brought away a considerable number of vessels loaded with tobacco, and other articles, notwithstanding the efforts made to obstruct their return.

The naval and military force employed at Washington proceeded thence to the attack of Baltimore. Here General Ross, who commanded the army, lost his life as he was reconnoitring the position of the enemy. Colonel Brook, who succeeded to the command, advanced to within five miles of Baltimore, where he found a body of near 7000 men, very strongly and advantageously posted. In fifteen minutes after he had given the signal for the charge, the enemy's force was utterly broken and dispersed, with the loss of about 1000 men. The next day he advanced within a mile and a half of Baltimore, intending a night attack upon it; but here he received a communication from Admiral Cochrane, that the entrance of the harbour had been so obstructed by ships sunk for that purpose, that the co-operation of the naval force was rendered impossible. This determined him to withdraw his army, which he did without any molestation whatever from the enemy.

An expedition, under Sir John Sherbrooke has taken possession of Fort Castine, and some other places on the river Penobscot, and destroyed one of the American frigates, and captured several vessels lying there. In consequence of this success, the whole of the country between the Penobscot and British America has submitted to the British, and a Provisional Government has been formed for the administration of its affairs.

Our proceedings on the Canada frontier have not been equally successful. In an assault on Fort Erie we failed, after having entered the fort, in consequence of the ex-

plosion of some gun-powder, which threw consternation into our ranks. Our loss was very severe, amounting to 57 killed, 309 wounded, and 539 missing. But a still more disastrous, because more disgraceful, issue has attended our invasion of the American territory, on the side of Lake Champlain. General Prevost placed himself at the head of a powerful force, consisting, it is said, of 14,000 men, with which he advanced to Plattsburgh. Our flotilla on the Lake advanced to the same point. Here it was encountered by the American flotilla, and taken or destroyed. Discouraged by the issue of the naval engagement, General Prevost drew off the troops, in the very moment, it is said, when they had succeeded in possessing themselves of the ramparts of the fort, and retired within our own frontier. The complaints against the General are loud and universal, on account of this uncalled-for retreat. The official accounts of the affair have not yet reached us.

The checquered nature of our operations in America may, perhaps, have some effect in retarding peace. The capture of Washington appeared to have inflicted a deep blow on the pride of the Americans. The affair of Plattsburgh, where the flower of the English army retired before a handful of Americans, will have the effect of healing that wound, and restoring to the Government a part of the popularity it had evidently lost.—We most anxiously desire the termination of this unhappy warfare, which arms men of the same blood, and the same religion, against each other, and as far as we have the means of judging, without any object which can justify, on either side, the prolongation of the contest.

Parliament will meet, for the dispatch of business, on the 8th of November.

OBITUARY.

We have received, from a respected correspondent, the following account of the late Rev. Theophilus Lane, L. L. D. of Lewisham, in Kent, and Prebendary of Hereford, who was removed in the month of July last, from his sorrowing family and flock, by a sudden and most affecting dispensation of Providence.

My dear deceased friend's life was terminated by means of what we denominate an *accident*, and one as extraordinary as it was fatal. He was on a visit at the house of a friend at Sudbury, with whom, and one of his own sons, riding out in a single horse-chaise, on the 11th of July; they were all thrown from the vehicle, in consequence of the horse tripping. None of them were injured by the accident, except Dr. Lane, whose walking stick, *entering at the socket of the eye penetrated the brain*, and occasioned his death on the succeeding day! Thus has the church been deprived of one of its most faithful ministers, and society in the vicinity of Blackheath of one of its brightest ornaments.

Dr. Lane had officiated for some years at Dartmouth Row Chapel, Blackheath, with much acceptance and benefit. But about a year and a half ago, becoming incapacitated for preaching, by reason of a serious attack upon the lungs, he was succeeded by the Rev. John Sheppard, A. B. His health had of late been considerably improving; so that only about ten days before his death he had conducted the morning and evening service, preached twice, and administered the sacrament at Carshalton church, not only without fatigue, but with great comfort to himself; and was thence anticipating the resumption of his clerical duties with much delight. But it has pleased his Divine Master to call him to still more exalted duties, and to unmixed and interminable delights of a sublimer order.—As a preacher, his prominent characteristics were *simplicity* and *earnestness*. While in the pulpit he was manifestly absorbed in his object; but that was no less than to "*preach Jesus Christ in simplicity and godly sincerity.*" His sermons were of a highly practical tendency; but the practice he recommended was founded upon those doctrines which mark Christianity as a restorative dispensation: and his doctrinal statements and practical exhortations were usually so blended, and flowed so mutually one into and from the other, that it would have been difficult at any time to say he was exclusively doctrinal or exclusively practical. His sentiments were of the moderate complexion now most prevalent, I conjecture, amongst pious clergymen. He was not a Calvinist; nor was he an Arminian; nor can I positively affirm that he was a Baxte-

rian; though his opinions doubtless approximated to the line drawn by the excellent man from whom the latter denomination originated. He was a firm and decided churchman upon mature conviction; but he was free from bigotry, and was a true lover of sincerely good men of every persuasion.

He was a warm friend to the Bible Society; and, in the capacity of Secretary, took a most active part in the concerns of the Blackheath Auxiliary Society. Perhaps you will allow me, now I am discharging the melancholy duty of sketching his character, to transcribe his own sentiments on this momentous subject, as delivered at the meeting when that Auxiliary was instituted.

"It is to me matter of astonishment and regret, that any man, who has the use of his reason, and the benefit of the Christian Revelation, should for a moment doubt, whether it be his duty to promote the interests of so noble, so beneficial, an institution as this. As a minister of the church of England, I feel, sir, that decided preference for my own church which a military man usually does for the regiment to which he belongs; and, I trust, that I shall always be as ready to defend the church, when attacked, as *he* would be to repel any aspersions cast upon his own corps. But a true patriot will feel a nobler impulse, a more generous affection: his bosom will be fired with the love of his country. When the interests of his country are at stake, he will overlook all other considerations; he will sacrifice all minor attachments. Now, a Christian is taught to regard the world as *his* country, and all its inhabitants as his brethren. Instructed by the precepts, influenced by the spirit, and animated by the example of his blessed Master, he will be inclined to extend his good offices to all, of every description, within the sphere of his benevolent exertions; and especially to be most active where there is the greatest need for activity and exertion. *This*, sir, is precisely the object of the Bible Society, and a more glorious object the mind of man cannot conceive."

I cannot trust myself to say all that my feelings would dictate in reference to the character of my departed friend, in private and domestic life; yet I feel that I should neither do justice to him, nor to the religion of whose richest graces he exhibited so pleasing a picture, if I were entirely silent on that head. Into such complete subjection, had the goodness of God enabled him to bring all the ruder passions of our nature, that he was a pattern of equability, mildness, and placidness of disposition. What Dr. Lane was seen to be once, he was seen to be always. So much, indeed, was this the case, that on my stating to a relative of his, that I had never seen his brow clouded by a frown, or heard an angry expression from his lips, I received in reply the declaration—"I have seen and associated with him almost daily for the last *twenty years*, and *yet can testify the same.*"

The meek and unruffled serenity of his demeanour was the obvious result of the tranquility which reigned within. And his unobtrusive humility was, in like manner, the genuine offspring of Christian principles. So unassuming, indeed, was he in the whole of his deportment, that though he was a man of talent, and, in reference to many points of difficulty, a man of considerable research; yet, on asking myself since his death *why I loved him*, I find it was purely on account of his *goodness*. The sterling excellences of his character were so conspicuous and prevailing, that they found their way to my heart, and engaged my affections, before I had time to meditate upon his other valuable qualities. Upon the whole, I have met with no man in the course of my acquaintance, to whom could be applied with greater truth and propriety than to Dr. Lane, the language employed by Seneca in speaking of his elder brother, Gallio:—*Nemo omnium mortalium uni tam dulcis est, quam hic, omnibus.*

The loss of such a man must be long and deeply felt in the extensive circle in which he moved. Happy shall I be, if this imperfect sketch of his character should lead others, especially young men intended for the church, so to reflect upon the intrinsic value of those principles which through Divine grace, rendered him what he was, as to lead them through the same holy efficiency to become, in the numerous estimable requisites of the human, Christian, and clerical character, such as was Dr. Lane.

G.

Mr. HENRY TUKE.

MANY of our readers are probably aware that this respected member of the Quaker community has occasionally taken a part in the controversy, respecting the nature and tendency of the Quaker principles, which has appeared in our pages. As he seemed to think that in our manner of conducting it, there was some want of Christian candour and charity,—a charge, however, which we are by no means disposed to admit,—we are the more eager to

testify our esteem for his character by extracting from the York Chronicle of the 18th August some observations inserted on the occasion of his lamented death. The following is the account of him which was given by his own family.

"On the 11th instant died, in great peace and resignation, about 59 years of age, Henry Tuke, a minister, for many years, in the society of Friends. His life and conversation eminently adorned his Christian profession. He possessed genuine piety towards God, a liberal and enlightened mind, and a heart replete with love for his fellow-creatures, whose welfare, publicly and privately, he laboured most zealously to promote. The loss of so excellent a husband, father, relative, and friend must be deeply deplored: but his gain is doubtless unspeakably great in being for ever united to the society of kindred and blessed spirits, where love universal reigns. A few hours before his end, he said, 'If I die, I die as I have lived, in the faith and hope of a Christian.' The funeral of this truly worthy and valuable citizen took place on Tuesday, and was attended by a numerous body, consisting of the society of Friends, and of other respectable persons of the city and neighbourhood, who all seemed anxious to mark their esteem for his memory, and their regret at his loss."

Besides this concise and truly pleasing view of the character of this excellent and useful man, the [illegible]ing observations were intro[illegible] correspondent, who was [illegible]nnected with the de[illegible] a member of the [illegible]

[illegible]must prevail in [illegible]e upon it [illegible]rd use[illegible] con[illegible]

ciety, of which institution he was an ardent supporter. The pious and affectionate sentiments contained in that address, while they mark the excellent spirit of its author, may also have a useful effect in calling the attention of the survivors to the only solid foundation of Christian hope, as well as in exemplifying that Christian charity which such a hope is alone capable of producing.

"Mr. Tuke, after expressing his satisfaction at the exertions manifested by the youth of this city, in the cause of the Bible Society, and his hope, 'that they would be induced to peruse with deeper interest that Sacred Book, which they were so anxiously endeavouring to spread; and that their future lives would be more regulated than might otherwise have been the case, by the holy precepts of the Bible,' proceeds as follows;

"'There is, indeed, great cause to lament the moral depravity which exists in this favoured nation, and of which, I fear, my native city largely partakes; yet, it affords me great satisfaction to observe the disposition, which on all occasions, is evinced by so numerous a class of the inhabitants of York, to relieve both the temporal and spiritual wants of their fellow-creatures. This is indeed cause of rejoicing to my mind, and I can truly say, it affords me no small pleasure to believe, that, if it should ever be my happy lot to gain an admittance into that city, "whose walls are salvation, and its gates praise," I shall, there, as well as here, have many fellow-citizens, and, I trust, no small portion of those who now hear my voice; who, though I may differ from them on some points of Christian doctrine, or rather, perhaps, of Christian practice, I feel no difficulty in believing, will be finally added to that innumerable multitude which the divinely eagle-eyed Apostle saw standing before the throne, clothed in white robes, with palms in their hands; but who, though possessed of these emblems of righteousness a[illegible] of [illegible]re far from clai[illegible] t[illegible]

public examinations attracted the notice of the congregation, and convinced me that she must have studied her exercises.

The good behaviour of this child gained my esteem: her progress was rapid—and the particular attention she paid to the orders of her master shewed a more than ordinary solicitude to please. Margaret George was noticed as a fine and very orderly girl.

In the course of the autumn she was often absent, from indisposition. This increased as the winter advanced, and in the latter end of November her complaint assumed a very serious appearance. Being informed of her danger, I spoke to her on the principles of the Christian faith, and it was with no small delight I discovered that our labour had not been in vain in the Lord. Her sufferings became distressing, but so far was she from having any fear of death, that for the space of six weeks, without once varying, she uniformly expressed a wish rather to depart. It was a subject of important inquiry from what source this firmness of mind proceeded. From the tenor of her answers to the questions which I put to her, it clearly appeared, that though she owned herself to be a transgressor of God's law, born in sin, and a child of wrath, she had acquired a blessed hope of heaven through the efficacy of her Redeemer's sacrifice. —This was the child's faith. This was the source whence she derived a freedom from all distressing fear. The Blood of Jesus was her treasure, her salvation.—Her funeral was deliberately arranged by herself, and all things made ready for her departure. In the mean time, her sufferings increased, and her constant prayer was that the Lord Jesus would be pleased to release her. The day preceding her death she anticipated seeing me once more, to converse with her, and frequently asked for me. At night her sufferings were more and more poignant:— [illegible] the same—"Lord Jesus! be pleased to release me." At the last, under unspeakable agony, she cried out, "O Lord Jesus! come and release me, and I will give thee all I have." The prayer appeared to be heard; for her sufferings here ceased, and her soul soon after *calmly* flitted from its clay tenement, in which it had sojourned only twelve years, on Jan. 5, 1814.

It was somewhat remarkable that the death of this child should take place on the day preceding the *first* annual commemoration of the opening of the Forest-chapel. It seemed as if God had been pleased to grant the salvation of this soul, as the first fruits of our labours. To Him be all the glory.

On the following day, Jan. 6, in the presence of some hundreds of people, I adverted, after the examination of the children, to the particulars of the death of Margaret George. The statement produced a deep and affecting impression. Thousands of tears were witnesses of the feelings of the congregation.—To all who have kindly assisted in the forming of this Institution, to them I offer my sincere congratulations. They have already been the happy instruments in the hands of God, of saving *one soul*. If no more should be done, this would be sufficient to compensate their labour of love. But the work is only beginning. The same instructions, we humbly hope, may, through Divine grace, be accompanied by the same blessing to thousands.—The advantage attending a lecture, immediately after examining the children, is manifested in the case of this little girl. It affords a valuable opportunity of impressing upon their minds the grand truths which they have been declaring through them, such addresses [illegible] powerfully to the parent, a[illegible] only remove their deep-to[illegible] incline them to seek f[illegible] that leadeth unto

Forest of [illegible]

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(*Continued from p. 620.*)

IN the Report for 1786, Mr. Kiernander states the increase of the Calcutta Mission to have been nineteen Hindoos. At Tranquebar, the increase had been one hundred and forty, of whom fifteen were Heathens, and five Papists: the number of communicants had been 1103.

Mr. Gerické, in writing from Cuddalore, states his house to be full of children and young people, whom he educated and instructed; and he strongly recommends the support and extension of schools for the natives. He mentions with great satisfaction, the exemplary conduct of two hundred Scotch Highlanders, who, though unattended by a single officer, marched regularly every Sunday to church. They were suddenly recalled, to the grief of all who had witnessed their behaviour.

In the Report of 1787, Mr. Gerické remarks, that in the course of his itinerating labours through many heathen towns and villages, he had been well received not only by Christians, but by heathens; and he trusts, that a harvest will one day be reaped from the seed thus sown.

Mr. Swartz, in a letter from Tanjore, mentions, that the pious catechist, Sattianaden, was diligent in his instructions; as was the master of a Malabar school, whom Mr. Swartz describes as a truly pious and grave man, in whose school thirty-one Malabars were instructed. He speaks in terms of great satisfaction of the conduct of the soldiers in the garrison, who attended Divine service and the evening lectures in the week, "to which they were encouraged by their officers, who all confessed that corporal punishment had ceased from the time that the regiment began to relish religious instruction." Mr. Swartz continues to observe, "that after the arrival of Sir Archibald Campbell, our worthy governor, the Tanjore country appeared to be in a melancholy situation: whole towns and villages were left quite empty. Sir Archibald, fearing that this emigration might cause a famine, ordered a committee of four persons to inspect the management of the country, of which committee I was desired to be a member. The Raja in his present state of infirmity, being unable to bear much fatigue, desired me to assure the inhabitants, in his name, of justice and equity. I did so. The inhabitants believed the promise given them, and seven thousand came in at once; others followed, and though the best season for cultivating the ground was elapsed, the poor people, anticipating better days, exerted themselves to such a degree, that the harvest of this year seems to become more plenteous than that of the preceding one."

"In these transactions," says Mr. Swartz, "I had the best opportunities of conversing with the first inhabitants about their everlasting welfare. Many begin to be convinced of the folly of idolatry; and as we have a prospect of seeing this country better, that is, with more justice, managed, it is to be hoped that it will have a good effect upon the people. As Sir Archibald Campbell shewed the kindness of a father to this country, so Lady

Campbell has acted the part of a mother to the poor female orphans. She has formed a plan, and begun to execute it, for educating poor daughters of soldiers, who have hitherto been miserably neglected; or if they were educated in private schools, they were, however, left without protection, and consequently often fell into the hands of the destroyers. Lady Campbell's plan has the sanction and protection of Government. A subscription has been set on foot, and more than 14,000 pagodas are already collected. The Nabob has given a very spacious house, which he bought for 8,000 pagodas, for that purpose. Twelve ladies form the vestry; and each of them is to inspect a month. Lady Campbell hopes that a similar institution for the education of boys, particularly soldiers' sons, will soon be made." "Every one who delights in the welfare of his fellow-creatures, will praise God for the humane disposition he has put into the heart of Lady Campbell. As to the provincial schools, continues Mr. Swartz, which were to be erected according to Mr. Sullivan's plan, I heartily wish they may be established. One such school is kept in Ramanadaburam, and is carried on with tolerable success, but as to the establishment of others, the circumstances of the districts do not seem favourable. The petty lords of districts feel too much oppression, which it is hoped will be removed, and then those institutions will be admitted without impediment. They would facilitate the connections between the Europeans and natives, and would open a door to the Missionaries who visited them to converse freely with the principal people of the country, by which means, Divine knowledge might be conveyed to the natives in the easiest manner."

Mr. Swartz's next letter is very remarkable: he says:

"The King of Tanjore is dead. Some circumstances respecting it I think it my duty to mention to my superiors. Having lost all his children and grand-children, he adopted a child of nine or ten years old, of an ancient family. Four days before his death he sent for me, and shewed me the child, saying, This boy is not my son, but your son. You are to be guardian. You I appoint to take care of him. I replied, You know, sir, my willingness to serve you as far as I am able, but this your last desire is far beyond my strength. You have adopted the child, but you know that there are competitors. This will of course endanger the life of the child, and also create parties and confusion in the government of the country. I may perhaps see the child once or twice in a month. I may admonish him to behave well. More I can hardly do. What poor guardianship will this be! You will be pleased to choose another method. What method? said he. I answered, Deliver the child to the care of your brother: charge him to perform the duty of a father to the child. Let your brother govern the country, and when the child groweth up, and shews wisdom and ability, then let your brother do what a father would do in like case. Well, said the Raja, I will consider what you have said. After ten hours, he called for his brother, delivered the child to his care, and admonished him to obey his brother. The next day the Raja called for the English resident, Mr. Huddlestone, and me, and declared, in the presence of all his servants, that he had delivered the care of the adopted child, and of the country, to his brother, Amer Sing, who at the same time was sitting under a pavilion with the child: that he hoped the Honourable Company would confirm this his last will, according to the agreement, and bestow upon his brother and the adopted son the same kindness they had done to him; wishing also, that all might be faithfully transmitted to England. And when Mr. Huddlestone promised to send a faithful account to Government, the

Raja said, This your assurance comforts me in my last hours."

In this year, Mr. Kolhoff, and also Mr. Jænicke were appointed Missionaries of the Society in India. Mr. Kolhoff was already labouring in that vineyard. Mr. Jænicke was sent from Europe. The Rev. Dr. Vincent addressed to him an admirable Charge, on the occasion of his departure. We were struck with the pious prayer of this learned divine: "Would to God, that not only this nation may be roused to forward this good work, but that every Protestant power in Europe may be animated by the same spirit!" and no less with the acuteness of the following observation:

"If any opinion of an individual may be hazarded,—it is,—that Christianity cannot take root effectually till there are native priests and ministers. I speak this from authority; because in Greece, Asia, and throughout the Roman empire we scarcely read of any successor to, or fellow-labourer with, the apostles, who was of the Jewish nation, except Aquila and Priscilla. The imbecility of mind which pervades the native Indians, we are well informed of by the correspondence of the Missionaries, who allow that they discharge their duty well under the guidance of another, but are not possessed of stability sufficient to be left to themselves. This, however, we conceive from the general nature of man, that to repose a confidence begets an inclination to deserve it; and to give a man rank and consequence inspires him with an emulation to support it."

In the Report of 1788, it appears that Mr. Kiernander, the Society's Missionary at Calcutta, had been obliged, from age and infirmities, to relinquish the service of the Mission, and to transfer the mission church, school, &c., to the Rev. David Brown, W. Chambers, Esq., and C. Grant, Esq., who had provided for the usual English and Portuguese services, until the Society could send out a Missionary. In consequence of the communications made by these gentlemen to the Board, in which they set forth the importance of Calcutta as a station from whence the knowledge of Christianity might be diffused, considerable efforts were made to procure a suitable Missionary to succeed Mr. Kiernander. The Rev. A. T. Clarke, of Cambridge, was nominated to this office. But after having resided a few months at Calcutta, he abandoned his mission, and entered as a chaplain into the Company's service; and the mission church must have been shut up, had not the Rev. D. Brown, and the Rev. John Owen (now chaplain-general of the navy and army), regularly continued to perform Divine service in it.

Mr. Swartz, in a letter from Tanjore, makes very honourable mention of Mr. Hippesley, the late resident at Tanjore, as having always been disposed to serve the Mission. He states—That the new King, in compliance with the promise of his brother, before his death, had delivered to him a written document, sealed by himself, and his chief ministers, in which he made "an appropriation for ever, of a village, of the yearly income of about five hundred pagodas, for the school, and more especially for the orphans." The village is situated on the confines of the territory belonging to Tranquebar.

He further states, That the Hon. East-India Company, in their general letter to the Government of Madras, had intimated their resolution to promote the provincial schools, and accordingly had directed the said Government to pay towards each of such schools 100*l.* sterling per annum; that such schools were then about to be established at Tanjore, Ramanadaburam, and Sivagenga, and that wherever others should be instituted, the said sum of 100*l.* per annum to each should be paid. Government had sent him abstracts from the Company's letter, and desired to know how he meant to apply the said an-

nual donations. Upon which, he conferred with the vestry, and sent their minutes to Government, who returned an answer entirely approving the proposal. Mr. Pohle and Mr. J. Kolhoff were proposed for superintendants, which Mr. Swartz had suggested, not because he intended to withdraw himself, but in consideration of his own advanced age, and with a view to make the circumstances of those two brethren more comfortable.

Mr. Kolhoff had been admitted into the number of the Society's Missionaries, on the recommendation of Mr. Swartz, by whom he had been educated, from his eighth to his twenty-fifth year. The account given of him by Mr. Swartz, is, that his mind was truly upright, and that he had given "satisfactory proofs to the English and Malabar congregations, of his sincerely practising the duties he had learned from the holy Scriptures. Humble, and content with little, he was willing to instruct others. The New Testament he read in its original language. Latin and Hebrew he had not then studied. The Malabar language he spoke fluently, and had preached in it above four years. The Portuguese language he also understood. The Moorish language he knew, and in the Persian he could express himself with tolerable propriety. The English and German languages he understood so far as to be able to speak them with some elegance."

Mr. Swartz speaks of the Bibles and other books sent by the Society, as a treasure, and trusts that the soldiers of the 72d regiment and the school-children would have reason to praise God for them. Adverting to the state of the Tanjore church, he observes, that both there and at Tranquebar, the Christian converts of the higher and the lower casts, were nearly equal. The congregation at Palamcotta consisted of about one hundred and twenty persons, some inferior merchants, some artificers, some washermen, some farmers, and a few native soldiers; all having their employments, and none living on charity. The church is a neat, small building, with a tiled roof, and was built by a Braminy woman, who was instructed, and baptized by Mr. Swartz; one or two of the English gentlemen assisting her with a supply of some materials. An able and pious catechist, named Sattianaden, has the care of the congregation. A school has likewise been established, and a schoolmaster provided; and both catechist and schoolmaster receive their salaries from Mr. Swartz. Palamcotta is a fort, at the distance of two hundred miles from Tanjore; it belongs to the Nabob, but has an English garrison. One of the country priests visits the congregation annually, for the administration of the sacraments. The English Liturgy is translated, and used regularly before sermon. Mr. Swartz mentions, that the scholars, in the two provincial schools very lately established, were making a rapid progress, in learning to read and write the English language. The Mission schools, both English and Malabarian, were continued as before; in the former, thirty-one boys were instructed in reading, writing, arithmetic, and geography; and as these young people were likely to remain in that country, the Tamulian and Moorish languages were made part of their study. The Malabar school consisted of twenty-nine children, instructed by a native. The Malabar congregation had been augmented with forty members, thirteen of whom were children, born of Christian parents. The English congregation consisted of his Majesty's regiment stationed there, before whom Divine service, including a sermon, was performed every Sunday; but every evening there was a meeting for prayers, which such as chose it might frequent. These devotional exercises had had a good effect upon the soldiery, and were encouraged by their commanding officer.

At Tranquebar, thirty-eight hea-

thens had been converted, among whom was a physician of great learning and reputation. "Some years back, he had acquired his first convictions of the excellency of the Christian religion, in a remote country, by reading a letter, printed at the Mission Press, which induced him to inquire into its principles. This he did first of the Roman Catholics, who were nearest to him; but, finding amongst them the appearance of idolatry, he came to Tranquebar, and before he addressed himself to any of the Missionaries, he conversed with some of their people, and listened to the sermons at the church door. He at length applied to the Missionaries, received their instructions, and, being well settled in the principles of Christ's holy religion, was baptized, together with his family. Soon after, he delivered up his idol of brass, though a heathen had offered him fifteen pagodas for it: he brought likewise many rare books to them, of Malabarian learning, of some of which, copies had been taken, for the service of the Mission. The Christian doctrine of self-denial seemed still to him somewhat difficult, but hopes were entertained of his experiencing more and more the blessedness of 'the poor in spirit;' and how far the riches of grace surpass the riches, honours, and pleasures of the world; nor was a doubt made of his becoming an useful man in many respects."

The whole number of Christians on the books of the Tranquebar Mission since its commencement, was 17,716.

The Missionaries state: "That January 23, 1787, was one of the most solemn days ever celebrated at Tranquebar, when their senior and dear brother, the Rev. Mr. Kolhoff, kept his jubilee, and had the inexpressible satisfaction of seeing his eldest son, a worthy young man, ordained in the mission church, and invested with the holy office of priesthood, according to the ritual of the Lutheran Church. The several Missionaries, both English and Danish, propounded to the candidate questions in divinity, which he answered to their great satisfaction, shewing how well he had employed his youthful years under the tuition of Mr. Swartz. The Danish Government, and all the European families of the settlement, together with a great number of Malabar Christians and heathens, attended the service, and a general awe was conspicuous, particularly during the ordination sermon, which Mr. Swartz preached, from 2 Tim. ii. 1, 'Thou, therefore, my son, be strong in the grace that is in Christ Jesus.' After the ordination, our young brother entered the pulpit, and preached a Malabar sermon with such a graceful ease, that it was pleasing to every one that understood it. They had the greatest hope of his continuing a faithful servant of Christ, and a great help to their brother Swartz in his old age."

They had worked off a new impression of the Tamul Testament and Psalter.—Their Report concludes with stating, that "amidst the trials and difficulties they experience, it is their great and mutual comfort, that, with their brothers, the English Missionaries, Swartz, Gericke, and Pohle, they are, as it were, one heart and one soul, assisting each other in their work, giving to, and receiving advice from, each other, mutually sharing in sorrows and joys, receiving and giving thanks for each other's gifts, and praying for each other. They are often deeply wounded, sometimes by the inefficacy of their well-meant endeavours, and at other times by sad disappointment respecting individuals. However, they are comforted again, and comfort each other."

(To be continued.)

To the Editor of the Christian Observer.

A CORRESPONDENT, who adopts the signature of "AN INQUIRER," p. 558 of your Magazine for September,

makes an assertion which materially affects the illustration of those prophecies that seem to be applicable to the principal modern nations of Europe, at whatsoever period their accomplishment may be supposed to take place. He asserts, that "it may be regularly shewn, step by step, that the Scythians were *not* descended from Magog, but from an *entirely different* patriarch." He adds, "The pedigree of the Scythians may easily be traced on the direct authority of history: but it cannot be done except at considerable length." He endeavours also, p. 657, to invalidate the opposite (and general) opinion, by representing it as not resting "upon any better authority than a mere random assertion of the comparatively modern historian Josephus."

So contemptuous a view of the Jewish Historian, tends to subvert at one stroke the records which he has transmitted of the origin of nations; and derogates, I apprehend, from the authority even of Sacred History. Josephus, though, by a strong figure of speech, he may be called "modern," compared with the era of Magog, is far from being so, compared with any writer who affords authentic information of the Scythians. Herodotus, the earliest and best authority extant, wrote little more than five centuries before Josephus; and Strabo, who best illustrates this part of ancient geography, wrote four centuries later. A diligent and mature collation of their statements has long since convinced me, that the *Jazyges* of Strabo were the genuine representatives of the *Scythians* of Herodotus; that the inhabitants of the Roman province of Scythia were, therefore, *real* Scythians; that these were intended under that denomination, both by the Apostle Paul and by Josephus; and that their derivation from MAGOG, by the latter, is far more likely to have been a constant and authentic tradition of the Jewish nation, than "a mere random assertion of a comparatively modern historian."

The regular series of historical deduction which would be necessary to demonstrate either the Inquirer's hypothesis or my own, would probably be unsuitable to your publication: but surely it becomes him to assign his reasons for treating with contempt an authority so closely connected with Sacred History. The prophets seldom indicate any nation otherwise, than by the name of its first progenitor; and if the Jews did *not* preserve authentic traditions of national origins, such indications would have been useless both to them and to us. If they *did*, where are such traditions to be found, but in the writings of Josephus? The question, therefore, whether his statement on this subject, is to be depended on, or to be scouted as "mere random assertion," *deserves* a place in your very valuable miscellany; and, after so bold a censure has been inserted, it surely *demands* discussion. I beg leave, on this ground, to call upon the Inquirer for the reasons of his censure; and to request from you, an insertion of his arguments, and of such an investigation of them as they may require.

The only intimation which the Inquirer has *already* given, of his motive for despising the authority of Josephus, is, that the Scythians came from Asia into Europe, after the time of Moses; or, as he (I think, less correctly) expresses it, "were an *original* Asiatic nation." Such *all* nations were. Josephus himself states, that Magog settled first at Aleppo. The Inquirer admits that the Scythians occupied Caucasus, which is near the border of modern Europe. Why the Inquirer regards this division of the earth as corresponding *precisely* with "the isles of the Gentiles," and why he supposes that no nation of Japheth's posterity originally settled beyond its boundary, it is necessary that he should explain. The whole country north of the Euxine, or even of the Caspian, might, for any reason I can perceive to the contrary, be de-

signed by the "isles of the Gentiles;" as it is, in the one case wholly, in the other nearly, separated by seas, from countries with which the ancient Jews were familiar.

If, indeed, "the Scythic descent of the Franks is an undoubted historical fact," as the Inquirer roundly asserts, it may be inconsistent with the descent of the Scythians from Magog, even according to the testimony of Josephus himself. But this objection appears to me so far from having any force, as to be wholly without foundation. Nothing but a vague or lax application of the Scythian name affords a shadow of connection between the Franks and the Scythians. The Slavonic, not the Gothic, nations, are the real descendants of the latter.

It is unnecessary to refer to Mr. Granville Penn's interpretation of the prophecies concerning Gog, after what I have intimated. These prophecies, indeed, we cannot expect to be fulfilled, or understood, till the close of the Millennium: Rev. xx. 7, 8.

ANOTHER INQUIRER.

EXTRACTS FROM THE WRITINGS OF LUTHER.

(*Continued from p.* 285.)

Precious in the sight of the Lord is the death of his saints. Psalm cxvi. 15.

God opens, in death itself, the gate of life to true believers who love and keep his word, by the death and resurrection of Christ; whether they die on the rack, or be hanged, or burnt, or drowned, or be taken off by fever or pestilence. He pronounces in the text, that the death of his saints is dear and precious before the Lord. He accounts their ashes a valuable treasure, a costly jewel of earth. Whether Satan strangle the true Christian on his bed, or the executioner on the gallows, it is declared that such a death is a happy one, and so highly esteemed by the Lord, that he will leave nothing unpunished which was concerned in it. But the devil, who caused their death, he will bring forth to judgment, and punish with eternal pains; sin he will destroy, and death itself he will cast into hell. And as he values them so highly, he will assuredly not stop there, but will bring them up again from the grave, so that their death shall really be no death, but a new life with Christ in eternal brightness and glory.

Finally, my brethren, be strong in the Lord, and in the power of his might. Eph. vi. 10.

Would you be strong and invincible, you must take the Lord Christ as your strength. Lay fast hold of Him, and exercise yourself in relying upon Him, that He may be well known to you, and his word be held pure by you, and be daily used and learned with all diligence; that thus of God's word and your heart there may be made but one thing; and the truths of it be as certain to you, and more certain than your own life. When you have done this, you will be really strong and secure, and will be able to remain safe and unconquered when the devil or his messengers come against you.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law, shall no flesh be justified. Gal. ii. 16.

Take heed that you make no mistake here, nor suffer yourself to be led off from faith to works. Good works a man must indeed perform; but not on them must he place his confidence, but on the work of Christ. And we must resist sin, death, and hell, not with our works; but they must lead us from our-

selves to the righteous Saviour, to the King of Zion, who can alone conquer these enemies; who knows how to deal with sin, death, and hell; who is the overcomer of sin, the destroyer of death, and the swallower up of hell. To Him you must leave the dealing with such foes; and you must employ your works on your neighbour, that you may thereby have a certain evidence of faith in the Saviour and destroyer of sin.

What is the chaff to the wheat, saith the Lord? Is not my word as a fire and as a hammer which breaketh the rock in pieces? Jerem. xxiii. 28, 29.

That is a sure evidence that the word is sent forth from God, and comes from Him, when it cuts, as it were, and strikes, and works efficaciously in the heart, and excites men with earnestness of mind to live according to it, and to desire more and more to hear it; as it is written, He that eateth me, shall hunger more after me; and he that drinketh me shall thirst more after me. And thence comes it, that in our times, preachers are indeed most elegant and fine, and yet but little fruit is produced by them. The reason is, it is they who say such and such things of themselves, instead of following God, and the people hear what they affirm, and do not believe it as the word of God. Thus man's reason presumptuously shines unto man's reason; whereas it must be grace and not reason, God and not man.

Bear ye one another's burdens, and so fulfil the law of Christ. Gal. vi. 2.

Christ's doctrine does not reject you at once, if you cannot so quickly turn yourself, and so easily yield, though it has too much cause for doing it; but it sees that you are wounded and weak, and deals with you tenderly, and teaches you the right truth, and bears with you and suffers you, if you cannot so well stand and manage of yourself, and gives you time for it, that you may finish the learning of it, and leaves you to do as you are accustomed, and as you can, till you gain strength, and know the truth more clearly and certainly. Therefore we must so learn Christ, as to remember that in his kingdom there are only sick and diseased folk, and that it is nothing else than an hospital, where the bruised and sick lie, on whom we must willingly and affectionately attend.

(To be continued.)

To the Editor of the Christian Observer.

A CORRESPONDENT, who signs himself FUTURUS, has solicited the attention of your readers, in a late number of your valuable work, to the Moral Law. I confess myself to be one of those plain men who never thought that the subject wanted that kind of erudite and elaborate discussion which he seems to require. At the same time, I admire the spirit in which he writes; and I approve, on the whole, of those ideas which he seems to entertain respecting the qualifications of a theological disputant. To settle points of doctrine, and to inculcate them, are two distinct provinces; —the latter tolerating a looser kind of statement and variety of illustration, while the former requires solid judgment and keen discernment; wisdom, order, argument, and calmness.

If your correspondent is acquainted with the history of theological opinions, and if he has made any just observations on the human character, he must know, that objectionable tenets in religion owe their origin principally to remarkable events, in which the attention of men was suddenly awakened to the important subject; or to anomalous individuals, who thought themselves excellent in proportion as they were singular. All men think themselves wiser than others; and there are

too many principles in our nature which urge us to maintain our own notions with obstinacy, and to recommend them with vehemence.

To all subtlety in religion I am an utter stranger. If I admire what is learned, yet I have always found, that I am chiefly edified by what is plain. I have heard the reasonings of the Deist: I have heard the gay dreams of the enthusiast: I have often listened to the mutilated, eccentric, and partial statements of the sectarist: but I have turned away from them all with different degrees of aversion; for those who rejected the Bible I was compelled to condemn, and those who in my view misinterpreted its doctrines I could not approve.

If names were sufficient to decide a question, the subjection of believers to the Moral Law could no longer be a subject of dispute. The names of those who graft the doctrine of absolute liberty on the merciful dispensation of the Gospel, are few, and of no great weight, when compared with those who have advocated the doctrines of mercy without abrogating the authority of law. Agricola was only an excrescence of the Reformation; whose sentiments probably were formed on the partial and ambiguous sentences of the great, but often incautious, Luther. Crisp was inconsistent with himself, and therefore deserves no notice on the subject. The modern Hercules of theological absurdity was better acquainted with plausible effusion than with the logical examination of Divine truth. The name of one calm, thoughtful, learned, and dispassionate divine would fairly outweigh a whole host of such singular combatants.

But I must say, as a plain man, that I consider names, however I may revere them, as a very inferior kind of evidence, as only a tolerable auxiliary, when a disputed point in theology is brought forward for discussion. A Hooker is sublime, a Hopkins is decided, an Andrews is plain, and all of them are pious; but all of them are men, and therefore all of them are fallible.

I would wish, therefore, Futurus, and any other person who is not satisfied respecting the authority of the Moral Law, to forget names, and to confine their attention to Scripture; being fully aware, as all ought to be, that Scripture, meditation, and prayer will always form the best divine and the best Christian.

The subject I am now upon is extensive, if it were followed to any length, according to the hints given by Futurus. The advocates of total liberty think that they have scriptural proof: it must be shewn that they wrest the Scriptures. The advocates of total liberty suppose that the authority of law is incompatible with the fulness and freeness of mercy: it must be shewn that these are not incompatible. The advocates of total liberty maintain that their statement, excluding all reference to the Law as an authoritative rule of conduct, as a rule of conduct in its own nature binding, is that alone which gives Christ his full honour, and the Christian full satisfaction and comfort: it must be shewn that they are egregiously mistaken. Assert the commanding power of the Law over the believer, and, if he will suffer himself to be guided by scriptural truth and sober thought, and not by human opinion or a dreaming fancy, he will have no reason to complain, that so much as a single iota is deducted from the mercy of the Gospel, the honour of its great Author, or his own comfort. The oppugners of the law may be specious, and they will be obstinate. He knows but little indeed of intellectual matters who does not know, that sophists are the worst men to deal with in the walks of literature. Sophists are in the walks of literature, what knaves are in the common walks of life. But that I may abridge my reflections, I shall leave this view of the subject to those of your correspondents who may judge

it expedient to unfold and discuss the point in its various parts and bearings.

From what I have said already, it may be concluded, that I see no passages in Scripture that deny the plenary and universal authority of the Moral Law, and that I do not see how any advantage is derived to the Gospel by denying it. Christ, to the real Christian, is, in all respects, every thing. He is his "wisdom, righteousness, sanctification, and redemption." This must be readily admitted, and strenuously maintained.

But while the Gospel confers every mercy, the Law enjoins every duty. Now take up the point on the ground of reason; and it appears to me evident, that supreme authority and abundant mercy may exist in the same government, and also in respect of the same persons. A king rules by laws. His subjects break those laws. He pardons the offenders. The laws, though broken, do not lose their authority; they are the immutable laws of the government. The pardoned offenders can claim nothing, it is evident, from their sovereign, on the score of their obedience: they live by his mercy: but still, as necessarily members of the same government, they owe subjection to the laws. How far this may illustrate the point I am upon in religion, I leave others to determine. But I confess it has always appeared to me that the Moral Law must, from its nature, be immutable, and therefore of equal authority in every possible dispensation of truth. I am utterly at a loss to discover how it can be otherwise. It rests in nothing accidental or varying, but in the essential nature of things. If God creates beings free agents, he must give them directions. Creatures are not independent: they must be subject to certain laws, that relate to right and wrong; and since right and wrong are always the same, the Law has the same character and authority at all times. If men sin, and, according to the mercy of God revealed in the Gospel, obtain pardon, this does not in the least degree affect the nature of the Law. Nothing, I think, can be more perverse, or more unfounded, than to maintain, that faith in Christ, for justification, pardon, and acceptance with God, places man on a ground on which the Law has no authority over him.

Of the religion of the first ages of the world, we have only in some respects obscure information: but obscure as it is, we may say, that the Moral Law was then known, and existed in full force as the directing and commanding guide of all men. The First Table of the Law is to be deduced, and not unfairly, from the sanctification of the Sabbath-day. It may also be asked, how could Abraham teach his family to "do justice and judgment," if he was not familiar with the Second Table of the Law?

According to my opinion, the Moral Law derived no additional authority by its promulgation on Sinai. Moral relations are always the same: moral enactments, therefore, which are in fact only the visible expressions of those relations, are invariable. If, then, the Moral Law existed previous to the Sinai-dispensation, which cannot be disputed, it must also exist, and that with the very same character, after that dispensation became obsolete by the introduction of the Gospel. I have always thought the testimony of our Lord, in the fifth chapter of St. Matthew conclusive on this point.

If the Law is of no force as it respects the believer, I would ask, how does St. Paul, in the seventh chapter of the Epistle to the Romans, not only speak of the Law as "holy, just, and good," but assert, that he "delighted in the law of God after the inward man," and also that "with his mind he served the law of God?" If it be admitted that St. Paul here speaks as a

believer, then it must also be admitted, that being a believer, he regarded the Law in such a manner as no one could who was not persuaded of its authority over him.

The New Testament abounds with commands. Those commands are addressed to believers, and, as I suppose, are binding upon them. But what are those commands, but, in effect, the Moral Law? For the Moral Law, though summarily contained in the Ten Commandments, consists of the preceptive parts of Scripture so far as such parts are of a moral nature. Moral commands are moral laws, and are binding wherever they occur. They abound in the Gospel; and are especially directed to those who have embraced the mercy which it offers.

The notion of some, that real Christians obey the commands of God from a principle of love, and that these commands have, for that reason, no authority over them, is so absurd that it clearly shews us that they speak without knowledge. Every one who reflects must be convinced, that the authority of a moral law resides in the law itself, and is not diminished or even affected, whether the law be obeyed or not obeyed, or whether it be obeyed from a principle of love, or fear, or from any other principle.

If, then, I am asked, on what ground I am persuaded of the authority of the Moral Law over believers, I should reply, that I rest my persuasion of it on my views of the nature of the Moral Law, and on the testimony of Scripture, which, if I am not mistaken, agrees with those views.

I am aware that my statement is very imperfect; but I shall rejoice if any thing I have advanced will lead to a more clear, learned, and satisfactory investigation of the subject.

Allow me to conclude my paper with the remarks of Flavel, no mean name in theology, on this point. I do not quote him as an authority to decide the question; but having accidentally met with his opinion, after I had written the above remarks, I was struck with the coincidence between his views and my own. Some men will be convinced more by the observations of Flavel than they would by those of our pious and learned prelates.

"Christ doth not free believers from obedience to the Moral Law: it is true we are no more under it as a covenant for our justification; but we are and must still be under it as a rule for our direction. The matter of the Moral Law is unchangeable as the nature of good and evil is, and cannot be abolished except that distinction should be destroyed. The precepts of the Law are still urged under the Gospel, to enforce duties upon us. It is, therefore, a vain distinction invented by libertines to say it binds us as creatures, not as Christians: or that it binds the unregenerate part, but not the regenerate: but this is a sure truth, that they who are freed from its penalties, are still under its precepts: though believers are no more under its curse, yet they are still under its conduct: the Law sends us to Christ to be justified, and Christ sends us to the Law to be regulated. Let the heart of every Christian join therefore with David's in that holy wish: 'Thou hast commanded me to keep thy precepts diligently; O that my ways were directed to keep thy statutes!'"

I am, &c.

PHILONOMOS.

To the Editor of the Christian Observer.

I was so delighted with a passage which I lately met with in reading the second part of the twenty-third Homily of the United Church of England and Ireland, "on alms-deeds," and consider it so admirable an answer to many of the unscriptural statements,

as they appear to me, of the bishop of Lincoln, in his "*Refutation* of Calvinism," and of other writers of the same school, that I venture to beg a place for it in your valuable pages. After having quoted Luke xi. 41. "Give alms of such things as ye have; and behold all things are clean unto you;" and having also cited the apocryphal books of Tobit and Ecclesiasticus, as well as some words of Cyprian, in confirmation of what he has before alleged; the writer supposes and answers the following objection. (Oxford ed. of Hom. 1810, pp. 328, &c.) "But here some will say unto me, If almsgiving, and our charitable works towards the poor, be able to wash away sins, to reconcile us to God, to deliver us from the peril of damnation, and make us the sons and heirs of God's kingdom: then are Christ's merits defaced, and his blood shed in vain; then are we justified by works, and by our deeds may we merit heaven; then do we in vain believe that Christ died for to put away our sins, and that he rose for our justification, as St. Paul teacheth.

"But ye shall understand (dearly beloved) that neither those places of the Scripture before alleged, neither the doctrine of the blessed martyr Cyprian, neither any other godly and learned man, when they, in extolling the dignity, profit, fruit, and effect of virtuous and liberal alms, do say that it washeth away sins, and bringeth us to the favour of God, do mean, that our work and charitable deed is the original cause of our acceptation before God, or that for the dignity or worthiness thereof our sins may be washed away, and we purged and cleansed of all the spots of our iniquity; for that were, indeed, to deface Christ, and to defraud him of his glory. But they mean this, and this is the understanding of those and such like sayings; that God of his mercy and special favour towards them whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that, although by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition, yet now, the Spirit of God mightily working in them, unto obedience to God's will and commandments, they declare by their outward deeds and life, in the shewing of mercy, and charity, (which cannot come but of the Spirit of God, and his especial grace), that they are the undoubted children of God, appointed to everlasting life. And so, as by their wickedness and ungodly living they shewed themselves according to the judgment of men which follow the outward appearance, to be reprobates and cast-aways: so now, by their obedience unto God's holy will, and by their mercifulness and tender pity, (wherein they shew themselves to be like unto God, who is the fountain and spring of all mercy), they declare openly and manifestly unto the sight of men, that they are the sons of God, and elect of him unto salvation. For, as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit: so the good deeds of man are not the cause that maketh man good, but he is first made good, by the Spirit and grace of God, that effectually worketh in him, and afterward, he bringeth forth good fruits. And then, as the good fruit doth argue the goodness of the tree, so doth the good and merciful deed of the man argue, and certainly prove the goodness of him that doeth it, according to Christ's sayings: 'Ye shall know them by their fruits.'

"And if any man will object, that evil and naughty men do sometimes, by their deeds, appear to be very godly and virtuous: I will answer, so doth the crab and chokepear seem outwardly to have sometimes as fair a red, and as mellow a colour, as the fruit that is good

indeed. But he that will bite and take a taste, shall easily judge betwixt the sour bitterness of the one and the sweet savouriness of the other. And as the true Christian man, in thankfulness of his heart, for the redemption of his soul, purchased by Christ's death, sheweth kindly, by the fruit of his faith, his obedience to God: so the other, as a merchant with God, doth all for his own gain, thinking to win heaven by the merit of his works, and so defaceth and obscureth the price of Christ's blood, who only wrought our purgation.

"The meaning, then, of these sayings in the Scriptures and other holy writings: Alms-deeds do wash away our sins; and, Mercy to the poor, doth blot out our offences, is, that we, doing these things according to God's will and our duty, have our sins indeed washed away, and our offences blotted out: not for the worthiness of them, but by the grace of God which worketh all in all, and that for the promise that God hath made to them that are obedient unto his commandment, that he which is the truth, might be justified in performing the truth due to his true promise. Alms-deeds do wash away our sins, because God doth vouchsafe then to repute us as clean and pure, when we do them for his sake, and not because they deserve or merit our purging, or for that they have any such strength and virtue in themselves.

"I know that some men, too much addict to the advancing of their works, will not be contented with this answer; and no marvel, for such men can no answer content or suffice. Wherefore, leaving them to their own wilful sense, we will rather have regard to the reasonable and godly, who, as they most certainly know and persuade themselves, that all goodness, all bounty, all mercies, all benefits, all forgiveness of sins, and whatsoever can be named good and profitable, either for the body or for the soul, do come only of God's mercy and mere favour, and not of themselves: so, though they do never so many and so excellent good deeds, yet they are never puffed up with the vain confidence of them. And though they hear and read in God's word, and other-where in godly men's works, that alms-deeds, mercy, and charitableness, doth wash away sin, and blot out iniquity; yet do they not arrogantly stick and trust unto them, or brag themselves of them, as the proud pharisee did, lest with the pharisee they should be condemned: but rather, with the humble and poor publican, confess themselves sinful wretches, unworthy to look up to heaven, calling and craving for mercy, that with the publican they may be pronounced of Christ to be justified. The godly do learn that when the Scriptures say, that by good and merciful works we are reconciled to God's favour: we are taught then to know what Christ by his intercession and mediation obtaineth for us of his Father, when we be obedient to his will; yea, they learn in such manner of speaking a comfortable argument of God's singular favour and love, that attributeth that unto us and to our doings, that he by his Spirit worketh in us, and through his grace procureth for us. And yet this notwithstanding, they cry out with St. Paul, O wretches that we are! and acknowledge, (as Christ teacheth), that when they have all done, they are but unprofitable servants: and with the blessed King David, in respect of the just judgments of God, they do tremble and say, Who shall be able to abide it, Lord, if thou wilt give sentence according to our deserts? Thus they humble themselves, and are exalted of God; they count themselves vile, and of God are counted pure and clean; they condemn themselves, and are justified of God; they think themselves unworthy of the earth, and of God are thought worthy of heaven. Thus by God's word are they truly taught how to think rightly of mer-

ciful dealing of alms: and, of God's especial mercy and goodness, are made partakers of those fruits that his word hath promised."

I have only to add, Mr. Editor, that I greatly rejoice in the efforts which are now made to bring the too-long-neglected Homilies of our Church once more into public notice*. They were greatly prized by the good in days of yore; they contributed much to rescue this nation from the thick darkness of popish infidelity; they form, with our Articles and admirable Liturgy, a rallying point, of which, I trust, the friends of vital religion will not neglect to avail themselves. I may, perhaps, be too sanguine; but I am willing to cherish a hope that, by God's blessing upon the general distribution of the Scriptures, Homilies, Articles, and Liturgy, the time may yet be seen, by our children if not by ourselves, when the doctrines of the Reformation shall be faithfully preached by a large majority of the ministers of our Established Church.

Such, sir, is the sincere prayer,
of your constant reader,
φιλοπατερων.

FAMILY SERMONS. No. LXXI.

Psalm xix. 12. *Cleanse thou me from secret faults.*

THE word secret, as applied to faults, may have two meanings; it may imply, either those sins which are concealed from the knowledge of the world, or those which escape our own notice. I apprehend, that the latter is the sense intended in my text, because it better accords with the context; "Who can understand his errors? Cleanse thou me from secret faults." That is, who can ascertain the number of his offences? They are so frequently committed, that they escape our observation. Cleanse thou me, therefore, O God, from these undiscovered faults. If we construe the sentence by a reference to the words which follow it, secret sins will stand distinguished from those which are presumptuous. The prayer of the Psalmist, therefore, seems to be; Cleanse me from (the guilt of) those numerous sins which I commit through inadvertence, and keep me back also from wilful and deliberate transgression against thee.

Behold the picture of genuine humility! While pride is recounting her virtues, extolling their greatness, and overrating their number; the eye of the lowly man is fixed upon his defects, and he is disposed to believe himself more imperfect and corrupt than he can distinctly perceive himself to be. "Cleanse thou me from my secret faults."

To this state of mind every real Christian will be brought. Close self-examination and subsequent reflection will discover to him so much evil, which when committing it he did not suspect, that he will entertain an habitual jealousy of himself. How different is the opinion of themselves, formed by the best and the worst men! The best are often deeply dejected on account of their faults. The worst are prone to exculpate themselves, and are the last to feel any tenderness of conscience. A person's guilt is, therefore, by no means to be measured by his sense of it.

Various causes contribute to conceal from a man his faults. They may be said, generally, to be a *defect of knowledge*, and a want of *a right disposition of mind.*

1. Many sin against God without being conscious of it. But here, an objection will be urged. It will be asked, "How can a man be said to sin, when he is not aware of it? Sin is the transgression of a law; but the law should be known, in order that the guilt may attach: you cannot blame a person for doing that which he did not know that he was forbid to do." I answer; I allow, that where ignorance is unavoidable, there sin may be excusable.

* See First and Second Annual Reports of the Prayer-book and Homily Society.

But a man who would avail himself of this plea, must make it appear that his ignorance was not owing to any want of care on his part to find out the law. If we allow that a want of acquaintance with the Divine law, whatever be its cause, is a sufficient apology for the breach of God's commandments, it will follow, that the grossest enormities may be committed with impunity; and that men have only to shut their eyes against the light of truth. By the laws of human society, a criminal is not allowed to plead in arrest of judgment, that he was not acquainted with the statute which forbad his offence. It is held, that he might and should have known it. Thus it is in the Divine administration. Take the case of an illiterate peasant: may he, because he has never learned to read the word of God, sin with impunity? By no means. Many points in the law of God are so simple and plain, that no literature, no extraordinary knowledge or talents are necessary to the apprehension of them. Every one, for instance, who knows that there is a God, knows also, that he ought to be worshipped. If, therefore, the peasant does not seek information concerning the true mode of worship; if hearing, as he must hear, that God has afforded a Revelation of the manner in which he expects to be served, he makes no serious inquiries as to the purport of that Revelation; if, knowing that God, as Governor of the world, is entitled to the obedience of all his creatures, he does not inquire what his laws are, that he may obey them, he is unquestionably chargeable with guilt. This very ignorance is highly criminal; for what knowledge does it so much concern a man to possess, as that of God, and of his will? What is the work which can surpass in its importance, that of preparing for an eternal state, a state, in comparison of which, all the interests and employments of this life shrink into nothing. Here, then, the disposition of mind communicates guilt to the sins of ignorance. He that would avail himself of the plea of ignorance, should be able to say, If I had known the law, I would have observed it; I would have made any sacrifices for the sake of obeying it; I had the disposition to keep it, and my breach of it was occasioned only by unavoidable ignorance. Then, indeed, the plea would be good. But we should ask ourselves such questions as the following:—Has my conduct been upright, in those points which have been known? If I did not know the law of God, why did I not know it? Might I not at least have known it better if I had desired to do so? And does not the want of that desire imply a criminal disposition? God has sent us his word; but if we will not read it, will not attentively and studiously consider its demands and its prohibitions, we are surely as guilty, when we violate its precepts, as if we had distinctly known them. Who then can shelter himself under the plea of ignorance? Who has not had a general suspicion that God required more holiness than he has practised?

These reflections may afford an admonition to some persons who profess an unwillingness to learn to read, because they are afraid of increasing their knowledge of their duty; they shew their ignorance to be voluntary, and therefore criminal, by the argument they use. They choose ignorance, because they do not like the law of God. They are like the wicked and slothful servant, who had indeed but one talent; but that one he hid in the ground. At the same time, however, let me remark how much is due from those whom God has blessed with good opportunities for acquiring knowledge. Their enlightened understanding, their correct judgment, their power of reasoning, their leisure for reflection, their extensive erudition, their ability to procure and read, not only

the Word of God, but various treatises of good men upon the duties incumbent upon us; are talents put into their hands of which God will require an account. And though ignorance, where it is wilful, is no sufficient excuse for sin; yet it must be allowed, that knowledge increases responsibility; and great will be the guilt of that person who is well acquainted with every art, and conversant in very science, excepting only that in which above all others he ought to be best instructed, the duty which he owes to his God.

2. One principal cause that our *sins* are so much concealed from our view, is, that we form our standard of what *is* right, not from the pure and holy law of God, but from the general opinion of our fellow-sinners. The custom of the world is our guide. The standard of right and wrong which it generally adopts, is our Scripture. But how many depraved principles, pernicious habits, evil passions, and sinful indulgences, are not only permitted, but even countenanced, by the too-general practice of mankind. Only gross sins, and those which tend to disturb the peace of society, are scandalous; not those which dishonour God. Thus, a person is expelled from society if suspected of pilfering the value of a single shilling; but he who is guilty of habitual irreverence towards God and contempt of him, a crime as much exceeding in guilt that first-mentioned, as God is more worthy than man; may be received every where with a smile. What a corrupt standard is here set up! How perverted the judgment which establishes this rule! Yet many have little or no perception of right and wrong but this; and do not trouble themselves to obtain any other. But our defective or false standard, cannot alter the nature of things. If we call darkness light, and light darkness, we do not make them so. What a view of our secret sins here opens itself to our view! While we are, perhaps, flattering our pride with the hope of having done every thing right, we may have deceived ourselves in the very idea of right. Positive sins are apt to be the only ones which we notice. The want of right dispositions, is often a subject little considered. A person may retire calmly to rest at night, thanking God that he has during the day been guilty of no act of injustice or violence, and applauding himself for his virtues. But has he, therefore, no guilt to answer for? Examine the long catalogue of Christian tempers which he has neglected to cultivate, and he will have much more reason to adopt the cry of the publican, "God be merciful to me a sinner!" Has he, for instance, been influenced by a prevailing desire to glorify God, or by an inclination to gratify himself? Has he been anxious to live as a rational creature, formed by God for his service? Has he been taking care of his soul, labouring to improve himself in virtue, and to grow in grace and in the knowledge and love of Jesus Christ? Has his zeal for God made him labour to promote the cause of God in the world, to discountenance sin, and to encourage godliness? Has he felt a due compassion for the wants and miseries of his fellow-sinners, a supreme love to God, and an earnest desire to be conformed to the image of Christ? Have a lively faith, a humble hope, a holy joy, been in exercise throughout the day? Alas! nothing of this was thought of, or expected, or desired. Yet surely, these affections are proper and right. They glorify God, they become his creatures, they are worthy of his Gospel, and naturally result from a due reception of it. To be without them, therefore, is to be so far deficient and criminal. Alas! what a fund of unknown iniquity, is here brought to light! "Who can understand his errors;"—his deviations from the Law of God; his deficiencies when compared with the standard of true righteousness?

And let not these be thought extravagances and refinements in religion, to be little expected in practice. Unless we have these dispositions, we must be Christians of a very different kind from the Apostles and the first converts, and we shall have little taste for their writings. Some there are—Oh that they were more numerous!—who are endeavouring thus to be what the Gospel requires; and if not in the measure they wish, yet this is still their desire and aim: nor are they satisfied, much less do they applaud themselves, while they fall short of it. Hence there is in them that sincere humility, that earnest confession of sin, that joy in the hope of pardon through Christ, and that watchful jealousy of themselves, which are among the characteristics of a real Christian.

Nor is this all. We are often under the influence of desires and tempers positively evil, without knowing it. Such is the deceitfulness of sin, and of our hearts, that we do not always see the connection between an action and the principle which produced it. Many a word is spoken and many a deed performed under the influence of pride, vanity, covetousness, or anger, which are by no means suspected to arise from these corrupt sources. The same actions may result from a good principle, and to that good principle self-love attributes them. Relief of the poor may be administered either through ostentation or benevolence. The public worship of God may be attended either through vanity or devotion. A bad action may be censured from dislike either of the person who committed it or of the sin. And though some distinctions of this kind may be broad and glaring, yet so intricate are the windings of the human heart that great caution, and even much jealousy of ourselves, are necessary to detect the secret and subtle error. There are persons, who through their lives are governed by covetousness, selfishness, or ambition, and yet never consider themselves as doing wrong. "Who can understand his errors?" What reason have we to pray, "Cleanse thou me from my secret faults!"

In all these cases, it is not any obscurity in the law of God, or want of capacity to understand it, which prevents the knowledge of our sinfulness. Our disposition is in fault. Love of sin is the root of all the error. An inclination to sin produces self-flattery; it blinds the eyes, and perverts the judgment; it disposes us to explain away the baseness of our transgressions, disguises them under smooth names, and even exalts them into virtues. Hence also proceed inconsideration, and inattention to what passes within. We do not sit down to examine our motives, to survey our actions, and trace them to their principles. Evil passions possess our breasts, and evil actions follow; but both the one and the other pass unnoticed by us.

In every study, diligence is necessary to success; but the study of our own hearts and the pursuit of holiness are left to chance. The conscience of one thus indifferent to his own progress in goodness becomes callous. It gives him no pain. The very monitor, implanted by God to warn him of evil, partakes of the corruption, and suffers days and weeks of sin to pass over without any friendly notice. That false complaisance which prevails in the world conspires to conceal from each of us our vices. Thus self-love within, and flattery without; blindness in the understanding, and corruption in the heart; erroneous conceptions of the nature of sin, and indisposition to examine our hearts; inconsideration, and insensibility of conscience, so effectually conceal from the transgressor the evil of his life, that he not only does not understand his errors, but is puffed up with pride, and thinks

so well of himself as to expect that God should bestow upon him a place in heaven as the just reward of his virtues.

To conclude: let me seriously urge the consideration of this subject, as the means of rendering us humble. Every man's ways are right in his own eyes, but God pondereth the heart. Let us not say, that "though I have been guilty of some venial sins, yet I have not much to answer for. On the whole, my conduct is unexceptionable; at least there is no reason to be much dissatisfied with it." Do we not perceive that all men are ready to speak favourably of themselves, those who have been guilty of the most flagitious crimes, as well as the more decent. Nay, it often happens, that the most flagitious are the most confident, while the upright are remarkable for confessing their unworthiness. Let us, then, be persuaded to suspect ourselves; to believe that our hearts may not be so pure as we think them, and that we may have many secret faults to answer for, of which we are not aware. The Church of Laodicea was satisfied with the goodness of her state; but He that searches the heart, and tries the reins, formed a very different opinion. The truth is, that every man, if he closely examines his heart and life, trying it by the standard of the pure word of God; if he watches his thoughts, and in earnest labours to bring them into obedience to the Divine law; will find himself to be a miserable sinner. I press this point the more, because the want of a proper knowledge of our sinfulness, makes us ignorant of our need of a Saviour, as well as content with a partial and defective righteousness.

Let us pray, therefore, and labour to be deeply convinced of our sinfulness, and let us dread flattery and self-love as poison. With holy Job let us not shrink from avowing, "Behold, I am vile;" with Isaiah, "I am a man of unclean lips;" with the Psalmist, "Mine iniquities are a sore burden for me, too heavy to bear;" and with St. Paul, "O wretched man that I am, who shall deliver me from this body of sin!"—Following this course, we shall be led to pray earnestly for deliverance, and shall obtain salvation through Jesus Christ.

Let, then, this view of the subject shew us all the magnitude of a Saviour's mercy. As our sins are infinitely more than we conceived, so also is our obligation to Him who cancels so much guilt. We ought to feel as debtors for ten thousand talents; for he will love most who has the deepest sense of the guilt that has been forgiven. How thankful should we be, that we may venture to look upon so much guilt without absolute despair! If we truly believe in Jesus, instead of being overwhelmed with terror, we shall only prize more and more highly that blood which we every day perceive to be more and more necessary to us. Let, then, that salvation be endeared to us, which is by grace and not by works.

Let the consideration of this subject, also, make us watchful. This is a great part of Christian wisdom. A man who knows not himself approaches the brink of sin, and trifles with temptation. Though he should admit that he has fallen into some transgressions, he will assume that he is in no danger of others. Hence he is negligent in his daily conduct, negligent in self-examination, negligent in prayer.

And finally, let us not forget that inference from the subject which was made by the Psalmist: "Who can understand his errors? Lord, cleanse thou me from my secret faults."

MISCELLANEOUS.

To the Editor of the Christian Observer.

After the admirable treatise on Christian Education which has lately issued from the press, and which had previously adorned your pages, it seems unnecessary, if not presumptuous, to offer any remarks on the subject. The following observations are made, in the hope of drawing the attention of your able correspondent to a point to which, though frequent allusions are made to it in the course of his work, he has not, perhaps, given sufficient attention; probably, because his instructions are only intended for the earlier stages of life. I allude, sir, to that want of confidence, I may say friendship, which we too often witness between young people and their parents, even where their mutual duties are discharged not only with cheerfulness, but affection, and where we might have formed very different expectations from our knowledge of their respective religious principles.

There can be no pleasure so gratifying to a man of feeling, as to see his children voluntarily step forward to make him the depositary of their secrets, the confidant of their hopes, and the comforter of their sorrows. But, delightful as this confidence is, how frequently do we find in its place efforts to conceal the real feelings of the heart, a dissembled cheerfulness perhaps assumed to hide the pains of conscious guilt from him whose admonitions are best calculated to prevent their recurrence. This unfortunate distrust, it is true, often, most commonly perhaps, arises from bad dispositions in the children themselves. But are not these dispositions frequently superinduced by an erroneous education, or by the neglect of the most judicious means of removing the reserve habitual to many young people. A few examples, which have come under my own observation, may serve to illustrate the subject.

A. is a man of correct habits and strict piety: strongly attached to his family, his grand object through life has been to train up his children for a happier world. As the leading feature of his religious character is a deep conviction of the heinousness of sin and our native depravity, he naturally endeavours to instil into their minds the same sentiments. All this is perfectly right: his plan is good, but he is deficient in his mode of carrying it into execution. His admonitions are all reproofs: his children regard him rather as a censor, than as a friend. They have been accustomed to hear from his mouth repeated instances of God's wrath, but few of his love; and to hear them mentioned with such warmth of feeling, that their young minds have mistaken parental anxiety for anger, and their fear of their Creator is exceeded by that of their father. It is needless to add, that A. complains of the hypocrisy of his children, and finds them as well versed in dissimulation as Mazarine.

B. was a character of a different stamp: he also possessed an almost morbid anxiety about the spiritual and temporal welfare of his children. Being a man of strong passions, he experienced in his own case the advantage of having a parent, who knew how to guide a family with a powerful hand. B. therefore determined, when he became a father, to regulate the conduct of his children with equal severity. Filial obedience was the duty upon which he most strongly insisted. He married early in life; and conscious of his own correct views upon religious subjects, and supported by extensive experience

in the ways of the world, he imagined that as long as he lived to guide them, his children could not commit any irremediable error either in morality or business, provided they would always submit to his guidance. Though, as I have said, a man of ardent passions, B. forgot to calculate upon meeting with the same in his children. But he committed a still greater error than this, in expecting that they would be restrained by habitual deference to his will, even if not actuated by the higher motive of duty towards God. The consequence of this system was, that he became the *master*, and not the *friend*, of his family: they submitted to his will in all points that came under his knowledge, but they concealed from him all that they were able to conceal. Knowing that they should not be permitted to use their own discretion in the most trivial circumstances, they took every means in their power to keep him in ignorance of their pursuits and intentions; and never consulted his opinion, because it left them no alternative. They loved him, because his conduct was evidently the result of an anxious regard for their happiness; but their love never opened their hearts, nor overcame their habitual reserve. B. discovered his error when it was too late to repair it, and died lamenting, that out of six children, he never was blest with one of an ingenuous disposition.

Though the objects of C. were not of such an elevated character, he followed a course similar in principle, though less dangerous in practice, to the first that I have mentioned. Ridicule was the weapon he employed, and it produced similar effects: he rather wished his children to rise above the *follies* than the *sins* of the world, and his children not only dreaded but (not to use a stronger expression) never loved him.

It would not be difficult to enumerate many other plans of education that have produced similar effects, nor, were that my object, to point out many other evils arising out of those I have mentioned. I will rather describe a father of a different character, whose success may do away the impression that mistrust and dissimulation are always the fruit of bad dispositions.

D. is a man equally formed by nature and study to become the head of a family. All his wishes, and all his business in life, have a principal reference to the happiness of his children. His whole conduct is regulated by love to them, unalloyed with any mixture of austerity, and his love is repaid with the most open and ingenuous confidence. Has a child committed a fault, he is not afraid to declare it; for he knows his father loves the offender, though he hates the offence. Has he any grief at heart, where can he find a more soothing friend than in the author of his being? Does he labour under any difficulty, or suffer from the consequence of his youthful folly, he meets with one who will enter with ardour into his juvenile distresses; who will quit without impatience the most interesting occupations, to wipe away the tear of shame; who will share his joys and participate his sorrows, while he mingles admonition with sympathy, and softens reproof by the most condescending kindness. But though indulgent, D. is not a foolish father: his abhorrence of vice is great, and however he loves, he never spares the sinner. Still, he has had less occasion to call in chastisement in aid of his authority than most parents: this may arise partly from the amiable tempers with which he has had to contend, but principally from the system he has uniformly pursued. Before their infant understandings could fully comprehend the meaning of love to an unknown object, he endeavoured to restrain his children, by a sense of gratitude and affection to himself. A fear of wounding *his* feelings was the first principle by which they were guided. As their faculties expand-

ed, it was not difficult to change the object of their regard, by displaying to their view the love, the holiness, and divine attributes of their Saviour. It was not difficult, because they had not to imbibe new principles, to form new habits, or to submit to unaccustomed rules. They pictured to themselves a lively image of their heavenly Father, from their keen sense of the excellencies of their earthly parent: the love, the confidence, they had always placed in the latter prepared them for the same lively emotions towards their Maker. D. and his beloved assistant in this delightful work are now descending in the vale of years, happy in the enjoyment of the affectionate friendship of their children, but happier still in having led them to a due sense of the value of an eternal and never-failing Friend.

G.

To the Editor of the Christian Observer.

THE following Memoir will (it is presumed) appear peculiarly interesting to most of your readers at this moment, when the present excellent Emperor of Russia has but recently left our shores.

"Mekepher* Alphery was born in Russia, of the imperial line. When that country was torn in pieces by intestine quarrels in the end of the sixteenth century, and the royal house, particularly, was severely persecuted by impostors, this gentleman and his two brothers were sent over to England, and recommended to the care of Mr. Joseph Bidell, a Russia merchant. Mr. Bidell, when they were of age fit for the university, sent them all three to Oxford, where, the small-pox unhappily prevailing, two of them died of it. We know not whether this surviving brother took any degrees or not: but it is very probable that he did; since he entered into holy orders, and, in the year 1618, had the rectory of Wooley in Huntingdonshire, a living of no very considerable value, being rated at less than 10*l.* in the King's books. Here he did his duty with great cheerfulness and alacrity; and, notwithstanding he was *twice* invited back to his native country, by some who would have ventured their utmost to have set him on the throne of his ancestors, yet he chose rather to remain with his flock, and to serve God in the humble station of a parish-priest.

"In 1643, he underwent the severest trials from the rage of the fanatics; who, not satisfied with depriving him of his living, insulted him in the most barbarous manner; for, having procured a file of musqueteers to pull him out of his pulpit, as he was preaching on a Sunday, they turned his wife and small children out into the street, into which also they threw his goods. The poor man, in this distress, raised himself a tent under some trees in the church-yard, over against his house, where he and his family lived for a week. One day, having procured a few eggs, he picked up some rotten wood and dry sticks; and with these, made a fire in the church-porch, in order to boil them. But some of his adversaries, to show how far they could carry their rage against the church (for this poor man was so harmless, that they could have none against him), came and kicked about his fire, threw down his skillet, and broke his eggs.

"After this, having still a little money, he made a small purchase in that neighbourhood, built a house, and lived there some years. He was encouraged to this by a Presbyterian minister who came in his room, who honestly paid him a *fifth* part of the annual income of the living, (which was the allowance made by the Parliament to ejected ministers), treated him with great humanity, and did him all the services in his power. It is a great misfortune that this gentleman's name is not preserved; his conduct in this

* So pronounced, though properly spelt Nikephor (Nicephorus).

respect being the more laudable, because it was not a little singular. Afterwards, probably on the death or removal of this gentleman, Mr. Alphery left Huntingdonshire, and resided at Hammersmith, till the Restoration put him again in possession of his living. He returned on this occasion to Huntingdonshire, where he did not stay long; for being upwards of eighty, and withal very infirm, he could not perform the duties of his function. Having, therefore, settled a curate, he retired to his eldest son's house at Hammersmith, where, shortly after, he died, full of years and of honour.

"It must be owned, that this article is very imperfect: but the singularity of a Russian prince being a country minister in England will, we hope, atone for those deficiencies which it was not in our power to avoid."

The above Memoir is extracted from a biographical dictionary, entitled, "Biographica Britannica," in fifteen volumes 8vo., printed in London, in 1798. The following note is subjoined by the editors of the work.

"Mrs. Alphery, the last descendant of the family, married one Mr. Johnson, a cutler, at Huntingdon. She was living in 1764, and had eight children. By her, the facts contained in this article were confirmed to lord Sandwich, and were likewise known to be true by old people in the neighbourhood. His lordship, informed Dr. Campbell, that such was the respect paid this woman, on account of her illustrious descent, that no persons, let their station be what it would, chose to be seated in her presence: on the contrary, they rose and remained so, till she had taken her chair."

E. N.

To the Editor of the Christian Observer.

THE writer of the papers on the principle of Emulation, who signs himself VINDEX, has referred to the definition of the term, as given by Johnson in his Dictionary. I have often thought, that much perplexity has been introduced into discussions on important subjects by a close adherence to an exact definition of the true and legitimate meaning of a word, while the common acceptation of it has been overlooked. That is, in fact, the proper force of every term, which expresses the idea immediately excited in the mind of those who are accustomed to hear and to use it in conversation.

——— Usus
Quem penes arbitrium est, et jus et norma loquendi.

Your valuable correspondent, B. T. whose essays on Education have enriched your excellent miscellany, appears to me to have properly used the term Emulation in its popular sense, and to have as properly protested against it as a principle employed in education. I am not, however, going to enter the lists with Vindex, who has far more powerful antagonists to contend with; but I make these observations, merely to introduce a passage from Dr. Johnson himself, which will shew in what light that great moralist looked on the principle, and employed the term *emulation* in conversing with his friends. The extract came accidentally in my way, on an odd leaf of an old magazine, containing "anecdotes and observations of the late Dr. Johnson." The quotation is, I suppose, from the "Tour to the Hebrides;" but as I have not the work at hand, and it is many years since I read it, I must rely on the fidelity of the editor.

"Mr. Boyd told us, that Lady Errol was one of the most pious and sensible women in the island; had a good head, and as good a heart. He said, she did not use force or fear in educating her children.—*Johnson:* 'Sir, she is wrong. I would rather have the rod the general terror to all, to make them learn, than tell a child, If you do thus or thus, you will be more esteemed than

your brothers or sisters. The rod produces an effect which terminates in itself. A child is afraid of being whipt, and gets his task, and there's an end on't; whereas, by exciting emulation, and comparisons of superiority, you lay the foundation of lasting mischiefs: you make brothers and sisters hate each other."

Q.

To the Editor of the Christian Observer.

I HAVE been in no small degree surprized, while reading in your valuable miscellany several papers on the subject of the increasing Expensiveness of a College Education, to observe into what extremes your correspondents seem to have been led. By RUSTICUS and other correspondents, it appears, that some young men require no less a sum than 600*l.* and others 800*l.* per annum, to defray their expenses; the greater part of which, it must be evident, can only be spent by means of great extravagancies. Your last correspondent, however, who signs himself AN OLD FELLOW, appears to have run into the contrary error: he asserts, that a prudent young man may live at college for 50*l.* per annum, and even some may have to *receive* instead of to *pay* money. Now, Mr. Editor, this Old Fellow, puts this 50*l.* per annum under the head of actual college expenses. By these *actual college expenses* I suppose to be meant the payment of tutors, rent of rooms, taxes, payment of college servants, &c. If this be the case, it may be allowed that a young man's actual college expenses come to about 50*l.* per annum; but then, there are other expenses greater than these, which he is under the *necessity* of incurring; viz. for his food, clothes, books, furniture for rooms, surplices and academical dress, fees for degrees, &c.

With regard to food (for which, at some colleges, more is paid than at others), I do not conceive that any man, (I speak of pensioners at Cambridge), who dines in his hall every day in the week, and who breakfasts and takes tea in his own rooms, can possibly be at a less charge than from 30*s.* to 35*s.* per week. Of the expense of clothes and books, any one may form a judgment, at the same time remembering, that a young man is obliged to dress respectably, and that there are certain books he must possess, some of which are expensive.

Furniture for rooms, surplices, and academical dresses, it may be said, are only expenses of the first year; but still they require no small sum of money, and must be classed among the *absolutely necessary* expenses of college. Let not parents, then, under the idea that any young man can live there for so small a sum as 50*l.* per annum, impute or suspect extravagancies in their sons, if they should very considerably exceed that sum.

Fees for degrees are also heavy, and in the last academical year, make a considerable addition to the expenditure. For B. A., they amount at least to 15*l.*

Of such things as wine, horses, &c., I make no mention, because these, in general, (though by no means always, and especially with very studious men) are luxuries and extravagancies which might well be dispensed with.

I am far from wishing to impute blame to the tutors, and heads of the several colleges; but there is one thing which ought to be mentioned, as in some measure aggravating the evil alluded to. It is this: the tradesmen of Cambridge send in their bills to the tutors, for the several young men. The tutors, in their accounts, state only the total sum, as taylors, so much; grocers, so much; &c. Now, if the tradesmen were previously to carry round the bills to the young men, in order to their being signed by them, and with the signatures sent in to the tutors, this might obviate much of that fraud which it is to be feared is practised. On the present

plan, the opportunities of committing fraud are very great. For instance, a young man may have a suit of clothes of his tailor, and perhaps a few other things. The tailor, if he be not an honest man, may charge for articles which have never been had. This it is impossible the tutor should know, unless the bill is first submitted to the inspection of the young man himself. But it seldom happens that he has seen the bill. This statement applies more forcibly to the bills of some of the other tradesmen, than to that of the tailor. Now surely, this practice ought to be reformed. Since I have been a member of the university, only one of the bills sent up to the tutor has ever been brought to me for signature. I do not mean to assert, that frauds have therefore been committed; yet there certainly have been great opportunities of committing them.

I shall be obliged by the favour of your giving an early insertion to this paper, which has been written with a view to give some more adequate and just views upon this subject than your former correspondents appear to me to have given, and to furnish parents with some idea of what are the necessary expenses of a college life; so that they may in some measure be directed in making a due allowance to their sons, and that neither extravagance may be encouraged on the one hand, nor young men be so distressed on the other, as scarcely to be able to pay their way through the university, and thereby become depressed in their spirits, while their ardour in the pursuit of knowledge is materially checked.

With my earnest prayers, and best wishes for the success of your work,

I am, &c.

A CAMBRIDGE PENSIONER.

To the Editor of the Christian Observer.

On the subject of wills, which has occasionally been discussed in your pages, allow an ex-professional man briefly to suggest, that in his humble opinion, *equality* ought to be the grand basis of a provision for children, as in all other instances, so especially in a testamentary disposition. Modifications there may and ought to be arising from the ever-varying circumstances of the case (and your ingenious correspondents in vain endeavour to anticipate these); but still, *partiality*, that bane of family peace and harmony, should as much as possible be avoided. A Christian parent will not readily suffer the economy or the improvidence, the good or the bad conduct of a child, to deprive him of that quota to which, if not expressly by the law of nature, yet by received usage (in modern times at least), he may well be considered as having acquired a species of right; however expedient it may be found, in certain cases, to guard and to qualify such a bequest. On the other hand, a child influenced by similar principles will not be hasty to assert that right, to deny the authority, or to impeach the conduct of his parent, in "doing what he will with" that which, after all, is "his own." Each must and ought to attend to his particular duty, and "do it heartily as unto the Lord." Apart from these motives, what security is there against partiality and caprice on the one hand, or greediness and discontent on the other?

I admit, in common with both your correspondents, that an exception may justly be made in the case of large possessions, by giving a preference to an eldest or only son; not merely in conformity to general acceptation, but on account of its tried utility in preserving rank and distinction in society. To the judgment and conscience of the owner of newly acquired property, it must be left to determine as to the amount, which will well warrant him to commence the establishment of a family place and a name.

The *implied* contract between parents on the marriage of their

respective children, for a farther provision at the deaths of the former, suggested by your correspondent PARENS, has not frequently come under my notice. Where that is the case, the conscientious tie which he mentions ought undoubtedly to have its full operation. But generally, that farther provision is *expressly* made at the time of the marriage, by such a security as it is convenient to the parties to give; and this certainly ought, in point of prudence, to be always recommended.

I am, sir,

Yours, &c.

M. Y.

To the Editor of the Christian Observer.

As every circumstance which tends to magnify the grace and mercy of our God and Saviour is welcomed by the conductors of your work, perhaps the following simple statement may be permitted to stand on record.

A minister of the Established Church had been attending the anniversary meeting of a neighbouring Auxiliary Bible Society. On his return home, in the evening, a poor person who had been in the company, came to his parsonage, entered his study, and said, "Sir, we were stopt on our road from the Bible Society, and were asked to walk into a cottage to see a poor woman who has been in a lingering consumption for six years: she makes no complaint of her bodily sufferings, which are very great, but is continually imploring God's mercy upon her soul. We gave her the best advice in our power, but having heard of your daily visits to the sick, she wishes much to see you: you may, perhaps, administer consolation to her wounded conscience." The parish in which this poor sufferer lived, had not a resident clergyman: the minister in question, hastened therefore, the next morning, to her cottage. On entering the door, he distinctly heard a plaintive voice above, saying "What shall I do? To whom shall I look for help? I am lost for ever!" He ascended the wretched staircase, and beheld a woman about sixty years of age, poor and emaciated; her arms extended; the one a mere skeleton, the other swollen to a fearful size. She lost no time in describing her bodily diseases; but exclaimed, with tears, almost in the language of the gaoler at Philippi; "What must I do to be saved?" The minister could not have a better precedent than that which is recorded of the great Apostle of the Gentiles; when he said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Earnest as she had been in her supplications for mercy, she seemed deplorably ignorant of the nature of the Gospel; and of the various offices of the Redeemer! Jesus Christ, appeared to occupy no place in her system. The gracious plan of redemption was then pointed out to this poor ignorant inquirer. Christ was described as the only Saviour; as a full, perfect, and sufficient sacrifice for sin; as the appointed Mediator between God and man; as bearing our sins in his own body upon the tree; as becoming, according to the happy expression of Bishop Beveridge, "The Son of man, that we might be made the sons of God*." He was exhibited as fulfilling all the commands of a broken law, and offering a free pardon to the guilty. Nor was the necessity of holiness of life forgotten in this conversation; holiness, without which no man shall see the Lord. Prayer, founded upon these grand truths, closed this interview.

When the minister paid his next visit to the cottage, he perceived a striking change in her whole deportment. Composure, and humble dependance, had taken the place of extraordinary agitation. Instead of being wretched and miserable, as before, her fears were hushed; her soul was tranquillized; although

* Private Thoughts. Article V.

she perceived death approaching with hasty steps, knew that she must stand before God in judgment, and was conscious of her own utter unworthiness to appear before him.—"No man cometh unto the Father but by me." "If ye had known me, ye should have known my Father also." "Whatsoever ye shall ask the Father in my name, he will give it you." "Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full." These were truths of which she was at first ignorant, but by which, when she became acquainted with them, she was lifted from earth to heaven. They were to her a rod and a staff, when walking through the valley of the shadow of death.—She lingered for four months, the minister visited her every week; and before mortality was swallowed up of life, life seemed to be swallowed up of mortality. This poor woman had felt herself (as it has been well-expressed by a writer of no ordinary attainment, in a recent publication*), quite guilty; but she had never been taught to lift her eyes to the cross of a Saviour. She had felt herself weak; but no one had led her to the Comforter, to that Spirit who, with his holy fire, dries up the tears of the miserable.

May I, in conclusion, venture to suggest the following hint? Whilst we are all busily employed in evangelizing the heathen, in distributing the Sacred Volume, and in converting the seed of Abraham, let us not overlook this melancholy fact; that there are many persons in this highly favoured country, as ignorant as the heathen, and as much bewildered as the Jew: and, that the shepherds of the flock can never be too diligently employed in searching out the lost sheep at home, remembering the words of the good Shepherd himself, "Verily I say unto you, there is joy amongst the angels of God over one sinner that repenteth."

I am, &c.

R. P. B.

REVIEW OF NEW PUBLICATIONS.

Pensées de Blaise Pascal. 2 tom. 12mo. Paris: chez Ant. Aug. Renouard. 1812.

An edition, new to us, and, as we believe, to this country, of a work so eminent among the Christian classics as Pascal's Thoughts, might very pardonably draw some mention from us, even if it furnished no excitement to attention beyond its novelty. The present publication, however, adds other claims: It is a stereotype impression; and the editor, M. Renouard, to whom French literature is indebted for many valuable republications, has been at great pains to render it worthy of perpetuity. The volumes are very beautiful. The text is not only printed correctly, but the editor has been careful to verify it, both by a collation of former editions, and by a personal and laborious examination of Pascal's scarcely legible autograph, which still subsists in the Bibliothéque Royale. This examination has also enabled him to increase the collection in some slight degree, by adding a few Thoughts never before printed.

In all these points, the present edition is very honourably distinguished; but our attention, we own, has been chiefly attracted to it by a less happy peculiarity. The respectable editor designed, he says, a "complete edition," and thought it necessary to this end—*why* necessary, we cannot even conceive—to annex the notes of Condorcet and Voltaire. Some of our readers probably know a little of those notes,

* Velvet Cushion, p. 105.

for it has not always been practicable to procure copies of Pascal free from them. Those who do not, at least know more or less of the annotators that wrote them, and may easily imagine how Pascal, and the subjects on which he meditates, and the truths which he loves, were likely to fare in such hands.

Condorcet's edition of the "Thoughts" was first published in 1776, but without the name of the editor. To this edition he prefixed what he called an *Eloge* on Pascal, as if from the pen of a friend, but, in fact, written by himself. He also added notes; some extracted from Voltaire, who had already criticised the "Thoughts" with infinite freedom in his *Lettres Anglaises*. Condorcet, who revered Voltaire as his preceptor, cites these criticisms with vast commendation both of them and of their author. He likewise inserted in his edition an essay on Pascal's argument for a future state, commonly (though, Voltaire thinks, erroneously) ascribed to Fontenelle; in which a Christian missionary is introduced, vainly defending the argument in question, against a philosopher of China. The edition of Condorcet, whatever its faults, had the merit of exhibiting a better arrangement than had yet been given of the "Thoughts," which, it is well known, were left by their illustrious author in the state of mere unconnected and formless fragments.

Voltaire's edition, which was also anonymous, came out in 1778. It was a republication of that of Condorcet, whose praises Voltaire took the opportunity of returning with interest, though without naming him; but it contained also a second crop of notes by the new editor. It was printed at Geneva, and with good reason. The "Lettres Anglaises," in which Voltaire first attacked Pascal, had been published at Paris, and had given such offence that it was suppressed by an *arrêt du conseil*, and a copy burned by order of the Parliament. The author was even menaced with personal punishment; but escaped by pretending that the book had been published, not by himself, but by a treacherous secretary, and by having friends in power who were kind enough to believe the tale.

The Eloge of Condorcet appeared at a time when Pascal's reputation, in spite of the disparaging remarks of Voltaire, stood very high. A man of genius may sometimes choose a hackneyed subject for his panegyric, in order to shew his own originality. Such could hardly have been the object of Condorcet. His discourse is in no sense an *eloge*, unless that be the French word for "damning with faint praise." What is worse, even the faint praise in the text is further frittered down in the notes below. Voltaire himself allows that it is not so much an eloge, as a faithful portrait; and, certainly, were this true, we should allow that, though not an eloge, and though falsely called such, it was in fact a better thing. But it might not perhaps be difficult to prove, if we had the opportunity, that this pretended portrait is as unlike as it is unfavourable; that the discourse, with its notes, contains much unfair criticism—much direct misrepresentation—and a studious and exaggerated exposure of what the writer conceived to be Pascal's weaknesses, at the very moment when he affects to be censuring similar indiscretion in the friends of that great man.

To enter further, however, into this subject, would be irrelevant. The compiler of the work before us, who thinks Voltaire's and Condorcet's notes essential to the completeness of an edition of Pascal, has, by a happy inconsistency, totally omitted Condorcet's Eloge, and Fontenelle's Essay, though both were thought essential by Voltaire. In place of the Eloge, M. Renouard very judiciously inserts the excellent discourse on the life and writings of his author, by M. Bossut, the editor of 1779. We cannot indeed help missing the simple, honest, and af-

fectionate account by Pascal's own sister, Madame Périer; but that of Bossut could least be spared of the two, and it was hardly possible to insert both.

Of the notes by Condorcet and Voltaire, those of the latter are the more numerous; and they bear plain marks of the hand from which they come. It was Horace Walpole, we believe, who called Goldsmith an *inspired idiot*; if a like appellation were required for Voltaire, perhaps the most suitable would be that of *an inspired monkey*. He is the monkey-deity of the Bramins. The brilliancy, variety, and versatility of his parts; his rapidity of apprehension; his ready wit; his activity of mind, perpetual, yet ever without effort; the power, the vivacity, and the ease, with which he grapples with all subjects, and most styles of writing, whether light or profound, whether literary, scientific, metaphysical, historical, political, or relating to common life and manners: these high qualities, when viewed in union with the eternal grin, the grimace, the chatter, the antics, the mischievousness, the indelicacy, and the apparent want of native dignity, that belong to his character, form a most strange compound. Never, surely, were talents so lofty united to "thoughts so low;" never did genius appear in a shape at once so admirable and so little amiable or respectable.

—His knowledge was wonderfully extensive, and as wonderfully superficial; he *half*-knew every thing from the cedar to the hyssop, and he writes of them, and laughs at them all. How courageously he ventures his reputation on the most hazardous subjects, may appear from this, that he as little fears to criticise Pascal in mathematics as in moral philosophy. The following instance will prove, that the result of this intrepidity is not always fortunate. Pascal had remarked, that "reason demonstrates that there are no two square numbers of which the one is the double of the other." Every beginner in algebra, knows that this proposition is as strictly demonstrable as any negative can be; that is, the contrary supposition can be immediately shewn to lead to a gross mathematical absurdity. Yet Voltaire comments thus on the remark we have quoted: "Ce n'est point le raisonnement, c'est l'experience et le tâtonnement, qui démontre cette singularité et tant d'autres." Here was *tâtonnement* indeed, though it demonstrates what was no great singularity, the rashness of the writer. We need scarcely add, that this memorable sally of ignorance occurs in Voltaire's *second* set of notes; not in those that passed the eye of his brother-annotator. So disgraceful a display of mathematical learning, would have been suppressed by Condorcet; and surely, the appearance of it in print must have cost him a deep blush for his master; probably a much deeper one than the detection of the blunder ever drew from the hardened vanity of that gay self-deceiver himself. For it appears to be a just opinion that vanity was the ruling passion of Voltaire, though probably he was not conscious of it in its full extent, and though it may not be always prominent in his writings. His good sense (for he seems to have been considerably right of head, whatever he was of heart) would considerably check an offensive display of the feeling; but it has Pope's own character of the ruling passion:—*This clue, once found, unravels all the rest*; it explains much that would otherwise be hard to understand in the literary life of Voltaire. It was apparently this feeling that made him declare against the atheistical absurdities of the *Systeme de la Nature*, to the surprise and confusion (we doubt not) of the whole school of sceptics, who regarded him as their idol. It is apparently this feeling that makes him sometimes introduce into the very midst of his infidel railleries against Pascal, a sly fling at his own brother railers. He inserts, and he

professes to admire Fontenelle's attack on Pascal, which we have before mentioned; yet is as little ceremonious with Fontenelle's Chinese philosopher, as with his Jesuit missionary; nor can Condorcet himself altogether escape the sarcasms of this laughter-loving sage. Vanity was perhaps the domineering motive of the whole tribe of *Messieurs les Philosophes*; but it seems to have been much more of a personal, individual, and self-centered feeling in Voltaire than in any of the rest, excepting Rousseau. He must be singular, or he did nothing. We know not whether there existed at Paris, as has been said, a regularly organised Anti-Christian conspiracy; but if so, and if it was headed by Voltaire, even that circumstance alone, we think, would have gone far to insure its failure. No conspiracy could have prospered under a chief who had so much of the spirit of a prize-fighter, and who was at any time ready to sacrifice his friends for the pleasure of astonishing his enemies.

Condorcet was far less of an anomaly than Voltaire. He belonged to the regular order of sceptical philosophers, which, however, possessed few members equally eminent for ability and knowledge. Among the favourite subjects of speculation with Condorcet, was that absurdity of modern times, which has been called by a name still more absurd than the thing, *the perfectibility of the human species*; or in other words, the gradual and indefinite advancement of mankind towards a state of perfect happiness, by the help of reason, science, liberty, philosophy, and infidelity. It should be stated to the credit of Condorcet's understanding, that his plans and prospects on this subject never assumed that shape of utter extravagance which has drawn so much just ridicule on some English maintainers of the same doctrine. Comparatively speaking, his ideas might be called rational, if that epithet could be affixed to any theory of human improvement which leaves revelation out of the question. In the pretended eloge on Pascal, he makes several allusions to this subject; among other things, he professes to hope much from the stir that had been produced in men's minds by the philosophical innovations of Descartes, and he is laughed at by Voltaire for his pains. To say the truth, laughter might have been the proper reward of the whole theory, if it had not encroached on sacred ground; but Christianity (as we have intimated) constituted one of the chief among the evils that were to be gradually burnt out of the human system in the progress to perfection. Mankind were to grow in every thing but grace; and hence the destruction of religion (for what else than Christianity deserves that name?) appears to have been a great object with Condorcet; an object, not, as with Voltaire, struck out in the mere wicked wantonness of unregulated genius and overweening vanity, but suggested by a favourite system, and pursued with shocking deliberation.

The notes of Condorcet on Pascal, with the exception of one admirable, but rather irrelevant, discussion on the African Slave Trade, are very offensive, though superficially decorous. Those of Voltaire, at least the second set (in which this miserably misguided man tells us "it is at length time to speak the truth,") are free even to scurrility, and impious even to blasphemy.

It is, we confess, with no slight indignation that we witness our great author thus condemned, as it were, to the custody of the confessed enemies of his principles,—of those who hate all that he loves, and hold to all that he despises. If this be not generous to the fame of Pascal, as little is it just or reverent to those important and awful truths which he inculcates. So far as the present edition is concerned, the sublime musings and affecting admonitions of one of the first among

Christian moralists, will never be seen detached from the cold sceptical philosophy of Condorcet and the grinning infidelity of Voltaire. The editor has, however, placed the annotations of these commentators at the end of the work, and he observes that such readers as object to them may cut them out; a hint, which is most likely to be taken by those who would read them with the least danger.

It cannot be necessary to prove that a dislike to the circulation of irreligion and infidelity implies no improper distrust of the force and the ultimate triumph of truth. Undoubtedly, the principles of religion stand on too firm a basis of reason to suffer eventually by discussion. Truth is mighty, and will prevail. But falsehood has, in this world of vice and passion, its partial victories; and what sort of a policy is it which would sacrifice youth and inexperience to the most dangerous seductions of opinion, in the hope that, at the worst, their fate may furnish an useful warning to posterity? It is no more a reason for turning men adrift to every wind of doctrine, that the right view of things must on the whole prevail, than it would be a reason for committing them to the Atlantic in a river wherry, that water always finds its level.

It is due in justice to the editor to add, that he is not himself a disciple of the new philosophy. On the contrary, he seems a sincere believer of Christianity; and, in one instance of some importance, which we shall hereafter notice, he has exerted himself with much effect in the vindication of his author's fame. This is some compensation for his unnecessary indulgence towards the philosophical annotations; but it makes that indulgence so much the more surprising. Would it not be well if he were to act in the spirit of his own suggestion, noticed above, by destroying the plates that contain the notes of Voltaire and Condorcet before he makes a new impression of the work? The requisite alterations in the prefatory advertisements might be effected at little expense; and sure we are that the change would much augment the value of the publication, and, in this country at least, its sale likewise.

In what remains of the present article, it is not our object to discuss separately the several cavils raised by the commentators before us against their author. It does appear to us that they might be refuted with little difficulty; but they are too numerous to be dispatched in a few words. The more adviseable plan may be, to confine the reader's attention to one or two principal parts of Pascal's speculations, and to shew what reception these have met from his unfriendly annotators. At the same time, we shall be forgiven, we trust, for occasionally introducing a reflection or two of our own; with the hope either of contributing, in some feeble degree, to illustrate our inimitable author, or of pointing out some casual defect in his views or reasonings. In venturing on this latter ground, we are confident that we shall not incur the most distant suspicion of harbouring any unfriendly purpose against the author, or his works. We should be mortified indeed, if a single syllable in our pages could be tortured into a construction inconsistent with the deepest respect for Pascal.

One of the most striking arguments in the "Thoughts," is that by which the general depravation and debasement of mankind are inferred from the ill success that ever attends their unassisted researches after truth and happiness. This idea Pascal sometimes directly states, sometimes obviously insinuates, and sometimes, where it is unsuspected by careless readers, it forms in truth the *sunk foundation* of his remarks. For the full developement of the idea, his own pages must be consulted; but, wishing to point to it the notice of our readers, we shall

attempt concisely to explain it in our own words.

The reason of man, says Pascal, is ever engaged in the chase of truth, and his feelings in that of happiness. The pursuit in both instances is most active and diligent, and it is obviously dictated by nature; yet setting apart Revelation, it is attended with little or no success. The understanding, surrounded by infinities, and distracted between the systems of opposite guides, sinks confounded. The heart panting for repose, wastes itself by its eager activity, only to languish in hopelessness. A disappointment so universal cannot but be natural; yet every man feels that nature herself suggested the enterprize: she infused the fire that burns in vain; and, even after the search, which her bidding alone prompted, has been relinquished in despair, that irresistible and mysterious impulse still survives, to torture the energies which it has exhausted, and lash the ambition that has expired in its service.

These contrarieties, so inherent in human nature, accord with the supposition that it is at present in a state of confusion and disorder. It has the appearance of some exquisite piece of mechanism which has unaccountably received a warp; the injury pervades it thoroughly, yet leaves the beauty of the original workmanship discernible. How this disorder has arisen, or what is its exact nature, we must seek elsewhere; but it plainly subsists. This vain desire after knowledge and repose,—this double failure of man,—these feverish and fruitless languishings after objects that still haunt his imagination only to elude his grasp, as they constitute his present misery, so they convey obscure intimations of his original grandeur. The failure would be none, if he had not faculties to appreciate and to feel it; it shews him born with conceptions too magnificent to be fulfilled, and a sensibility too profound to be satisfied.

But such a view of human nature is consistent with the account which Revelation gives of man's pristine perfection and subsequent fall. The phenomenon does not directly or distinctly suggest that doctrine; but it is fully compatible with the doctrine when suggested, and on no other principle can it be solved. The religion, therefore, the only religion, which asserts the fact of the fall of man (for, in this light, Judaism and Christianity are one,) prefers here a strong claim to our belief and acceptance.

We say, the only religion that asserts this fact. Glimpses indeed, of the fact appear in other ancient systems; as there very naturally might, supposing it true. But this is the only religion that states the fact *distinctly*, or in such a manner as to render a disbelief of it impossible to a believer of the religion. It is the only one that states the fact *purely*, or without a mixture of matter glaringly and offensively incredible. It is the only one that states the fact *popularly*, or to the people, and not to a few cloistered priests, or tongue-tied votaries. It is the only one that states the fact *systematically*, or as a cardinal part of an entire system of doctrines and duties. Lastly, it is the only religion that joins, to this internal evidence of authenticity, a credible set of external proofs, or indeed any thing that deserves the name of an external proof at all.

The corruption of human nature, however, which explains so many difficulties, is itself, as Pascal observes, in some views inexplicable. The knowledge of finite beings must stop somewhere. Newton proved that gravitation was the great cause or rule of the various phenomena of the solar system. Every well-informed mind now accepts this doctrine, and admits its value; yet, what can be more incomprehensible than gravitation itself? Revelation, however, though she professedly leaves something undone, does more than enough for every practical

purpose. She does not wholly clear up the moral mysteries by which man is surrounded; but she removes them sufficiently to pour in upon him her high and immortal lessons of patience, calmness, and hope. She does not dispel his difficulties, but she hushes his disquietudes. She disarms his doubts of their stings, and, without shedding a full illumination on his understanding, communicates a permanent and ever-deepening repose to his heart.

The argument we have been sketching was not absolutely new, when first used by Pascal. Its general outline had often been traced out, more or less vividly, by thinking men. That human nature is in a state of disarrangement and disorder—that the moral harmony of the world is jarred and untuned — that there has apparently been, in some way or other, a *fall*—and, on the other hand, that for this disturbed and dejected condition of things, neither reason nor remedy can be found, except in the volumes of inspiration;— that the voice of Scripture is the single authority which in any degree unriddles the contradictions of our nature, our mingled debasement and majesty, "the vanity of our reason, and the grandeur of our destiny;"— all this had been seen, and all this had been said, before. An argument so natural *could not* be new. Yet has it all the merit of novelty in the hands of Pascal. The energy with which he presses it, the prominent light in which he places it, nay, the almost exclusive stress which he lays on it, would alone have given it an appearance highly marked and original. But it derives a still greater and more striking peculiarity from the tone of natural, exalted, and melancholy eloquence with which it is enforced. His discourse every where bears witness at once to the sincerity and the richness of the mind from which it has flowed; and the light of truth itself seems to assume a character doubly solemn, affecting, and "religious," when seen through the fine and genuine colours of fancy and feeling.

It is not at all surprising that Pascal should have attained to originality in this instance. He had studied the subject with an honest mind, and with all his heart; and no man who *so* studies any subject, however hackneyed, will fail to deliver himself on it, if he makes the attempt, in an individual and interesting manner. This is true of every student gifted with ordinary faculties; much more will it hold, when the subject is studied by genius and judgment, and when the results of their study are propounded to the world by taste and eloquence.

The use of the argument in question, by Pascal, and the eloquent and pathetic manner in which he develops it, will the more strongly prove the inventiveness, independence and versatility of his genius, when we recollect that the influence of his previous pursuits would rather have led him into a different train and method of reasoning. The study of his earliest choice was geometry; and from geometry he had passed to natural philosophy. These were his darling pursuits;—pursuits to which he had devoted the first efforts of his prodigious capacity,—pursuits, endeared to him in later life by the grateful recollections of youthful diligence and premature fame,—pursuits, in which he was so intimately and absolutely at home that, in their utmost severity, they constituted merely his amusement and recreation, under the pressure of bodily pains inexpressibly agonizing. It might have been expected, then, that these studies, thus familiar, thus favourite, should have given a peculiar bent and cast to his more sacred contemplations. It might have been thought probable, that his theological speculations would derive a certain dry and logical character from his long inti-

macy with the abstract sciences. It might have been expected also, that his love of physical philosophy would rather have inclined him to that class of arguments for the truth of religion which are founded on the phenomena of visible nature. Quite otherwise. When he becomes a theological writer, he strikes out a perfectly new track. He alters his weapons as well as his warfare. The ardent votary of natural philosophy altogether forsakes the material world, to bury himself in the world of the human mind. The hard geometer adopts a style of argument, remarkable indeed for perspicuity and conclusiveness, but still more for pathos and fervour,—a style addressed to the heart as well as the reason,—simple as truth, and impassioned as poetry.

Some writers of the present day have represented D'Alembert as remarkable among all the men of science that ever flourished, for an assemblage of opposite qualities;—for the union of the higher gifts of the mind with its lighter and softer graces,—of profound and original thinking with simplicity and even playfulness,—of the contemplative habits of a student with a taste for social enjoyment,—and of a severe and laborious mathematical faculty with great warmth of feeling and vigour of eloquence. We would not grudge D'Alembert his due praise; but it seems to us that Pascal would have been a preferable example. Were we called on to name a mental

> combination, and a form
> Where *every* god did seem to set his seal,

this would have been among the foremost names in our catalogue. It is not perhaps generally known of Pascal, though it amply appears in the most authentic accounts of him, that his social qualities and colloquial powers were of a highly distinguished order. He was, as a companion, delightful, till towards the close of his life, when his conscientious struggles after a greater abstraction of the affections than seems attainable (or perhaps is even allowable) in the present stage of our existence, assisted, we doubt not, by the wretched state of his health, had the effect of rendering his manners somewhat cold and indifferent. Even this was an abatement, merely of *sociableness*,—not of benevolence, which glowed in his heart with ever-increasing warmth till its last beat. His intellectual faculties and acquirements are better known and appreciated. He was born a mathematician and an analyst. In experimental philosophy, his sagacity was only equalled by a modesty and caution which formed a striking and amiable contrast to the presumptuous hardihood of his contemporary, Des Cartes. Condorcet, indeed, appears to consider the rashness and dogmatism of Des Cartes as a more useful quality than the wariness of Pascal, or at least as having in fact produced more good. Accidentally, there can be no doubt that the bold contempt of Des Cartes for received opinions, and his confident reliance on himself, proved highly beneficial to the progress of science by demolishing established errors and making room for a sounder philosophy. But, if Condorcet intended to represent this fortunate audacity as in itself more respectable than that cautious and accurate examination of evidence, and that distrust of novelty which distinguished Pascal, or even as, in ordinary times, a more serviceable and successful qualification for a philosopher, we can only say that a professed disciple of the Newtonian philosophy ought to have judged better. Mathematical and physical science, however, formed but the smaller part of Pascal's glory. Having astonished the world by his philosophical proficiency and discoveries, while at the same time the intense application with which he studied absolutely ruined his health, he, in

his thirty-third year, burst into notice as the author of the Provincial Letters. This work was written without any model, for indeed the French had at that time no great writers whatsoever; but it has itself become a model to all succeeding times. All competent judges, of whatever sect or party, have vied together in its praises. Though of a controversial nature, and employed on metaphysical questions of great subtilty, it exhibits all the graces of fine writing; and Voltaire himself confesses that it at once rivals the wit of Moliere and the sublimity of Bossuet. Even this work, however, thus high and various in excellence, is not that from which the reputation of its author has been principally derived. His life was now hasting to a close. He died at the age of thirty-nine, and the three or four last years of his life were one succession of the acutest sufferings. Yet this short and harassed interval sufficed, not only to exhibit him once more with undiminished power in the field of mathematics, but to produce an invaluable, though unfinished, monument of his capacity in an entirely new department. In the work which forms the more immediate subject of the present article, he appeared, no longer as a controversial, but as a *contemplative*, moralist; no longer as the advocate of a particular body of Christians, but as the champion of Christianity itself. The merits of this work have compelled the admiration of those most inclined to ridicule its object and exaggerate its defects. It is pathetic, profound, and sublime; composed in the simplest style; yet abounding with examples of that sage and serene eloquence which befits an ambassador of Heaven. It seems to us the perfection of the deliberative style on a great subject. Yet it is a mere collection of fragments, the casual product of short intervals of extreme pain; and, as M. Renouard excellently observes, "How extraordinary must that mind have been, of which the mere rough and formless sketches have produced such a performance!"

Surely, here was a wonderful constellation of excellencies, even if, to so many talents and accomplishments, that might singly have made other men famous, there had not been added that one qualification, without which the highest of authorities assures us that the command of all mysteries and all knowledge could profit us nothing.

But we are losing sight of what is more peculiarly our present task. The argument from the nature of man, powerfully and commandingly as it is stated by Pascal, has not perhaps all the completeness to which he would have wrought it had his life been spared. A philosopher himself, he has finely painted the agonies of the human understanding in its search after truth: and has given some striking sketches of the general imperfection of human knowledge. He has represented also, with great force, the moral contrarieties of the soul of man; — the confused contest between conscience and evil inclinations; — the mixture of a moral sense with moral incapacity. Even on these points, however, had the author lived to complete his design, he would probably have entered into a far greater variety of detail. But the greatest defect seems to belong to that part of his argument which is founded on the vanity of human happiness; and, as Voltaire has not failed, in his annotations, to take advantage of this imperfection, we shall perhaps be forgiven for remarking on it rather more particularly.

The desire of happiness, says Pascal, is the single motive of human action; yet no man is happy. From the earliest times, no man has attained that blessing, for which alone every man has sighed. All seek it, and all complain that their search has been fruitless; princes and subjects, nobles and commoners, old and young, strong and weak,

learned and unlearned, healthy and sick, of all countries and in all ages. All have an inextinguishable idea of an unattainable good; all commence with the same hopes, to end in the same disappointment; and, by this contrast between that which they are formed to seek, and that which they are doomed to find, illustrate, at once the grandeur of their origin, and the depth of their degradation.

The dark view given of human life in this representation, though sadly just on the whole, yet seems to require some little qualification. There are indeed those who will recognize the likeness at once, and recognize it the sooner for its sombre colours. This gloomy portraiture needs not any softening, to please the serious, the pensive, or the disappointed; the child of affliction, or the victim of remorse;—all those, in short, who have been taught by habit or circumstances to cast a sober eye on man and the world,—to chastise the gaiety and joyousness of life by a recollection of its many days of darkness,—to visit the desert places of the earth, and muse amidst the ruins of human happiness. To bosoms so prepared, the "dark speech" of Pascal will ever find a comparatively ready access. But there are persons of a different cast, who might complain a little of this strong painting, and perhaps not wholly without reason. Notwithstanding the natural condition of man is lost, depraved, and in a serious view most unhappy, yet a merciful Providence has been pleased to surround him with many blessings, not immediately growing out of the practice of religion, although doubtless intended to excite him to it. We may truly say, that

this desert soil
Wants not its hidden lustre;—

our nature has the capacity of deriving pleasure from many innoxious sources;—from the interchange of labour and rest, from the pursuit of useful knowledge, from the cultivation of the arts, from the moderated exercise of imagination, from poetry and from music, from the charms of rural retirement, from the social and benevolent affections, and, above all, from the charities of domestic life. We are, indeed, fatally prone to abuse these gifts; but the gifts themselves must not therefore be slighted or undervalued. Amidst the signs of wrath and penal misery by which we are on all sides surrounded, these bounties seem scattered as memorials of Him who does not willingly afflict even the unthankful and evil, who considers punishment as his strange work, and who is pleased still to remember and to watch over a world by which he is insulted and forgotten. To omit, then, these bright spots in a picture of the present state of man, is surely a defect; and, to some minds, would seem one of no small magnitude. There are persons, of naturally amiable, or at least tranquil, dispositions; of decorous habits; of no deep or large reflection, and who experience a tolerably uninterrupted course of those gentle, and (in themselves) innocent, enjoyments which we have mentioned. Such persons would be apt to shrink from descriptions which exhibit the earthly condition of mankind as one unmitigated expanse of restlessness, disappointment, and woe. They would declare that it was not so universally; and, for a proof of their assertion, would plausibly, and in some degree even justly, appeal to their own case.

Perhaps our great author might have rendered his argument more level to characters of this class, if he had broken his general sketches of life a little more into detail, and, by specifying particular cases, gradually led his more narrow-minded readers to those comprehenive surveys of which he is so powerful a master; above all, if he had more particularly dwelt on the subject of death. This, indeed, is the best answer to every objection, and one that admits of no rejoinder. Grant to the worldling

all that he can pretend of the happiness of life;—let him adorn it with that unsunned beauty which it wears in the hopes of youth or the dreams of poetry;—still must he recollect that

A perpetuity of bliss is bliss:
Could you, so rich in rapture, fear an end,
That ghastly thought would drink up all your joy,
And quite unparadise the realms of light.

Indeed, it appears to us that Pascal might have admitted the existence of that quiet description of pleasures of which we have been speaking, not only without injury, but with positive advantage, to his argument. The argument says, that the present condition of man exhibits relics of his lost estate in paradise; and, perhaps, among those relics, the pleasures in question may not improperly be numbered. It may be true of them all, what Cowper says of domestic happiness in particular, that they are

the bliss
Of Paradise, which has surviv'd the fall.

For, surely, the various and multiplied capacity for those sober, and, in their own nature, innocent enjoyments, was a constituent part of the original perfection of man, as the gratification of that capacity was a part of his original felicity. The remains, therefore, both of the faculty, and of the means of exercising it, may be considered as "shining fragments" of a better world; as lingering beams of a glory that has set. And, if we take these blessings in connection with the imperfections and inquietudes by which they are attended; the abuses of which they are susceptible; and the mortality to which they are subject; they seem to tell us, in some sense, not only the truth, but the whole truth. They intimate, though obscurely, the idea both of our elevation and our fall. Thus it is that the whole of our moral nature—both what we suffer and what we enjoy—breathes a consistent and harmonious language. Thus it is, that for a confirmation of the scriptural account, we need not resort to the various shapes of suffering by which our mortal condition is oppressed, to the portentous forms that preside (as the poet expresses it), over the wounds and wrecks of nature, to the awful monitions of ruined ambition or blasted pride, of pain and calamity, despair and death; but may consult the gentle virtues and blameless pleasures of private and domestic life, which will, with a more touching voice, repeat to us the same sad history.

Besides the class of persons that has been mentioned as not likely to acquiesce in the gloomy descriptions of Pascal, there is another of a less respectable kind, who would, probably, be still more dissentient. We allude to the thoughtless; the dissipated; the men of pleasure; the votaries of fashion; the deliberate, calculating, epicurean profligates. These, indeed, are bad subjects for the lectures and persuasions of the moralist, charm he never so wisely. Scarcely would they be persuaded, though one rose from the dead. To say the truth, their very insensibility (as Pascal observes of unbelievers in general) tends to establish the doctrines which they reject. Their denial is itself an argument. Did we not behold such melancholy instances of infatuation of heart, the sensible proofs of human depravity would appear less complete, as a lazar-house would seem comparatively imperfect without a ward of maniacs. Yet, as Heaven extends its offers of mercy to all men, even these insensate lovers of pleasure are not to be despaired of, nor abandoned to their folly. It is highly desirable, therefore, that Pascal had addressed some part of his reflections more peculiarly to persons of this character; and, perhaps, had he survived to finish his work, he would have left nothing to be desired on the subject. His terrible eloquence was well-calculated to rouse these men, if any

thing could, from their delusion. He would have painted with a dreadful fidelity, the fallacy of their joy, and the wretchedness which they gild over with smiles. He would have shewn them, that there is a perfect and a horrible consistency between such happiness as theirs, and the harshest pictures of worldly misery with which the moralist can charge his canvas.

What sort of answer the characters in question might be disposed to make to the argument of our great author, (we mean, as that argument now stands), there is no occasion to conjecture. One of themselves, even a prophet of their own, and one certainly whom they would very gladly have chosen for their spokesman, has saved us the trouble. The following is the note of Voltaire, on Pascal's assertion that all men, young and old, the great and the little, complain of being unhappy. We omit only one clause, which the note ought never to have contained:

"Je sais qu'il est doux de se plaindre: que de tout temps on a vanté le passé pour injurier le présent; que chaque peuple a imaginé un âge d'or, d'innocence, de bonne santé, de repos et de plaisir, qui ne subsiste plus. Cependant j'arrive de ma province à Paris; on m'introduit dans une très belle salle où douze cents personnes écoutent une musique délicieuse: après quoi toute cette assemblée se divise en petites sociétés qui vont faire un très bon souper. ... Je vois tous les beaux arts en honneur dans cette ville, et les métiers les plus abjects bien récompensés; les infirmités très soulagées; les accidents prévenus; tout le monde y jouit ou espère jouir, ou travaille pour jouir un jour, et ce dernier partage n'est pas le plus mauvais. Je dis alors à Pascal: Mon grand homme, êtes-vous fou?

"Je ne nie pas que la terre n'ait été souvent inondée de malheurs et de crimes, et nous en avons eu notre bonne part. Mais certainement, lorsque Pascal écrivoit, nous n'etions pas si à plaindre. Nous ne sommes pas non plus si misérables aujourd'hui.

"Prenons toujours ceci puisque Dieu nous l'envoie,
Nous n'aurons pas toujours tels passe-temps."

pp. 281, 282.

Although this note contains what many persons might be inclined to say, we must confess that it required a Voltaire to do the sentiment complete justice, and that "the patriarch of the holy philosophical church" (as it pleased the jokers of his own school to style him) has expressed himself with a gay *etourderie* pre-eminently becoming his high station. The note does indeed seem to us (in a certain sense), the very best in the whole collection: it is so natural, so characteristic, so exquisitely *Parisian*, as to be a perfect curiosity. In the refutation of a profound philosophical essay on the unhappiness of man; in an argument to shew that the notion of that unhappiness is an empty reverie, and the common complaint of it a mistake or a pretence; that our mortal state is a state of bliss, or at least of comfort; that we are *not* born to trouble as the sparks fly upwards; that every man does *not* walk in a vain shew, nor disquiet himself in vain; and that those who maintain the contrary of these propositions, are mad: in a demonstration, we say, of all this, who could possibly have expected, that THE OPERA, and A GOOD SUPPER would appear conspicuous in the foreground of the picture! The question is, Who shall insure man against "the thousand natural shocks that flesh is heir to?" And the answer given is, "Gretry and Vestris, Madame du Deffant and her cook!" Not a syllable of the domestic affections: even benevolence is mentioned only for its effects on the objects of it, not for the reflected blessings which it bestows on the giver; —the laborious, and often painful, occupations of the vulgar, are spoken of with the easy coolness of a philosopher who passes by on the other side; —meanwhile, for the grand talisman of happiness, for the safeguard and pillar of human felicity, we are referred to large *salles* and little *sociétés*, to the circles frequented and adorned (truly so) by the writer himself; circles, distinguished for a mixture of wit, genius, acquirements, frivolity, flattery, opera-danc-

ing, gallantry, falsehood, profaneness, envy, malice, hatred, and all uncharitableness, without any parallel.

Let not this description of the "petites sociétés" of the Parisian philosophists, be deemed unjust. We have freely allowed the talents that shone forth in that singular society; let us, in our turn, be allowed to deplore their extreme want of right feeling and principle. Their character now stands recorded by themselves. The correspondence of various and very distinguished individuals of the body, or memoirs of their own writings, have been of late years much circulated, read, and reviewed. The world has been admitted into the *green-room*, if we may so say, of the company; and what is the impression that results? We really doubt not that the operacorps (in whose proceedings these new, these most new philosophers took so deep an interest), were the better philosophers of the two, though not the greater actors. The sect styled itself, The Holy Philosophical Church; and the irony turns out to have been far more exact than was intended; for they appear to have been precisely as philosophical as they were holy.

Should this be considered as a prejudiced opinion, let us refer to that of a highly ingenious, cultivated, and elegant countrywoman of the persons in question. "Il est remarquable" (says Madame de Genlis) "que toutes les correspondances des philosophes modernes, mises au jour depuis leur mort, soient également scandaleuses, odieuses, et déshonorantes pour eux. Fausseté, mechanceté, duplicité, inconsequence, mauvaises mœurs, ambition et vanité démésurées, cabales, haine, basse envie, animosité, injustice, extravagance, &c., toutes ces choses s'y trouvent prouvées et dévoilées de leur propre main. Telles sont la correspondance de M. de la Harpe avec le grand duc de Russie; les lettres de Voltaire, de d'Alembert, de Madame de Châtelet, de Jean Jaques Rousseau, de Mademoiselle de l'Espinasse, de Madame du Deffant, &c."

What a fine receipt for social happiness must that be, which is composed of such ingredients!

We cannot take leave of Pascal's argument for human corruption, without adding, that his attachment to this argument seems to have made him somewhat undervalue other general proofs of the truth of religion. This, indeed, is rather a curious head of remark. In the introduction to that chapter of Pascal which contains what has been called by some of his commentators the argument of *the wager*, the best editions exhibit the two following paragraphs:

"Parlons selon les lumières naturelles. S'il y a un Dieu, il est infiniment incompréhensible, puisque, n'ayant ni parties, ni bornes, il n'a nul rapport à nous; nous sommes donc incapables de connoître ni ce qu'il est, ni s'il est. Cela étant ainsi, qui osera entreprendre de résoudre cette question? Ce n'est pas nous, qui n'avons aucun rapport à lui."

"Je n'entreprendrai pas ici de prouver par des raisons naturelles, ou l'existence de Dieu, ou la Trinité, ou l'immortalité de l'âme, ni aucune des choses de cette nature, non seulement parce que je ne me sentirois pas assez fort pour trouver dans la nature de quoi convaincre des athées endurcis, mais encore parce que cette connoissance, sans Jesus-Christ, est inutile et sterile."

It will be observed, that, in the former of these paragraphs, it seems asserted that man is "incapable of knowing whether God exists;" and that, in the latter, the author declares that "he is not competent to find in nature such arguments as shall convince the hardened atheist."

The enemies of Pascal, or of his doctrine, have laid hold on these expressions with avidity. A Jesuit has not scrupled to pronounce the writer himself an Atheist. The commentators have sense enough to laugh at this imputation; yet they affect to regard their author as a strange, inconsistent, unaccountable being. Voltaire is infi-

nitely surprised that Pascal should not have felt himself competent to prove the existence of a Deity ("assez fort pour prouver l'existence de Dieu"), and Condorcet wonders that he who could discover *original sin* by the light of reason, should not, by the same light, discover the being of a God.

So it seems that Pascal, after all, is not half believer enough to satisfy the modern philosophers! *Pascal not a Theist* may be a sufficiently wonderful sight; but what shall we say to *Voltaire teaching Pascal theism?* Even Condorcet cannot help smiling, on this occasion, at the spectacle of his "guide, philosopher, and friend" among the prophets. "Il est beau," says he, not perceiving the biting keenness of the satire which his remark implied, "de voir dans cet article M. de Voltaire prendre contre Pascal la defense de l'existence de Dieu." To do Voltaire justice, however, he shews Pascal in this instance more civility than usual. He even says, that his author's assertion of our incapacity to know whether there is a God, could only arise from "an inadvertence in that great man."

Even in more candid opinions than those of Jesuits and philosophers, the expressions of Pascal may seem to require some explanation; particularly that in the first of the two paragraphs referred to, where it is said, "Man is incapable of knowing whether God exists or not."

And, happily, this first paragraph, in each and all of its parts, has received a conclusive explanation from the editor before us. M. Renouard judges that the whole paragraph is supposed to proceed from the mouth of a sceptical objector with whom Pascal means to represent himself as arguing. Nothing can be more natural, or more entirely satisfactory. It will be recollected that the argument of The Wager, which the paragraph in question introduces, is altogether a sort of dialogue between the author and a sceptic. Pascal, indeed, appears to have been fond of this dramatic form of writing. With this clue, if the reader will re-peruse the first of the two paragraphs, he will find that, thus far at least, all is clear and consistent. The supposed objector begins the dialogue by challenging his Christian antagonist to prove the existence of a Deity; and the second paragraph is the Christian's reply.

But then an objection is made to this second paragraph also, which is confessedly spoken in the person of Pascal himself. For here occurs the expression to which Voltaire alludes, when he wonders that Pascal should not have found himself able to prove the being of a Deity. The short answer to Voltaire is, that he would have done better to wonder and mourn over his own powers of misrepresentation or misconception. For only compare what Pascal really says, with what Voltaire makes him say. What does Pascal say? "I do not feel myself competent, *by arguments of a physical nature*, to prove the existence of a God, against a *hardened* atheist." So we understand "Je ne me sentirois pas assez fort pour trouver dans la nature de quoi convaincre des athées endurcis." And what does Voltaire make him say? "I do not feel myself competent to prove the existence of a God." The qualifying clauses which confine the proposition to a particular class of arguments, and to obstinate, unreasonable adversaries are left out, and one of the firmest believers, and deepest thinkers that ever lived, is represented as deliberately declaring that he cannot prove the existence of a God! Is it possible to imagine a completer misreading? The reader will now perceive *who* was the "great man" that fell into "an inadvertence" on this occasion. At the same time it is some excuse for Voltaire that he might naturally construe the expressions in the second of Pascal's two paragraphs by those in the first, which certainly seem of a sceptical tendency; for

he did not observe that the first was spoken in the person of a supposed sceptical objector.

But, though safe from his enemies, we are not sure that Pascal is equally secure, in this place, against the milder objections of his friends. It will be observed that he speaks rather slightingly than otherwise of what he calls *des raisons naturelles*, or arguments drawn from nature. What he meant by arguments drawn from nature may be collected, though not with perfect precision, from the context, and from another chapter entitled "On ne connôit Dieu utilement que par Jesus Christ." He seems to have understood by the expression all arguments founded on the phenomena of material or physical nature, as distinct from the moral or mental nature of man. Even where the arguments themselves were of a subtle, metaphysical kind, still, if they concerned physical, not moral, nature, he called them *des raisons naturelles*. Therefore, he would have included in his idea, both that method of demonstration which proceeds on the marks of design in the creation, and also such refined and scholastic deductions as that of the Cartesians: "There is no vacuum,—therefore there is a God."

This latter class of proofs might perhaps be discarded without much loss. They seem to be dialectic subtilties, often more remarkable for their ingenuity than their power of producing conviction. But we would speak very differently of the argument from the marks of design in the creation; and it does appear to us that Pascal under-rated its effect and importance. He admitted it to be valid, but did not consider it as of very general application. He knew and felt that the works of creation "declare the glory of God;" but he was of opinion, that, by the ears of the obdurate worldling, this silent utterance can be perceived but faintly, and even if distinctly, with little profit. It addresses man, but not fallen man. It proclaims a Deity supreme in power, wisdom, and goodness; but not a Deity offended by the rebellion of his rational creatures, and propitiated by the death of his Son. Its use, therefore, consists rather in awakening and assisting the meditations of the pious, to whose mental attention this mysterious melody of nature comes blended with the clearer sounds of Revelation, than in attracting, alarming, or convincing the sceptical.

This seems to have been Pascal's manner of considering the subject; but we cannot entirely accede to it. It is true, and a lamentable truth, that the arguments which the believer deduces from the works of nature are often heard by infidels with scorn. So are all his other arguments; but would that be a reason for using none at all? On such a principle, Pascal's "Thoughts" would never have existed to excite the derision of Voltaire and Condorcet. It surely cannot be said that the particular argument in question fails of effect oftener than all the other reasoning employed in favour of truth and right principles. Is it not, on the contrary, certain that, in all ages, the admirable mechanism of the creation has impressed men with an idea of a Divine agency? Are not the invisible things of God clearly seen, being understood by the things that are made? Or is that an "*uncertain* sound" which has gone forth into all lands, and its words unto the ends of the world? So far, again, as the argument produces effect, is not that effect of a most desirable kind? Has that man made no progress towards a belief in Revelation who is deeply convinced of the eternal power and Godhead of the Most High? Is not he partly initiated in a very important lesson of Christian practice, whom a prospect of the wonders of creation and providence, the heavens, the moon, and the stars, fills with a grateful and a humiliating sense of the goodness of God, and the insignificance and unworthiness of man? Is not the transition in some sense natural, from a contemplation of that visible

nature which proclaims the Divine glory, to a reverence for that perfect law which converts the soul? Those who are acquainted with the excellent writings of Derham, Butler, and Paley, on natural theology, will surely acquiesce in the implied answer to these questions; and we think also that we have with us the Scriptures of Truth.

Our readers, we are convinced, will not understand us as meaning to place natural religion on a level with Revelation, nor within any measurable distance of it. We would only do our humble endeavour to correct the inaccurate view taken of this outwork of faith by so eminent a theological reasoner as Pascal. The subject is, however, highly curious. Perhaps, the exact extent of natural theology, and the relations between natural and revealed religion, have never been sufficiently elucidated;—not even by Paley, felicitously just as he is in the conception, and inimitably interesting and masterly in the developement of his argument. For ourselves, we feel utterly unequal to so high a theme, even had we space to enter on it. There is one living writer, a countryman of our own, by whose hand we should delight to see it treated;—no second occurs to us, who could bring to the task an exactly adequate combination of reasoning, information, philosophy, refinement of fancy, eloquence, and piety. Could he who, in one or two published sermons, has given such fine and highly touching sketches of the moral uses of Theism, and of the essential lowness of the philosophy of expediency, find leisure for some more extended discussions on similar subjects, England would no longer have reason to regret that she was not the native country of Pascal.

We have now been so long detained on a particular branch of Pascal's reasoning, (a branch, however, of such importance and interest as might have justified a still more copious discussion,) that we must proportionably compress what we have yet to offer.

It would have gratified us to consider and to vindicate our author's argument, as it has been called, of The Wager; or that by which he shews that, according to the established laws of probability, it is infinitely wiser in men to believe than to disbelieve. The objects of belief to which he primarily refers, are the existence of a Providence, and the certainty of a future state of retribution; but his reasoning in fact applies to all the essential articles of the Christian faith. We have before shewn that the theology of Pascal was very little tinctured by his geometrical and physiological pursuits. The instance before us is rather an exception to that account. He had profoundly studied and considerably improved the doctrine of mathematical chances; and he here evidently carries the taste imbibed from his speculations on that subject into his religious reflections. The result, however, is most happy, and shews to what sacred uses the riches of secular learning may be applied. The three *philosophes*, indeed, who haunt our author (like the "forma tricorporis umbræ" in Virgil's shades), are not satisfied with his argument. His antagonist, Fontenelle, affects to confute it at great length; his commentator, Voltaire, pronounces it totally beneath the dignity of the subject-matter; and his *eulogist*, Condorcet, treats it as absolutely ridiculous. Yet, though to these learned persons it was foolishness, we doubt not that a very different judgment will be passed on it by every candid, reflecting, and well-intentioned mind.

There is, at first sight, one difficulty in the argument, even to the fair inquirer. And that is, that it apparently supposes belief or unbelief to be in our own power. If belief, it may be said, is the uncontroulable impression of preponderating arguments on the mind, to what end these calculations of the

profit or loss on believing? Why talk of interest to those who are the victims of reason? This question, however, Pascal completely meets, by observing (in substance) that, though belief is not directly in our power, attention is so; and by solemnly asserting his conviction that no man will remain an unbeliever, who pays to the subject of religion that serious, humble, continued, and dispassionate attention which it deserves. After this, no man certainly who does not chuse to pay the subject such attention, has any right to urge against Pascal the impossibility of believing. No man can do so, who cannot begin with declaring, "I have strictly and conscientiously followed your directions; I have attended to the subject in the manner you recommended; and I am as great an unbeliever as ever." An opponent who will not say this, says nothing to the purpose, and is in effect silenced.

Yet the philosophers are not silenced, though they say not this, nor any thing like it. Condorcet coolly observes, that a man who is convinced that nothing definite can be known respecting a Deity, may very laudably remain in a state of scepticism. It is lamentable to observe such an understanding as that of Condorcet reposing in such a sophism. Would he not have done well to attend to the previous question, namely, What right a man has to be convinced of the necessity of ignorance, who will not take the proper means of obtaining knowledge? The author of the essay ascribed to Fontenelle adopts a somewhat-different course, and indeed a course different, as we suspect, from all examples on record. This philosopher would have us deliberately believe that, even according to the most rigid rules of probability, a sceptic may act with perfect wisdom in rejecting the Christian religion altogether. Surely, language does not furnish a more appropriate term for a modern free-thinker than that of an *esprit fort*. Whatever becomes of his cause or his wits, he never loses his courage.

Of Pascal's commentators it appears to us that we have now said enough, and we bid them farewell without any regret. But before we close this article, we would anticipate a question that may occur to some readers, and which seems of sufficient moment to deserve an answer. It is, whether the tenets of Pascal be not mixed with such partial impurities, and his reasoning impaired by such occasional weakness, as may justly incur exception or censure even from the sincerest disciples of revealed religion.

In a measure, we are of opinion that this is really the case. Pascal carried the scriptural principle of self-denial to excess; and the strong opinions which he evidently and indeed professedly holds on the subject, and the painful austerities which he is well known to have practised, have afforded but too ready a handle to the unfeeling and stupid ridicule of worldly men. Surely, the temperate table, moderate habits, and affectionate cheerfulness, of a Fenelon, have in them something far more accordant with the spirit of primitive Christianity than all this self-maceration and voluntary misery. As, in this instance, our excellent author seems to have erred on a point of ethical economy, so there are others in which his doctrines and his language appear not a little questionable. He was inclined to mysticism; and this tendency sometimes leads him to represent faith rather as superseding the use of reason than as simply occupying a distinct province of which reason must trace the boundary. We may farther remark, that on the topic of miracles, Pascal is unsatisfactory, and will be peculiarly so to an English reader who has traversed the same ground of inquiry under such masters as Locke, Butler, and Paley. No mind, especially, which is familiar with the accurate and

admirable distinctions laid down on this subject, by the last-mentioned author, will be prepared to acquiesce in the more original and ingenuous, but less wary and less correct, remarks of Pascal. The truth is, that this great man was here somewhat misled by the prejudices of the school to which he was attached, and, perhaps, also by a prepossession arising from relative affection. The Jansenists believed, that miracles were wrought in favour of their body, and one of these, and we believe the earliest of them, was an extraordinary cure effected on the person of Pascal's own niece, by touching a relic preserved in the Portroyal. What appears of the case, does not seem to us to warrant the idea of any thing beyond one of those extraordinary developements of the resuscitating powers of nature, with which medical men of great practice are, as we believe, familiar. But we may, perhaps, forgive a different opinion in Pascal and the Jansenists. Nor let any man ridicule this instance of human credulity in those eminent characters, until he shall have learned to rival them in their less common qualifications.

If it should be thought that the exceptionable parts which we have presumed to point out in the opinions or practice of our author, may partly be traced to his connection with the church of which he was a member, this is an opinion to which we are not disinclined. Pascal's attachment to that church, though malignantly questioned by the Jesuits, was most sincere. In his "Thoughts," he repeatedly professes his submission to its doctrines, and, on the subjects of transubstantiation and the relics of saints, expresses sentiments which we cannot believe that such a mind would ever have embraced except on such authority.

It is surprising to find him somewhere stating it as his opinion, that one great cause of the secession of the Reformed Churches, was the painfulness of the practice of auricular confession. "C'est une des principales raisons qui a fait révolter contre l'Eglise une grande partie de l'Europe." How light, how easy the task of auricular confession may become, how conveniently it may be made not only an accompaniment, but a cloak to the vilest irregularities, fully appears, from the account given of the practice of the Jesuits, by Pascal himself, in the tenth of his Provincial Letters. On the other hand, no fact surely in history can be better authenticated than this, that the secession of half Europe from the Romish Church, was far less owing to the rigidness of the discipline of that church, than to the laxity of her practice. Lastly, the superiority of the Protestant practice Pascal himself elsewhere candidly admits, where, in repelling from the Jansenists the charge of secret Protestantism, which their enemies were fond of alleging against them, he says that they are Protestants only in their reformed morals: "ils ressemblent aux héretiques par la réformation des mœurs."

Let it not be imagined that these reflections are suggested by any feeling of uncharitableness towards a communion of Christians at variance with our own. If we at all know our own hearts, such a suspicion would be extremely unjust. We are sensible of two very distinct, though not incompatible, impressions, when we contemplate the Roman Catholic Church. One of these arises in considering her through the medium of those eminent persons with whom it has pleased Providence to adorn her sanctuary, and several of them even in these latter days. When, for instance, we listen to the devout aspirations of Kempis* clasping the foot of his Saviour's cross; when we catch the accents of charity that flow from the lips of Fenelon,

* We here adopt the name popularly assigned to the work, "De Imitatione Christi," without deciding whether it is the true one.

or witness the tears with which he supplicates for his flock, between the porch and the altar; when we imbibe the solemn and saintly morality of Nicole, breathing from his gloomy cell in the Portroyal the most heavenly lessons of purity, charity, self-denial, and devotion; when we hear the voice of Pascal, now raised with authority, as if from Mar's Hill, to proclaim the unknown God, and now, in measures awful and piercing as the lamentations of a prophet, mourning over the misery of man; when we see and hear all this, we say—we tremble to pronounce an indiscriminate sentence against a community blessed, even in its days of darkness, with such burning lights, lest haply we should be found to curse whom God hath not cursed, and to defy, whom the Lord hath not defied.

But the great and serious concerns between man and his Maker, are not to be decided by mere authority. And therefore, if, after all this, we disclaim the Romish religion,—if we humbly, but deliberately acquiesce in a separation from that communion,—if we even say, "O my soul, come not into their secret; unto their assembly, mine honour, be not thou united!"—it is not because we strike a numerical balance between the holy, virtuous, and venerable persons we have mentioned on the one hand; and the sages, and martyrs, and confessors of Protestantism on the other: it is not because we confront the noble army of the Pascals, the De Sales's, the Duvergers, the Arnaulds, the Nicoles, the Sacies and the Fenelons, with our own Andrews's, Hookers, Hammonds, Ushers, Halls, Jewels, Beveridges, Leightons, Baxters, Wattses, Doddridges: but it is because, to our humble judgment, exercised most candidly, conscientiously, and solemnly, the faith of Rome appears to be a corruption, and her pretensions a fable. It is because our reason, mistakenly, perhaps, but most sincerely exerted, is utterly unable to resist the triumphant arguments by which the Fathers of the English Church vindicate the Reformation. It is, because we can find in Scripture nothing like a warrant, no, not even the semblance of it, for the claimed infallibity of the Romish hierarchy, which if denied, the whole fabric confessedly falls. It is, because we regard it as a matter of plain history, that the imposing ceremonies peculiar to the Romish worship principally arose from the ashes of extinguished Paganism. Above all, it is because the religion of Rome,—not perhaps as held by those great and revered names above-mentioned, but certainly, and inevitably, in its natural and popular effect,—appears to us materially to disparage the dignity and majesty of our blessed Lord and only Saviour, Jesus Christ. How, indeed, the eminent Christians alluded to, could endure, with unwounded feelings, the worship of their own communion in its popular form, is to us a perfect mystery. Amidst a host of subordinate mediators; of mediators, in *name* subordinate, but who, in fact, occupy all those emotions and exercises of hope, fear, love, gratitude, and dependance, that constitute devotion; what casual observer would conceive, that He whom, through all this dazzling magnificence of ceremonial, we so dimly discern or explore in vain, was the only Mediator between God and man? That he was the only begotten of the Father? That he trod the wine-press alone, and of the people there was none with him? That he had a name written which no man knew but he himself? That he openeth and no man shutteth, and shutteth and no man openeth? That he was both the author and the finisher of our faith, the Alpha and the Omega, the first and the last, the beginning and the end? Oh, who are these beatified mortals, however radiant their crowns, or however honoured their names as "brethren that had the testimony of Jesus," who interfere with the incommunicable attributes of inter-

cession, mediation, and the hearing of prayer? Who are these created comforters that co-operate with the unutterable inspirations of the Spirit of grace; or what these human sufferings and merits, that presume to mingle their efficacy with the blood of the everlasting covenant?

The greatest allowances are, however, to be made for those who have been educated in a system thus combining grievous corruption with essential and invaluable truth. Between such persons and those who are converts to the same system from a purer creed, the distinction is very material. He who has never known truth but as interwoven with error, may very naturally confound them together in his perception, while his affection is, in reality, fixed on truth alone; but he who has been familiarised with truth in all its purity, and who violates the prejudices of habit to embrace error, must evidently embrace it not for truth's sake, but for its own. We know, indeed, that conscientious converts have been made from Protestantism to Popery. The circumstances and the motives of such conversions; the corrupt or imperfect nature of the Protestantism that was relinquished; the seductive talents, or attractive virtues of the teacher who persuaded;—these, and a thousand other concomitant particulars, may safely be reposed with Him who judges all things, and whose goodness is equal to his wisdom. But man is not debarred from using remonstrance with a brother whom he conceives to err; and, putting out of the question all the peculiar circumstances of palliation alluded to, we should be tempted, had we the opportunity, to warn such proselytes as we have supposed, that their case was deeply serious. We should earnestly implore them to consider whether they were not trifling with a high privilege conferred on them by Providence; whether they were not trampling on means of grace which many prphets and kings, the Bedes and the Alfreds, the St. Bernards and the St. Louis's, would have delighted to enjoy, and enjoyed not; and whether they had not reason to fear lest, on that day when numbers shall come from the east and the west, and sit down in the kingdom of God, while the degenerate children of the kingdom are thrust out, they may see the sincere disciples of a corrupt faith admitted to a beatitude from which they themselves shall be rejected as apostates.

The case of these persons, we repeat, is not that of the Fenelons and Pascals. The great tie which bound Fenelon and Pascal to the papal church, was the Christian principle of submission and teachableness of mind. Fenelon especially, who, under very trying circumstances, memorably realized this principle in his own practice, recommends it to others with all his peculiar unction of eloquence. He believed that Protestantism, in its very nature, argued a proud, critical, and dogmatizing spirit, and that such a character was, in fact, generally discoverable in the writings of Protestants. That the ideas of this amiable and admirable man were erroneous on both these points,—both as to the tendency and as to the fact,—we are very decided in thinking, and should not despair, if we had a fit occasion, of fully proving. Deep submissiveness and child-like docility, are as strictly and imperatively duties in the Protestant as in the Catholic system, whatever may be the difference respecting the objects to which these graces should be directed; and, on the other hand, whatever may sometimes be the case in the *controversial* writings of Protestants, (to which, as we conjecture, the reading of Fenelon in this department was confined), their *hortatory* and *devotional* compositions enforce the duties in question as earnestly and as affectionately, though perhaps not always as ably, as his own.

These observations we make, advisedly, indeed, but with a reluc-

tance strong even to pain. They have been wrung from us only by a fear of the influence of error when sheltered under such authorities as Fenelon and Pascal; for we deeply feel how unworthy we are to offer even the slightest censures on men who appear to have made so eminent a progress in the most exalted because the most sacred of all human pursuits. Let that progress be a subject of self-reproach, and a motive of exertion, to the professors of the Protestant faith; and let such, at the same time, feel themselves confirmed in their principles, by finding that the distinguished characters on whom we have been descanting, whatever they might be in their creed, were in the temper of their hearts essentially Protestant. As one proof that this was the case with Pascal, and also as an appropriate termination to the comments of the Christian Observer on the merits of that great man, we shall now conclude with extracting some petitions from one of his prayers; petitions which, if offered up sincerely, and through the merits of our Redeemer, will never be offered up in vain.

"C'est pourquoi, mon Dieu, je m'adresse à vous, Dieu tout-puissant, pour vous demander un don que toutes les créatures ensemble ne peuvent m'accorder. Je n'aurois pas la hardiesse de vous adresser mes cris, si quelqu' autre les pouvoit exaucer. Mais, mon Dieu, comme la conversion de mon cœur que je vous demande, est un ouvrage qui passe tous les efforts de la nature, je ne puis m'adresser qu'à l'auteur et au maître tout-puissant de la nature et de mon cœur. A qui crierai-je, Seigneur, à qui aurai-je recours, si ce n'est à vous? Tout ce qui n'est pas Dieu, ne peut pas remplir mon attente. C'est Dieu même que je demande et que je cherche; et c'est à vous seul, mon Dieu, que je m'adresse pour vous obtenir. Ouvrez mon cœur, Seigneur; entrez dans cette place rebelle que les vices ont occupée. Ils la tiennent sujette. Entrez-y comme dans la maison du fort; mais liez auparavant le fort et puissant ennemi qui la maîtrise; et prenez ensuite les trésors qui y sont. Seigneur, prenez mes affections que le monde avoit volées; volez vous-même ce tresor, ou plutôt reprenez-le, puisque c'est à vous qu'il appartient, comme un tribut que je vous dois, puisque votre image y est empreinte. Vous l'y aviez formée, Seigneur, au moment de mon baptême, qui est ma seconde naissance; mais elle est toute effacée. L'idée du monde y est tellement gravée, que la vôtre n'est plus connoissable. Vous seul avez pû créer mon âme: vous seul pouvez la créer de nouveau; vous seul avez pû y former votre image: vous seul pouvez la réformer, et y réimprimer votre portrait effacé; c'est-à-dire, Jesus-Christ mon Sauveur, qui est votre image et le caractère de votre substance."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING FOR PUBLICATION:—Essays on the Works of the British Poets, by Mr. Campbell;—a new and elaborate Map of Asia, by Mr. Arrowsmith;—a work on Maritime Geography by Captain Tuckey, R.N.; A History of Persia, from the age of Cyrus to 1810, by Sir John Malcolm;—A History of the Life of Melancthon, by the Rev. A. Macaulay;—A Dictionary of Religious Opinions, by Mr Jones.

In the press: Sermons in 2 vols. 8vo. by the Rev. Dr. Wordsworth;—Charlemagne, ou l'Eglise delivrée, Poeme Epique, par Lucien Bonaparte;—Charlemagne, translated into English Rhyme, by the Rev. Dr. S. Butler, and the Rev. F. French;—A second Volume of Sermons, by the Rev. T. Kidd;—The Lord of the Isles, a Poem, by Mr. Walter Scott;—Nautical Astronomy by Night, illustrated by Lieut. W. E. Parry, R.N.

Preparations are making to light many parts of London with gas. It is expected that the whole line of street, together with many of the shops in that line, from Westminster Abbey to St. Paul's, and thence to

Shoreditch church will soon be thus lighted. The cost of a shop lamp thus lighted will be 4l. per annum.—Besides the original Company in Westminster, which has also a station in Worship-street, an establishment for the generation of gas has been opened in Water-lane, Fleet-street. It may be used at any distance to which there are pipes to convey it.

A Steam Packet Company has been formed in London, for establishing conveyances by steam-boats on the River Thames. It is expected that, in the spring, boats of this description will be seen passing between London and Gravesend, London and Kingston, &c. The great advantage of these boats is their moving rapidly against both wind and tide.

A School of Physic has been established in Dublin. The Professors are for Anatomy, Chemistry, Botany, Theory of Medicine, Practice of Medicine, and the Materia Medica. Sir P. Dun has endowed a Clinical Hospital, where each Professor gives clinical lectures for six months in succession, and a medical library. A diploma granted after three years' study, equals an Edinburgh or Glasgow diploma. A longer period is required to equal those of Oxford and Cambridge.

FRANCE.

The grand work on Egypt and Syria, begun under Bonaparte, and of which two parts have been published, is to be finished under the sanction of the French Government. The whole work will contain about 1000 plates with corresponding letter-press. The entire work will be in ten volumes folio, and its cost will be 300l.

M. Lamoureux, an able naturalist, and an eye-witness of the fall of stones at Agen, Sept. 5th, has transmitted the following relation to the Institute, the general depôt of all that is scientific and curious in France. "At eleven in the morning the sky was pure, calm, and transparent, as it is almost always in the southern provinces, and as it so rarely is on our foggy banks of the Seine. On a sudden, in the northwest, appeared at a great distance a dark cloud, with a very slow motion, and of apparently very circumscribed dimensions; for at the great altitude at which it was, its diameter did not appear more than a few feet. Presently its motion increased, the cloud rolled over itself with a noise resembling that of a continual thunder. A terrible explosion took place; the noise ceased; the cloud divided itself; at the same instant the inhabitants of several communes were struck with terror at seeing falling around them stones of a very considerable size, making holes in the earth several inches in depth. The Count de Villeneuve, Prefect of the Department, has collected several of them." M. Lamoureux has sent his brother, who is very curious in such researches, to the place, to obtain all the information he can procure. The stones collected at Agen resemble those found at l'Aigle, Laudes, and other places; but they are of a clearer grey, and a thinner consistency. If they came from the moon, they must belong to a more refined manufacture than we have hitherto seen.—M. Lamoureux proposes to deposit these beautiful specimens at the Institute.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon at Lancaster, Aug. 25, 1814, at the Primary Visitation; by T. D. Whitaker, LL.D. F.S.A. 4to. 2s.

The Complete Works of the late Rev. T. Robinson, M.A. late Vicar of St. Mary, Leicester, and fellow of Trinity College, Cambridge; containing Scripture Characters, the Christian System, Prophecies of the Messiah; any of which may be had separate. 8 vols. 8vo. 4l. 4s.

A Candid and Impartial Inquiry into the Present State of the Methodist Societies in this Kingdom; wherein their Doctrines are fairly examined, their Discipline and Economy investigated, real Excellencies in each displayed and vindicated. 8vo. 7s. 6d.

MISCELLANEOUS.

Traveller's Guide through Scotland and its Islands. 2 vols. 12mo. 12s.

A Catalogue of a Miscellaneous Collection of Books, by Jas. Black, York-street, Covent Garden. 2s. 6d.

The Second Part of the Catalogue of Messrs. White, Cochrane, and Co. containing the Natural History, Auctores Classici et Theologici. 2s. 6d.

The Post Roads in France for 1814, published by authority. 18mo. 8s.

Relation Historique de leur Voyage aux Régions Equinoxiales du Nouveau Continent, pendant les Années 1799-1804; par MM. Humboldt et Bonpland. Tome I. Partie I. avec l'Atlas des Cartes Géographiques et Physiques. 4to. pap. fin. 3l. pap. vel. 3l. 12s.

Memoirs of the Queen of Etruria, written by herself. To which is annexed, an authentic Narrative of the Seizure and Removal of Pope Pius VII. on the 6th of July, 1809;

with genuine Memoirs of his Journey from Rome to France, and thence to Savona; written by one of his attendants. Translated from the Italian. 8vo. 7s. 6d.

The History of Toussaint Louverture; a new edition, with a Dedication to his Imperial Majesty the Emperor of all the Russias. 3s.

A Biographical and Critical Dictionary of Painters and Engravers; by Michael Bryan. Part IV. Demy 4to. 15s.—royal 4to. 1*l.* 6s.

Memoirs of Francis, commonly called St. Francis de Sales, Titular Prince and Bishop of Geneva, translated from the French. 12mo. 5s.

Pindari Carmina juxta Exemplar Heynianum; quibus accesserunt Notæ Heynianæ; Paraphrasis Benedictina; et Lexicon Pindaricum, ex integro Dammii Opere Etymologico excerptum, et justâ Serie dispositum; digessit et edidit Henricus Huntingford, LL. B. 8vo. 1*l.* 10s.

Dammii Lexicon Pindaricum, ex integro ejus Opere Etymologico excerpsit et justâ Serie disposuit, Henricus Huntingford, LL. B. 8vo. 12s.

The Elements of Land Surveying, practically adapted to the Use of Schools and Students; illustrated by highly finished Engravings, plain and coloured; by Abraham Croker, Land-surveyor, of Frome. A new edition. 9s.

New Mathematical Tables, containing the Factors, Squares, Cubes, Square Roots, Cube Roots, Reciprocals, and Hyperbolic Logarithms, of all numbers from 1 to 10,000; Tables of Powers and Prime Numbers; an extensive Table of Formulæ, or General Synopsis of the most important particulars relating to the Doctrines of Equations, Series, Fluxions, Fluents, &c. &c.; by Peter Barlow, of the Royal Military Academy. 8vo. 18s.

A Philosophical Dissertation on the Hereditary Peculiarities of the Human Constitution; by Joseph Adams, M. D. F. L. S. &c. 2s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

Some extracts from the correspondence of this Society, since the publication of the Tenth Report, have been circulated for the information of its members. They are highly interesting and animating, and furnish fresh proofs that the blessing of Heaven attends the progress of this noble Institution. We will endeavour to convey to our readers the substance of these glad tidings from distant lands.

From Surinam, we hear that an adequate idea can scarcely be formed of the eagerness with which Dutch Bibles and Testaments are sought. Old and young flock in crowds, and besiege the door of the person to whom their distribution is entrusted, and receive the gift with evident marks of gratitude and reverence.

At Philadelphia, an extensive *female* Bible Society has been instituted, with the counsel and assistance of the Right Rev. Bishop White, and the clergy. The Bishop, in his address on the occasion, contemplates the recent institution of Bible Societies, begun in England, and extending rapidly throughout the world, not only as a mound raised against infidelity, but as one of the happiest expedients for spreading the knowledge of the Gospel of Christ. The attention paid in England to the supply of the American prisoners with Bibles, appears to have produced a pleasing sensation in the United States.

In Sweden, on the 6th of July, in full council of state, the President submitted to his Majesty to become the patron of the Swedish Bible Society, to which his Majesty was pleased to give his most gracious consent. Count Engestrom, minister of state and for foreign affairs, then addressed the Crown Prince, requesting him to become the first honorary member; to which he also most readily assented. Count Engestrom was in consequence, as also from his general character, chosen a vice-president on the 9th. What happened on the 6th was registered in the great state minute book.—The *Gottenburgh* Society has been very active. They have collected 5,000 rix-dollars, which they have remitted to the Stockholm Society for Bibles and Testaments; the distribution of which, by sale or gratuitous distribution, has been very brisk. The Society of Stockholm, had printed 11,000 Bibles, and 33,600 Testaments; and a fresh edition of 2,500 Bibles, and 6000 Testaments, was working off. And yet the demand for the Scriptures increases daily. "Surely no person will now tell us that there was no want of Bibles in Sweden." The loss of Dr. Brunmark is

severely felt: his place is supplied at present, by the Rev. Mr. Patterson.

From ICELAND, the Rev. E. Henderson writes, that the ardour of the people to obtain copies of the Scriptures was so great, that he had scarcely got ashore when the doors of the bishop were crowded by applicants. The venerable prelate does all in his power for the due distribution of the Icelandic Scriptures. The Dean of Iceland informed Mr. Henderson, that so ardent was the desire of the people at last, among whom he had distributed and sold copies of the New Testament which were sent over from Copenhagen two years ago, that they would have paid double the price, had it only been possible to obtain them.

At AMSTERDAM was formed, on the 20th of June, the National Bible Society for the NETHERLANDS. The British and Foreign Bible Society has contributed 500*l.* towards its funds. The Netherlands' Bible Society, in giving an account of its institution, observes; "All professors of Christianity ought to have but one object in view—the triumph of Revelation. From that source alone all truth and happiness spring. To conquer the follies of men, to counteract the pernicious effects of vice, and to reconcile the minds of men to the most severe calamities of this life, this the Bible alone has power to effect. May the holy Scriptures be our guide and our refuge!"

The poor in LUSATIA, on receiving some Bibles, sent for distribution among them by the British and Foreign Bible Society, shed tears of grateful joy, and implored the best blessings of Heaven upon the donors. This province had suffered most severely from the calamities of war, "Many," says the Society's correspondent, "came afterwards to me, expressing a cheerful confidence, that the same compassionate Redeemer, who, by the word of his patience, had thus nourished and refreshed their souls, would likewise mercifully supply the wants of their bodies. Nor was their confidence disappointed, for they actually partook of the temporal relief sent from England. I esteemed it a real privilege to be employed in dispensing both the spiritual and temporal gifts. May the Rewarder of all acts of Christian kindness richly recompense our British benefactors; and may many of those whom their donations have benefited, meet them in a better world, to receive them into everlasting habitations!"

In HANOVER, *the Hanoverian Bible Society* was established on the 25th of July, in the presence of ministers of state, ministers of religion of every denomination, and other persons of distinction. The Rev. R. Pinkerton, to whom its establishment may in a great measure be attributed, speaks of the inexpressible pleasure he enjoyed on this occasion, when the Lutheran, Calvinistic, and Catholic clergy of the city, many of whom had never spoken to each other before, cordially joined hands in promoting this good cause. The chief Catholic priest grasped Mr. Pinkerton's hand, his countenance beaming with joy, and said, "I rejoice that I have an opportunity of uniting in such a glorious cause. I am decidedly of opinion, that the Scripture should be put into the hands of every class of men, and that even the poorest and meanest should have it in his power to draw divine instruction from the fountain head."

From Hanover, Mr. Pinkerton proceeded to BERLIN, where, on the 2d of August, the *Prussian Bible Society* was established, in an assembly containing some of the first characters both in church and state. Mr. Pinkerton explained the objects, principles, and progress of Bible Societies. He was followed by the chief clergyman of the city, Hanstein, who rose with a Bible in his hand, and pronounced a most eloquent, appropriate, and animating speech. His Excellency Lieutenant-General Von Diericke, an excellent old man, and tutor to the Crown Prince, was chosen president; four of the ministers of state were chosen vice-presidents. "I humbly trust," observes Mr. Pinkerton, "that the Prussian Bible Society so instituted, at such an auspicious period, and in the capital of the Prussian dominions, will ultimately be the means of dispelling the mists of error and infidelity which have for many years enveloped every order of society in this country, and produced an awfully diversified scene of public and private misery."

From DRESDEN in SAXONY, the Rev. Dr. Dœring, chaplain to the court, transmits an account of the formation of a Bible Society in that capital on the 10th of August, of which he himself is secretary. "Saxony," he says, "which was once in so flourishing a state, but has, alas! forsaken the fountain of living waters, and hewn out broken cisterns, which can hold no water, was first to feel the mighty hand of God, and experience his paternal chastisement, that it might feel the necessity of returning to the pure Word of God. This chastisement is come upon us, though still intermingled with much mercy. We perceive our need not merely of temporal, but also of spiritual help; and thus our hearts were opened,

when the Rev. Mr. Pinkerton, that messenger of peace, was sent to us from London. We have welcomed him with joy and gratitude towards God and those who sent him; and by his faithful exertions the glorious work was accomplished."

The necessary preparations having been made, a general meeting was held at the house of his Excellency Count de Rochenthal, who is at the head of the ecclesiastical department. Mr. Pinkerton stated, in a short but impressive speech, the design of his mission, after which, Dr. Doering read an address that Mr. Pinkerton had prepared. The whole assembly concurred joyfully in the proposal to form a Bible Society. The Rev. Dr. Tettman, superintendant and ecclesiastical counsellor, a worthy man of sixty-nine years of age, made a speech full of unction and energy in favour of the Institution, which made a deep impression. Great was the gratitude expressed, both towards the Society in London, and Mr. Pinkerton. "Tears of joy glistened in many an eye, and the name of the Lord was glorified." A grant of 500l. has been made to the Dresden Society, by the Parent Institution.

From Dresden, Mr. Pinkerton visited Warsaw, where he spent eight days in making arrangements for the formation of a *Polish Bible Society*. Forty most respectable characters assembled at the palace of prince Czartorisky, on the 26th of August, who all subscribed their names, with large donations, annexed to a set of regulations for establishing such a Society. Most of those present were Catholics, and among them two Catholic bishops. Before steps could be finally and publicly taken for the establishment of the Society, it became necessary to obtain the sanction of the Emperor Alexander. Mr. Pinkerton arrived at St. Petersburgh on the 5th of September, and on the 7th, the approbation of his imperial Majesty was signified to him by Prince Gallitzin. "His Majesty has sent me Prince Czartorisky's letter (said the Prince), and required me to converse with you fully upon the subject; and, without delay, to send proper instructions to the Governor-general of Warsaw, Lanskoy, to render every possible assistance to the final establishment of the Polish Bible Society." "His Imperial Majesty," continued he, "takes his departure for Warsaw in a day or two, where he himself will give every countenance to such a benevolent and useful institution."

At Petersburg, Mr. Pinkerton found the Bible Society in a state of great activity and prosperity. A further donation of 1000l. had been received from the British and Foreign Bible Society, to assist the friends of the Bible in St. Petersburg, in their various enterprizes of zeal and love. They are exerting themselves with great effect in procuring a supply of Bibles for distribution throughout the Russian empire. They have already ordered the printing of the Scriptures in seven different languages, and the committees of Auxiliary Associations are proceeding with the printing of them in three other languages. In this work, they are particularly careful that the Bibles they print and circulate shall be "without note or comment." "This," they say, "is the very life of the Institution." The increasing demand for the holy Scriptures has obliged them to send to England for a fresh supply of various kinds; among the rest, for 3000 copies of the Greek New Testament. The Tartar New Testament now circulates in the Crimea, and is likely to prove a great blessing to the Mohammedans in that quarter. An active member of the Society, who visited the Crimea in July, writes from Perecop, that he had had the honour of an interview with the Mufti, and had presented him with a copy of the Tartar New Testament, which he accepted with exultation and many expressions of gratitude. After some conversation, the Mufti resolved to add his name to the Petersburg Bible Society, as an annual subscriber of fifty rubles. He was very desirous to obtain the Bible in his own, the Turkish, language.

It is, however, from Persia, that perhaps the most striking and gratifying portion of intelligence has been received. Lord Teignmouth has received from Sir Gore Ouseley, the British ambassador to the Court of Persia, a letter dated from St. Petersburg, (where he had arrived, on his return to England,) the 20th September last, which states, that agreeably to the wishes of his lamented friend, the Rev. Henry Martyn, he had presented, in the name of the Bible Society (as Mr. Martyn had particularly desired), a copy of his translation of the New Testament into Persian, to his Persian Majesty, having first made conditions that he was to peruse the whole, and give his opinion of the style, &c. He also distributed copies to different men of learning and rank, immediately about the person of the king. Sir Gore has transmitted inclosed the translation of a letter he received from his Persian Majesty, highly approving of the simple style adopted by Mr. Martyn and his able coadjutor, Mirza Seyed Ali, "so appropriate

to the just and ready conception of the sublime morality of the Sacred Writings." Sir Gore offers to the Society a correct copy of Mr. Martyn's translation, and, in case it should be thought proper to print it in England, he engages to devote his leisure to the correction of the press. The following is the translation of the letter of the Persian King:

"In the name of the Almighty God, whose glory is most excellent,

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ouseley, Baronet, his Britannic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration), should know, that the copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting sacred books, that is, in an easy and simple diction. Formerly, the Four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We, therefore, have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the select servants, who are admitted to our presence, to read * to us the above-mentioned Book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your Excellency will be pleased to rejoice the hearts of the above-mentioned, dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the holy Gospel, and other points in sacred books, that they are deservedly honoured with our royal favour. Your Excellency must consider yourself as bound to fulfil this royal request.

"Given in Rebialavil, 1229.

(Sealed) FATEH ALI SHAH KAJAR."

In consequence of communications between Sir Gore Ouseley and Prince Galitzin, it was determined by the Petersburg Bible Society, to print an edition of Mr. Martyn's Persian translation for the western provinces of Persia, some of which are subject to Russia. The work is now in the press, and Sir Gore has undertaken to correct the proof sheets while he continues at Petersburg.

Mr. Morison, the missionary at *Canton*, in CHINA, having been joined by a second missionary, Mr. Milne, it was agreed that the latter should proceed to Java, Malacca, and Penang, for the purpose of circulating the Chinese New Testament among the Chinese settled in these places, supposed to amount to 200,000 or 300,000. He sailed from Canton in a ship in which were near 300 Chinese passengers, among whom he distributed twenty-five copies of the New Testament, which he had the pleasure to see them read. The ship touched at Palemburg, in the island of Banca, where is an English settlement. Capt. Court, who commanded there, received Mr. Milne with kindness, and offered to aid him in distributing the Scriptures among the Chinese. Twenty-three copies were left with him, at Batavia. The Testaments were well received by the Chinese; and Governor Raffles highly approved of their distribution, and said that he would do all he could to forward Mr. Milne's object, and would grant him the use of the Government press. In less than a month, he had distributed 300 copies of the New Testament to Chinese, who could and would read them, besides supplying several schools with copies. He deposited three for the use of the priests in the temple of the goddess Kwan.

And is this the Society which some of our bishops would discourage, nay, almost proscribe and anathematize? Is this the Society which learned prelates deem it incumbent on them to warn their clergy not to

* I beg leave to remark, that the word "tilawat," which the translator has rendered "read," is an honourable signification of that act, almost exclusively applied to the perusing or reciting of the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament.

Note by Sir Gore Ouseley.

join*, lest they should thereby endanger both the Church and the State? Surely, if they will not consent to forward its victorious and triumphant progress through the universe, it would be prudent in them to forbear from opposing its course, until they shall have more maturely weighed its claims to their regard, lest in the end they should find that they had been fighting against God."

CHURCH MISSIONARY SOCIETY.

(*Continued from p. 678.*)

CONTINUATION OF THE JOURNAL OF ABDOOL MESSEE.

"March 18, 1813.—Arrived at Agra. Abdool had come on some days before, and related several conversations with persons on the way about religion. Many copies of St. Matthew given away. On one occasion the number and names of the travellers were to be reported at the police. It was late when the requisition came from the head-man of the village. Abdool was unwell, and desired the eldest Christian boy to go along with the police officer to make the report. On writing the names, the head-man of the village, a Hindoo, said, some of these names he had never heard before, and asked who Abdool Messee might be, and what caste the boy himself was. The boy answered, he was an Isaee (i. e. Christian.) The man asked what religion that might be. The boy replied, that of the English; and that he had a book, by reading which, they might learn what kind of religion it was; and if they would listen, he would read it to them. They consented. About midnight Abdool awoke; and, on inquiring for the boy, whom he missed, was told he had come and taken his book, and was gone again. Abdool, anxious for his safety, rose and went to seek him. After going to two or three places, he found him in the midst of a large company, reading St. Matthew's Gospel."

"Sunday, March 21.—About three P.M. six native Christians, beside the children, &c. attended Hindoostanee worship in the Fort, with whom Abdool read prayers, and expounded Luke v., it being the chapter in order of reading. In the evening many hundreds of the poor assembled near the Fort, to whom Abdool read and explained briefly the Ten Commandments. Many cried out, 'These are true words; and the curse of God will be upon us if we obey them not!'

"March 22.—Set our Native School in order, by appointing six of the head boys to learn English on the New British Plan, that some or all of them might, through the Divine blessing, become translators. They all continue to learn the Catechism in the mornings, with Persian during the day; and attend morning and evening worship, in which Abdool officiates, by reading a chapter, and making remarks upon it, using some prayers from the Liturgy afterward.

"Sunday, March 28.—At three o'clock, the native congregation of Christians consisted of about forty persons. Abdool explained the Gospel of St. Luke in order; and read and commented on the fourteenth chapter. Some of the people staid to inquire who he was, and said they felt their hearts much affected whilst he was addressing them. In the evening he went into the town. A great crowd collected to receive charity. Before he distributed the pice, he explained the original state and the fall of man. Many sat quietly; evidently more taken up with the discourse, than with their own necessities. Some of them, on being, through mistake, offered a pice a second time, withdrew their hand, saying, they had already received. Daily some of the Mahometans come to converse with Abdool.

"April 3.—This evening he went to visit a very old man, accounted by the Mahometans a holy man, and much resorted to by many of them. He had been a scholar of Abdool's grandfather, and had repeatedly expressed a desire to see Abdool. Many were collected at the old man's house. Some asked, who Abdool was. The old man told them, mentioning many circumstances respecting the respectability of his family: among others, that Abdool's mother's brother is president of the Royal Mahometan College at Delhi. They then asked Abdool, whence he now came; and, on being told that he was a certain Englishman's disciple, they inquired what he had learnt. He replied, he had gained some valuable information *in religion*. One of them said, 'What connection has religion with the English? Their native country is a small island, where they can know nothing; and, in this country, what benefit in

* "It is my decided conviction," says the Right Rev. Dr. Law, Lord Bishop of Chester, in his Charge delivered in September last,—"it is my decided conviction that, by joining the Bible Society, you may, though unintentionally, endanger the interests of the Church and State; but that you will most unquestionably render service to both, by giving your *undivided* support to the Society for promoting Christian Knowledge."

religion can you reap from them?' Abdool told him, that he spoke thus for want of information. The old man made a sign for Abdool to desist. Abdool said, 'If you are afraid I should be disgraced before this company, pray understand that I go into the Bazar to speak on these subjects, and am not ashamed of Christianity, that I should flatter or deal in ambiguous language.' 'Well,' said the old man, 'but now leave off; and come among us from time to time: we shall be happy to see you.' The discussion was thus interrupted, and nothing satisfactory could afterward be introduced; so Abdool rose to go. They again invited him to frequent their society: he replied, he had not time to spare for mere visiting; but if they would allow him to read a chapter in the Gospel every time he came, he would wait on them as often as they pleased. They expressed a wish that this might be the case. Time will prove their sincerity."

"Sunday, April 4.—In the afternoon, at three, fewer native Christians attended Hindoostanee worship; but a great many servants of the gentlemen who live in the Fort came to hear, behaved very orderly, and heard with much attention the explanation of the Parable of the Prodigal Son. In the evening Abdool explained the Apostles' Creed to multitudes of Natives, collected outside the Fort, who all behaved respectfully to him.

"April 5.—After morning worship Abdool took the children, and went into the Fort, to be ready for the afternoon. When all the children were collected he read to them the story of 'Henry and his Bearer.' They all expressed great delight. When he had finished, the eldest of his nephews said, 'Now I must of necessity be baptised.'

"Sunday, April 11.—About nine o'clock, while the native Christian children and servants were at worship, a venerable old man, who says he is ninety years of age, came from the Tage to Abdool's. As they were kneeling down during the Liturgy, he knelt down with them. The tears began to roll down his cheeks as they proceeded in the service; toward the end, he repeated 'Amen' heartily after each petition. When prayers were ended, he went up to Abdool and embraced him; who said, 'Do you know that I am a Christian?' He answered, 'Yes: I heard so yesterday. I have often seen the English at worship, but never understood their language; but your prayers are most excellent, and my soul has been greatly refreshed by them.'

"April 29.—The old man from the Tage, referred to on the 11th instant, has continued to come, and to shew great love for the Word of God. He has spoken of Abdool in the city to many, with much respect.

"Sunday, May 2.—The old man from the Tage, came to morning worship. In the afternoon, none of the native Christians attended, but as many or more of the Hindoos and Mahometans living in the Fort. In the evening a great crowd was collected without the Fort, and silence kept the whole time. Abdool spoke to them on the angel's annunciation of Christ's birth. A Mahometan gentleman, attended by several servants, stood behind Abdool during the whole discourse, and seemed much in reflection; on going away, he saluted Abdool very respectfully."

"May 5.—To-day a Mahometan Physician sent to request that Abdool would visit him in the evening. He accordingly went, and found him an attendant on the Royal Family at Jondpore. He has leave to visit Agra, owing to sickness in his family, which required change of air. He had heard of Abdool's conversion yesterday, and could not believe he was the person he pretended to be. He offered to bet 2000 rupees that a person of the family described could not change his religion. He moreover said, if it were such a one, he must know him, for they were at school together; and he would send for this person (viz. Abdool Messee), and prove him to be an impostor. On Abdool's going to his house, nothing could exceed the physician's astonishment, to find him the very person described, and his own school-fellow. They had a long and friendly conversation about their former intercourse; and read several chapters in St. Matthew, and other parts of the New Testament. On Abdool's answering his objections, he said, 'This is the way I understand you did yesterday, silencing every body by reference to their own customs: and so I perceive Islam will not stand.' He took a copy of St. Matthew, and desired to have the whole New Testament.

"Sunday, May 9.—In the evening, out of the Fort, a greater number than ever was collected, with evident desire to hear the Word. They checked one another, in order to preserve silence. One, impatient at the noise around him, cried aloud, 'Keep silence, ye accursed! and let us hear the Word. Ye have six days in the week, have ye not, to babble and talk!' The subject was, '*This is a faithful saying.*' Several

were in tears. One man came forward and declared he would be a Christian. He was sick, had long been ill, did not expect to live long, and these words comforted him. He had never before heard such comfortable words.

"One evening, during the preceding week, Abdool went into the city. A number of people collected round him, and entered into conversation; at length, they begged that he would sit down, and read them a chapter. He did so, and read the eleventh of John. One of them told him, 'If you would have us become Christians, you must come among us, and teach us the Gospel. Come and live among us, and we will attend you daily.'

"May 26.—A learned Hindoo took him aside, and asked him to say plainly the reason, why he wished to institute schools. Abdool replied he did not wish to conceal his design, that all should become Christians; but that no force would ever be put upon their wishes. The Hindoo said, he believed so; 'But we are sure,' said he, 'if our children hear the Gospel, they will forsake our religion: for, as it is, whenever they go among the Sahibs, they come home wishing to be like them. One says, "Buy me a buggy;" another says, "Let me wear English clothes;" and we are sure that if they read your books, as they grow up, they will laugh at their fathers' customs.'

"June 5.—During this week a place was obtained in the city; and to-day possession taken. In the evening Abdool received a message from a number of learned men, who had assembled to canvass the subject of this New Way. On his going, the usual subjects were gone through, with this further circumstance, that ten of them asked for copies of the New Testament.

"Sunday, June 6.—The attendance in the Fort was as usual; and, in the evening, without the Fort, the crowd was beyond all former example. Even the tops of some of the houses were covered with Mahometans; but those of the crowd who could not hear, by their pressing and eagerness to get forward, prevented much of what Abdool said from being heard.

"June 7.—The whole day was passed by Abdool in the city; and his house was like an exchange from morning till night. More copies of the Scriptures were sought for; and one moonshee began to read St. Matthew with Abdool. Three children were brought to school, and the people speak with much admiration of the establishment of a free school.

"June 8.—Among others who came to Abdool, was a young man dressed in the height of the Mahometan fashion. He inquired for the person, who, from being Mahometan, had turned Christian. Abdool said, he was the man. "Oh no!" said the youth, 'you are not he; he was a Mahometan, and is become Feringee, and dresses as the English.' Abdool said he was the person. The other expressed his surprise, and asked the reason of his change. Abdool told the story of his conversion; and on his mentioning his having heard the truth from a Sahib, the young man confessed he was the son of an English officer, and had been left entirely to the care of Mahometans, who instilled into his mind a hatred of the Gospel; and, on his father's death, he embraced Islam: but, now that he saw a Mahometan become Christian, and heard his reasons, he was much perplexed. Abdool was affected to tears by this relation. The young man also wept. He then begged Abdool would not mention the story of his descent; for to-day he felt deeply ashamed, and would now set himself to learn the Gospel.

"June 9.—Numbers of people visited Abdool again to-day, and many interesting conversations took place. An old Mahometan, uncle to one of the principal men in the city, was asked, on going away, what he thought of Abdool. He answered, 'What can I say? He says nothing amiss; and nothing can be objected to the Gospel! What can I say?'

"June 10.—To-day the doctrine of Christ witnessed a triumph. For three weeks past a faqueer, of the Jogi tribe, has come frequently to our morning worship in the school. On Tuesday the chapter to be read in order was John xvii. The subject of it, and our Lord's manner toward his disciples, arrested the attention of the Jogi, and the tears flowed plentifully down his cheeks. To-day he brought his wife and child; said he was a convert to Jesus without reserve; and began of himself to take off his faqueer's dress. He first took the beads from off his neck; then broke the string to which the charm given him by his gooroo was suspended; then broke off an iron ring worn round his waist, and to which an iron rod about two feet long was attached. He then put on some old clothes which we had by us, and said, now he wished to be instructed in the Gospel, and to get employment. A rupee was given to procure food for the family, with which the wife went and bought a spinning wheel, saying, she would spin and earn

their livelihood. These are wonders in the history of a Hindoo! The whole family afterward eat their dinner with Abdool of their own accord.

"To-day, an old woman also, who has constantly heard Abdool on Sundays, brought her little all from the house of a Mahometan, where she had long lived, and took up her abode among the Christians, expressing a heart-affecting sense of her value for the Gospel of Christ.

"A leper too, who has spent years in religious observances without finding rest to his mind, and who has been some time in constant attendance on the means of grace, took up his abode with us, saying, Jesus would cure the inward leprosy of his soul.

"The old soldier also, and his wife and son, have cast in their lot with us.

"The school to-day increased to ten, expressly under the idea that it is a Christian institution.

"June 12.—The whole city seems moved with this new thing which is come unto them; but not a tongue stirs in opposition. As a proof of this, the Mooftee of the court, whose father is Khazee ol Kazat, or Native Chief Justice of the Company's head court in Calcutta, sent to beg that Abdool would forget the attempt that had been made by his relatives in Calcutta to procure his imprisonment, and would visit him (the Mooftee) and be friends with him.

"It would be no easy task to record all the interesting discussions which have taken place during these two days between Abdool and the principal Mahometans in the city. One of them observed, that Abdool was so provided with armour, that none of their weapons (arguments) could reach him.

"The school increased to fifteen.

"A Musselman asked the converted Jogi if he had indeed become a Christian. 'Yes.' —'And eaten beef too?' 'Yes,' said he; 'I have just now been eating with Abdool Messee.'—The Mahometan asked the wife, if she also was become a Christian: she said, 'Yes, by the grace of God.' He inquired, what she saw in Christianity, that induced her to embrace it: she answered, she had not yet learned much of the Gospel; and, being but a rustic, could not talk much with him, who was a learned man; but this much she could say, that what she heard of the Gospel brought rest and peace to her soul, and therefore she had embraced it.—There being no water in the house, this woman took up a pitcher to go to the river; when Abdool told her she need not be at the trouble, the waterman would soon be there; she answered, she was not become a great woman within these few days, but would, as it became a poor woman, work for her bread, and set off accordingly to fetch water. The husband also begged that he might be employed on errands, or for any other work, as he did not wish to eat the bread of idleness.

"June 14.—In the morning, Abdool went early to the house of a son of an European, who retains the profession of Christianity; but, in language, dress, and manners, is entirely native. He had never heard the Gospel in a language which he could understand, and expressed much joy at meeting with the translations. He had collected many Musselmen, who were afraid to come to Abdool's house, for the purpose of hearing the reasons of his change.

"After this visit, a Molwee, who is called the pillar of Islam in this place, came to Abdool's house with a large company. The conversation took much the same turn as usual, and the Molwee openly took a copy of St. Matthew, in Hindoostanee.

"June 15.—Two Jogis of the converted Hindoo's former associates, came to visit him, and staid long in conversation with him, in which he exposed the folly of their ways."

"June 18.—To-day, Abdool was informed, that the kazee (judge) is taking pains to prevent the children from coming to school, and the people from visiting him. Some of the children said to him, on his forbidding them to go to school to Abdool, 'Will you then instruct us gratis, as he does?'

"Sunday, June 20.—This afternoon, for the first time, Abdool held worship in his new house in the city. Our Christian children attended, and most of the native Christians in this place. There was a very large assembly also of Mahometans and Hindoos. In the course of regular reading, Abdool read Levit. xix. and Ephes. vi. as lessons. For the Psalms of the day, he took the xxiid.: and expounded these parts of Scripture as he went along. The boys of the city school, joined of their own accord in the responses. The mother of one came up, and ordered him away: the boy answered, 'See, these nice boys are at the same sahib's school, and they join in worship, and why should not I?' His mother then left him to himself. Many of the Mahometans conversed aloud, after the service was ended, in terms of great approbation of what they had heard. Some said, 'How vain are all the objections some make to this man, and what reason is there why we should not hear him!'

"The son of a native Christian, owner of

three villages, at some distance from Agra, attended. He has been absent at his father's estate almost ever since we have been here. Before he went away, copies of Genesis, of Matthew, and of the Morning Prayers and Litany, had been given to him; and he now expressed much thankfulness to Abdool for these translations: he wished to send a scribe to copy the whole Bible; said the Roman Catholic priest had never given them an insight into the Gospel, and now he is convinced that the profession of the English is the true Christian profession. He expressed great joy at the Gospel being preached to the heathen, and offered to assist its progress in any way that he could. The father of this person is very old, and was a man of rank in Cabul, but was obliged to flee from thence on account of his religion."

"June 25.—Yesterday, as Abdool was reading and explaining Acts iv. at his house in the city, an extraordinary instance of Divine Power attending the Word appeared. A youth about fifteen, a Bramin of the Gour caste, had come, among others, to see and hear this new thing. Abdool observed him very attentive; and, as he proceeded, and was explaining verse 12, 'Neither is there salvation in any other, for there is none other name given among men, whereby we can be saved,' the lad seemed greatly agitated, and breaking off his bramin's cord, threw it away. All who were present observed what he did, but no notice was then taken. After the congregation went away, the lad remained; said he would embrace the Christian religion; and, in short, of his own accord eat with Abdool, and came home with him in the evening.

"The foregoing detail, though a very small part of what might have been recorded, will render so much minuteness less necessary in future. The objections usually urged, and the answers given, take generally the same turn.

"It has been thought, in general, advisable to give copies of translations, only when asked for; and in this way, during the last fortnight, about forty copies have been given. Two copies are gone to Cabul, and two to Ajmere; asked for, and received with great thankfulness.

"There are six candidates for baptism. The scholars amount now to thirty-five, all avowedly receiving Christian education.

"Beside these our endeavours here, the writer corresponds with five other families, who are, each in its place, doing what they can, by schools and the distribution of the Scriptures, to further the cause of the Gospel in this land. One young man has begun to read the Scriptures in public to the natives. He wishes to be engaged as a Missionary; but, as he could not be more useful were he professedly a missionary, he was advised and consented to remain in his present situation."

(To be continued.)

BAPTIST MISSION IN INDIA.

The twenty-sixth number of the Periodical Accounts of this Mission has been published, and contains such a variety of interesting information, that we find it difficult to make such a selection from it as is at all consistent with our limits.

The Missionaries observe, that the number baptised by them in 1812, was rather less than in 1811, yet that nevertheless the Gospel had been more widely extended in that than in any former year. The schools, which they have instituted on the Lancasterian plan, they represent as likely to be eminently successful; not merely in conveying to the Natives a knowledge of letters, but in giving them a thorough acquaintance with the holy Scriptures, and this even by means of idolatrous schoolmasters. The reasoning of the Missionaries on this subject appears to us to be very satisfactory (see p. 178, &c.), and we are disposed to think with them, that by the silent, noiseless progress of such a plan of instruction, may Hinduism, or any other system of idolatry, be sapped at its very foundations, and "made to fall of itself, with as much ease as a tree the roots of which are destroyed beneath the surface of the ground." To this plan they have turned much of their attention, and eight schools were added to their former number, in the first six months of 1813. The whole number is now sixteen.

They had replaced twelve founts of different Oriental types that had been destroyed by the fire, viz.: the Arabic, Persian, Shikh, Burman, Mahratta, Telinga, Orissa, Tamul, Cingalese, Bengalee, and two of Nagree. They had cut a new and beautiful fount of Cashmere types, and made great progress in a Chinese fount.

In addition to the distribution of the Scriptures, they had also circulated tracts in English, and in the various languages of the country, which are stated to have had the effect of turning the attention of many to the "great things of God."

In March, 1813, Mr. Ward thus writes: "As it respects our work of translating and

printing the Scriptures, we have had a success wonderful indeed. It may appear a matter of doubt with some at home, how one or two individuals are able to translate so difficult a book as the Bible into so many languages. It would be impossible for Europeans alone to do this. It would be very difficult for an European of the very best talents to translate, without any native assistance, into one language, so as to make a good translation; but that wherein the difficulty of foreign translations lies, the idiom and construction, is here overcome, by their flowing from the pen of learned natives; so that the European translator has little else to do than rigidly keep his eye on the meaning, and see that that is unequivocally given. I compare the Sungscrit, Mahratta, Shikh, Orissa, Bengalee, and Hindee proofs with the English, and have continual opportunities of knowing the opinions of the natives; and I can assure you, without any hesitation, that these translations are and will be well understood. As these pass through my own inspection, I can speak decidedly on them. But you need not doubt respecting others which may now or hereafter be begun:—If such a progress then be made, and that progress be a real one; if what has been done, has been well done; if the 'word of life,' that cannot 'return void;' 'that giveth light' on its entrance into the mind, be given in so many tongues, spoken by so many millions; and if this word be in the hands and houses of thousands all over India, and be still distributing with an amazing acceleration every day, the effects must soon be equally great and gratifying. The dawn of these effects begins to be perceptible. Last Lord's-day but one, I baptized, at Serampore, a young man of a respectable family, and who is possessed of superior talents, who has been converted entirely by reading the Scriptures and other books, without having heard a sermon or seen a Missionary. His elder brother (a man of greater talents, and in a respectable situation), his two younger brothers, and a pretty large circle of acquaintance of different casts, are about to come forward and be baptized. Brother Du Bryne, at Chittagong, in a letter received a day or two ago, informs me, that a young man called upon him one day with a book in his hand; he asked him where he got that book, and was told that he received it some years before, when two sahebs came to Dacca and distributed a great number of books, (Brethren Moore and Wm. Carey;) that he had been reading the book, one passage of which had given him much uneasiness, 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' He now entreated Brother Du Bryne to baptize him. Besides these remarkable instances of the power of the word alone, in its silent progress through this immense population, we observe a great and very visible change on the minds of great bodies of the natives where the light has been shining for any considerable time. The books offered are received with marks of respect, and many avow that they would embrace the Gospel, if they could make the sacrifices required—if they could leave all. From this experience of the slowness but infallible certainty of the success of the Scriptures and the preaching of the word, we must not be impatient if immediate success be not granted. The seed must *lie in* the ground its appointed time; we must wait for the effect of the light. 'God could raise up from stones children unto Abraham, but not without making them thinking, rational beings."

About the same time, Dr. Carey writes as follows:—

"The state of India, as to religion, is widely different to what it was twenty years ago. Then, a Christian could scarcely be found; now, you can scarcely go any where without meeting with some, either Europeans or natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native or country-born minister visit them. There is a general spirit of inquiry about the Gospel all over the country; and this inquiry increases more and more. Five natives of high cast, not far from Serampore, have lately been baptized, who have been brought to a knowledge of the truth without any communication with us. They met with Bibles and tracts, and God wrought by them. These men had begun to sanctify the Sabbath, and meet for Christian worship before we knew them. They have boldly owned the Saviour, and meet the persecutions of their idolatrous relations like Christians. They say there are nearly an hundred who are only detained from publicly acknowledging Christ by family opposition, and who, it is hoped, will be enabled to make a profession in due time. The cause of our Redeemer does prosper gloriously. His Word is gone forth, and is still going forth; and great as our troubles are, I cannot avoid thinking this, after all, a time of the triumphs of Divine mercy.

"Felix is lately returned to Rangoon with

Brother Norman Kerr, his colleague. All other Europeans have left that country, on account of the horrible oppressions of the government; but Felix says, *their* prospects were never brighter. We are going to send a printing-press thither, to print the Scriptures. We have finished a large edition of the Tamul Testament, and have begun the Cingalese, and Mr. Martyn's version of the Hindoost'haunee, in the Persian character. These are printed for the Bible Society. We are now printing the Scriptures in Sungskrit, Bengalee (third edition of the New Testament), Hindoost'haunee, Mabratta, Orissa, Punjabee, Kashmeer, Assam, Pushtoo, Bilochee, Telinga, Burman and Chinese, and we only wait till the workmen can cast the types, to begin printing in Kurnata, Gujerattee, and Maldivian. Brother Chamberlain has taken his copy of the Brij Bhasha with him, and we are daily expecting a pundit to assist us in the Napalese.

"I was never so closely employed as at present. I have just finished for the press my Telinga grammar; the last sheet of the Punjabee is in the press; and I am getting forwards with the Kurnata: indeed it is nearly ready for the press. I am also preparing materials for grammars of the Kashmeer, Pushtoo, and Billochee languages; and have begun digesting those for the Orissa. The care of publishing and correcting Felix's Burman grammar lies on me, besides learning all these languages, correcting the translations in them, writing a Bengalee dictionary, and all my pastoral and collegiate duties."

And yet these are the men whom we have heard Members of Parliament, and Bengal Officers, and retired Writers, assailing with every species of obloquy, as low and ignorant enthusiasts!!

The following is from Dr. Marshman:—

"The things which we see relative to the spread of the Gospel, are such, that we behold them with a kind of sacred awe. They are so completely above the counsels of man, that we can account for them only on the ground that the Lord is about to call his own elect from various parts of India: we seem as mere instruments employed to put in motion that to the end of which we are quite unable to penetrate; but which, as it unfolds, we are constrained to view with wonder and gratitude. Khrishnoo's journey proves this. For these six months the mind of this faithful and indefatigable servant of Christ had been filled with a strong desire to make a tour through the eastern part of Bengal. We appointed him supplies for Calcutta, and sent with him the native brodesired, Gora-chund. He proceeded to Silhet, the most eastern part of Bengal, and about one hundred leagues distant from the province of Yun-nan, in China. Here, in about N. Lat. 24. 40, are a race of people without caste, of a good character for probity, and supposed, by a European gentleman there, to be accessible. This sensible and kind man is pleased with the gentle simplicity of Krishnoo, and encourages him. Another European who has resided there forty years is greatly his friend. Two letters received from these gentlemen five days ago, and a Bengalee one from Krishnoo, inform us that he has baptized seven persons there already. The former has built him a house at Pandooa, some miles nearer China than Silhet, and a school-house, and Krishnoo is inclined to settle there with his family."

"This opening we cannot but regard as a gracious leading in Providence: to Pandooa, where Krishnoo now lives, is about six days' journey from Serampore, and Brother Carey thinks with me, that with a horse, or horses, we might go from thence to Munipore in about a week, and thence into China in a week more. Whether this be so, we must leave for time to shew; but it is singular to reflect, that at Serampore we are little more than three weeks' journey from China. The printing of the Scriptures with moveable types, which we have brought nearly to bear, will enable us to print far neater than the generality of Chinese print, and when the whole apparatus is complete, at an expense far less than any other printing. Surely this is done with some gracious design, particularly when we consider the extreme jealousy with which the Chinese watch over the printing of the Scriptures in their own territories."

In August 1813, Dr. Carey thus writes to Mr. R. Hall:—

"The field of missionary exertions in this country, and those that surround it, is every day increasing and extending itself as it respects all branches of the work; the principal of which I think to be the translation of the Scriptures, the preaching or otherwise communicating the word, and the Christian education of the rising generation as far as it is practicable.

"In the first of these, Divine Providence has done more than the most sanguine person could have expected, and certainly much more than I expected when we engaged in it. We are now engaged in the translation of the Word into twenty languages, and I think fifteen of them I have in the press; besides which, many circumstances have concurred to spread the Word of God. We have printed a large edition of the New Testament in the Tamul lan-

guage for the Calcutta Auxiliary Bible Society, and are printing an edition of the Cingalese for them, which will be finished by the end of the year. We have also engaged to print a very large edition of the Holy Bible in the Roman character, with an extra edition of the New Testament, for the use of the inhabitants of Amboyna; which is to be accompanied at press by an edition of the Armenian Bible. These are for the Auxiliary Bible Society; as is a new version of the Hindoost'hanee New Testament translated by Mr. Martyn, also in the press. Only last week we had a letter from the Lieutenant-Governor of Java, informing us that the Literary Society of Batavia had resolved to print an edition of the Malay Scriptures in the Arabic character, at Serampore; so that we have now in the press, or on the point of being put to press, twenty editions of the Scriptures in the different languages of the East; and it is possible five more of our own translations will be in the press by the end of the year. To assist in these works, we have persons from all these peoples, nations, and languages, at Serampore or Calcutta.

"For publishing the Word, God has enabled us to set up near twenty stations, and to these many more might be added if we had men fit for them. I this week received a letter from the President of Amboyna, pressing me to consult with our Brethren, and to send, as soon as possible, an able Missionary thither, where he says there are 20,000 professing Christians (Malays) without any adequate means of instruction. There are schools, places of worship, and every thing that can be desired; and he promises protection as long as he is chief there. One European, and six or eight born in this country, ought to be sent immediately. In short, there are loud calls on every hand. Pray ye to the Lord of the harvest to send forth more labourers.

"There are about a thousand scholars in all the schools belonging to the Mission. Heathen school-masters teach the children to read the Scriptures, without making any objection. May we not hope that in time this system of education will sap the bulwarks of heathenism and gradually introduce a change which will be highly important in its consequences to the people in the East. God alone can give the blessing; but we have many encouragements to look to him, and to expect from him every thing which his word holds out to our faith.'

LONDON FEVER INSTITUTION.

In our volume for 1808, p. 131, is contained a brief account of the London Fever Institution, established in 1802. A brief view of the nature of this institution, and of its beneficial operation, has recently been published, in two small pamphlets; one entitled "A short Account of the Institution for the Cure and Prevention of Contagious Fever in the Metropolis;" and the other, "Reports of the Institution for the Cure and Prevention of Contagious Fever in the Metropolis, from its Establishment in 1802 to the present Time." We have read both these pamphlets with great interest.—It is Cowper, who, speaking of the benefits which the world derives from the noiseless hours of the true Christian, observes,

"Perhaps she owes
Her sunshine and her rain, her blooming spring
And plenteous harvest, to the pray'r he makes,
When, Isaac like, the solitary saint
Walks forth to meditate at even tide,
And think on her who thinks not for herself."

We could not help recurring in our minds to this passage, as we contemplated the debt of gratitude which London owes to the ceaseless energies, the ever-wakeful charity, of this Institution, (scarcely known among us, except to the immediate objects of its mercy), as the instrument of repelling contagion from our houses, and preserving us and ours in health and life. And yet surely it is not creditable to the humanity and Christian sympathy of this metropolis, nor even, to take lower ground, to its prudence on a mere cold calculation of profit and loss, that such an institution should languish for want of adequate support. How many a widowed wife, and orphan child, and mourning parent, might have been spared the anguish which now wrings their hearts, had they by a timely contribution arrested the progress of contagion in those abodes of penury where it first manifested itself; and while they thus repelled contagion from their own doors, had the double gratification of contributing to visit with health the infected dwelling. The immediate benefit derived from the simple methods adopted by this Society, for stopping the progress of contagion, resembles more the miraculous arrest of pestilence of which we read in Sacred Writ, than the ordinary operations of cause and effect. We do not bring this Institution before our readers as one that is, strictly speaking, a religious Institution; but this we will say, that it challenges for its support the best feelings of the *religious* mind; and claims, from those who would resemble the Good Samaritan, something more than the tribute of approbation.

The more immediate object of the Insti-

tution is to preserve the Metropolis from the ravages of those malignant and fatal diseases, the typhus fever and scarlet fever. To do this effectually, a convenient house of of recovery is wanted. Funds are required for this purpose, as well as for the ordinary calls of the society; and contributions, whether in the way of donation or annual, will be received by R. Phillips, Esq., Treasurer, 32, East-street, Red-Lion-square; and by the following bankers: Forster and Co.; Smith and Hall; Hoares, Fleet-street; Goslings and Sharp; Morland, Ransom, and Co.; and Herries and Co.

VIEW OF PUBLIC AFFAIRS.

In this department of our work, the present month has furnished but few subjects of remark; and these chiefly respect AMERICA. The President's Message to Congress breathes, as might be expected, a very hostile character towards this country, and is conceived throughout in a tone of triumph, far beyond the occasion, it is true; but for which our failures on the Canadian frontier have afforded too specious a pretext.—General Prevost, at the head of 15,000 men, had advanced from Canada to Lake Champlain, supported by a flotilla on that lake. The flotilla having been encountered and destroyed by the American naval force; the General, who had already commenced the attack of Plattsburgh, a strong place garrisoned by 1500 men, deemed it necessary to raise the siege, and retire within the British frontier. This movement he effected with little loss of men, except from desertions, which are said to have been numerous. Much baggage and warlike stores are said to have been sacrificed.—General Drummond has also been forced to raise the siege of Fort Erie, with considerable loss. Our naval force, however, is said at length to have become so superior on Lake Ontario, that an attack on Sackett's Harbour, the grand naval depôt of America on that lake, was about to be made. We trust it will prove more succesful than that on Plattsburgh.

Soon after the occurrence of these events, a vessel arrived in America, bringing a report from the Commissioners at Ghent of the progress of their mission. The whole train of the negociation was immediately made public; and this disclosure, combined with the recent advantages gained by the American arms, appears to have produced a very powerful effect in rendering the prosecution of the war popular in America. It is evident from the correspondence, that on learning the downfal of Bonaparte, America was disposed to waive all her unwarranted pretensions on the subject of impressment, blockade, colonial trade, and naturalization. With that waiver, it was obviously our policy to have been satisfied. We had saved Canada, and had completely frustrated the designs of America on our maritime rights; and all we had to require of her, was peace for ourselves and for our Indian allies. But we required, in addition to this, that America should engage to erect no forts and build no ships of war on the lakes, while the privilege of doing both should be reserved to ourselves; and that a part of the province of Maine should be ceded to us, in order to supply a communication by land between New Brunswick and Canada. There was no room to hope that America, under existing circumstances, could be induced to accede to such terms, and it therefore seems to have been impolitic to propose them; as it might have been anticipated that the very proposition would prove a tower of strength to the American Government.—The negociations at Ghent are, however, still continued; and there is reason, we trust, to hope are likely to be brought to a favourable termination.

The Continental journals are filled with speculations respecting the course which affairs are likely to take in the CONGRESS OF VIENNA: but it would be a mere waste of time and paper to notice them. We cannot help fearing, however, that the kingdom of Saxony, the cradle of the Reformation, that country so sacred in the eyes of the Protestant world, is about to become a province of Prussia; and that some other minor states are to be forcibly dispossessed of their independence, and annexed to neighbouring kingdoms. Such proceedings would deeply tarnish the glory with which the events of the last year have covered the allied powers of Europe.

PARLIAMENT assembled on the 8th inst. The speech of the Prince Regent referred chiefly to the progress of the war with America, and it intimated that considerable supplies would be wanted both to pay off past arrears, and to discharge current expenses. The discussions which have taken place in Parliament have had a reference

chiefly to the alleged misapplication of our naval means; to the apprehended spoliation of the minor Continental Powers; and to the general conduct of the war with America. But the discussions have led to no results.

OBITUARY.

To the Editor of the Christian Observer.

You will oblige many of your readers in this part of the kingdom, by inserting in your valuable work the following "Memoir of the late Rev. JOHN WALTHAM, M. A. Rector of Iaston, and one of his Majesty's Justices of the Peace for the County of Stafford." Yours respectfully,

E. B.

Stafford and Warwickshire,
Nov. 18, 1814.

There are few things less becoming the simplicity and humility of the Gospel, than for one sinful mortal to make the obituary of another the vehicle of elaborate and inflated eulogy. We are, nevertheless, commanded to "remember those who have spoken unto us the word of God;" those whom he has vouchsafed eminently to qualify and to bless in his service; to "follow their faith, considering the end of their conversation."

In this view, the examples of great and good men become their best relics, which their contemporaries and successors should endeavour to preserve—not as objects of idolatry or empty boast, but of pious and diligent imitation: first, by glorifying God in them; and then, by following them as they followed Christ Jesus.

When Mr. W. was appointed to Darlaston, the state of the great bulk of its population approximated almost to barbarism! It is true there were some of whom "better things should be said and things that accompany salvation;" but, it is a melancholy fact (to be recorded of any parish within the British Empire) that, with respect to the generality of his parishioners, he had to contend with gross ignorance, and with vice in its most offensive forms; with sabbath-breaking; drunkenness; brutal sports, such as boxing, cock-fighting, and bull-baiting; and with what was, if possible, still more arduous, with the formidable determination of many, whom long practice seemed to have made incorrigible, not to be obstructed in their sinful courses!

In a situation presenting such difficulties to a faithful minister, qualifications of no ordinary kind seemed to be indispensable. Mr. Waltham was accordingly favoured, in an eminent degree, with the most essential qualities of a Christian minister. He was a man of competent learning, and of genuine piety. His judgment was solid; and his mind firm and decided. He was laborious, diligent, zealous, and affectionate, and his person and manner were commanding and impressive. He united the office of a magistrate to that of a minister:—this brought upon him a considerable addition of care and responsibility, and exposed him to some objections and difficulties, in the discharge of his more sacred and appropriate duties.—But, whatever may be thought of the expediency of this union of offices in *general*, it appears doubtful whether, in Mr. Waltham's case, the visible and important change produced at Darlaston, during his incumbency, would have been effected without it. His authority as a magistrate, in restraining vice and promoting civil and moral order, would often be intelligible and efficient, where the weightier instructions and sanctions of religion would not have access, and if they had, would, in a majority of cases, have been neither understood nor regarded. And though external reform be not the only nor the highest end

of the Christian ministry, it is confessedly an important point gained, and one which must materially contribute to the general usefulness of the faithful minister.

Whether the success of this excellent man was in proportion to his more abundant exertions and fervent desire for the temporal and eternal welfare of his parishioners, may perhaps be questioned; but the remarkable change produced in them was universally admitted, and became even proverbial throughout the neighbourhood. It remains, therefore, the solemn duty of his parishioners, "to take heed to themselves, that the things wrought" by their late pastor, be not finally "lost;" but that, in their complete salvation, he "may receive a full reward."

In addition to the laborious and faithful discharge of his pastoral and magisterial duties, Mr. Waltham was enabled to accomplish two objects of great importance, both to the spiritual welfare of his parish, and the comfort of his successors.

The parish-church was rebuilt, on an enlarged and commodious scale; and the parsonage, which before his time was deemed scarcely habitable by a clergyman, he enlarged; and, by the addition of suitable offices, made it a convenient and respectable habitation.

To the former of these objects he contributed liberally in money, but still more essentially by his able and unwearied superintendance of the progress of the work. The enlargement and improvement of the parsonage were undertaken and completed at his sole expense. And though it was not permitted to him long to enjoy these fruits of his pious labours here, he has now nothing to regret: he is removed to a purer temple, is the resident of a better house, and shall henceforth be employed in higher service and nobler worship.

But though much has been effected at Darlaston by the blessing of God upon his labours; though a considerable portion has been already redeemed from the waste, and much fallow ground been already cleared, broken up and planted, by his vigorous and successful exertions; yet we may confidently hope, that, by the continued blessing of God on his successors, this favoured spot will be carried to still higher degrees of moral and religious cultivation. The field of labour is indeed vast, and it may well be asked, "who is sufficient for these things?" It should, however, be remembered, that the resources of the Christian minister are infinite: his sufficiency is of God. "May the God of the spirits of all flesh set a man over this congregation," a "pastor after his own heart, who shall feed them with knowledge and understanding!"

But, if the path of our revered friend, both as a Christian and a minister, was as the shining light; the end of his path was as the perfect day. To few has equal grace been shewn, in their last hours—an equal measure of that faith which substantiates things not seen, and of "joy and peace in believing." And this is the more to be noted as magnifying the grace of God, because our friend was not aware, till within a very short time of his dissolution, that his sickness was unto death. For more than twelve months, his disease had been secretly acting upon his constitution, and had made a fatal progress, neither perceived by himself nor apprehended by his nearest friends.

About a fortnight before his death, he was advised to visit Cheltenham; but his physician there soon apprised him, that Cheltenham could be of no avail, and advised his immediate return to Darlaston. This counsel he received as the notice to set his house in order. He with great difficulty reached Darlaston on the Wednesday in the same week, and on the Monday following was called to his rest.

"But who can describe his blessedness in the interval! Though but a comparatively short time before, he appeared in the fulness of his

strength and maturity of his usefulness; in possession of every thing that could make life desirable, and with a more than ordinary prospect of length of days; he yielded to the call, not as one who was compelled to obey, but as one who was "ready," and had "a desire to depart." The truths he had so long and so faithfully preached to others, now administered to him their full support. He seemed wholly occupied and absorbed by two considerations, THE WELFARE OF HIS FLOCK, and THE JOY THAT WAS SET BEFORE HIM. Like his blessed Master, the "Good Shepherd, he cared for the sheep;" and those of them who had access to him, in his last hours, will not soon forget "how he exhorted, and comforted, and charged every one of them, as a father doth his children, that they would walk worthy of God, who had called them to his kingdom and glory;" with what ardour of holy affection, he gave them his dying benediction:—"May the Lord bless you; cleave to him with purpose of heart; hold on unto the end, that you may meet your unworthy minister, and that he may have to present you at last in the presence of God. I shall be looking for you, one by one, to follow me to glory." So affectionately desirous was this excellent man of the people of his charge, that their future welfare was amongst the last and dearest cares of his valuable life! Mr. Waltham felt and expressed the fullest reliance on the wisdom and piety of his revered patrons, in their choice of a successor; but so near was this subject to his heart, that he made it his dying request that his solicitude on this point might be respectfully communicated to them. May every Christian pastor drink deeply into th[illegible]pirit!

[illegible] visited him during the [illegible] life, he had some-

poor vile sinner saved!" and immediately repeated the two first verses of the hymn, "Jesus, I love thy charming name," &c. Mrs. Waltham, requested him not to exert himself so much, when he replied, "I *must* speak the honours of my God with my last labouring breath." He then addressed his dear and afflicted partner: "Let your soul's salvation be your only care. In regard to earthly things, you will be left in a comfortable and respectable situation: but what are all these things! Do not set your affections upon them—consider them as the dust to be trampled under your feet!" After a suitable address to all present, he exclaimed, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who hath given me the victory, through Jesus Christ our Lord!" On the evening of the same day, one of his hearers came to see him, and being much affected, Mr. Waltham said, "Don't weep! I am happy! Tell my friends how happy I am! Tell them, I am going before; may they soon follow! I hope to present them before the throne of God, and to say; Behold I and the children thou hast given me!"

The following morning, another of his parishioners called upon him, when, taking him by the hand, Mr. Waltham said, "I shall soon be with Jesus! The Lord bless you! cleave to him with full purpose of heart!" This friend observed to him, "What a blessing it is, sir, that the Lord is so good to you, as to fill you with such a glorious prospect!"—when our brother replied, "Not a cloud! The Lord is my light and my salvation; whom then shall I fear! The Lord is the strength of my life; of whom then shall I be afraid!" In the course of the same day, Mrs. Waltham, observing in her revered [illegible] the struggle of departing [illegible] affected, and said, [illegible]rd!" when he an- [illegible] *crufixion!*" [illegible]ning (the day be- [illegible]nquired, "Is not

'his the Lord's-Day?" and address-'ng himself to Mrs. Waltham, added, "I hope my love would have no objection to my spending this day in heaven!" On receiving from her some wine and water, he said, "It only keeps me here! I long to drink at the Fountain Head." A friend observed, "the Lord's time is the best." "Yes," said he, "so it is; but I long to be gone: I long to see him as he is. When I awake up after thy likeness, I shall be satisfied! Into thy hands I commend my spirit, for thou hast redeemed me, O Lord, thou God of truth!"

In the evening of the same day (Sunday), he said to his medical attendant, "I thought my spirit would have taken its flight before this time; but it clings so hard to this poor body!" And soon after, "I am upon a Rock—Thou wilt keep him in perfect peace, who stayeth himself on Thee!" On Monday morning, about an hour before his death, he said, "Glorious vision!" and, opening his eyes, and observing the sun's rays entering the room, he added, "Farewell, sun! I want not thee! I shall behold the Sun of Righteousness! Bright prospect!" And having said this, he fell asleep.

His funeral sermon (from Heb. xiii. 7) was preached by a friend and neighbour, who can never forget the spectacle which the church at Darlaston that day presented—it was indeed "the house of mourning!" and the preacher's impression, on ascending the pulpit, resembled what he has sometimes felt on visiting a numerous and afflicted family for the *first* time after the removal of an affectionate and revered father. It would afford to the mind of the writer of this memoir a melancholy satisfaction to linger a while on this affecting subject; but he dares not trust himself further. Nearly of the same age with his lamented friend, placed in a station of great responsibility, and not without indications of declining strength; he is reminded that the period of his labour, and of life itself, cannot be long. What he most desires is, that it may not be spent in vain. He will therefore, with encouragement and awe, "Go forth to his work and to his labour until the evening;" humbly praying, that the God of his friend "may be his God for ever and ever, and his Guide even unto death!"

MAJOR-GENERAL BURN.

At Gillingham, near Chatham, on the 18th of September, in the seventy-third year of his age after an illness of only a few days, died Major-General Burn, of the Royal Marines; well known to the Christian world as the author of several valuable publications, and as an eminently pious character in a profession not peculiarly friendly to the growth of the Christian graces. His family have announced their intention of publishing memoirs of his life.

ANSWERS TO CORRESPONDENTS.

A Constant Reader; A Professed Christian Patriot; Pastor; J. N. G.; α. Philoperseverantia; M.; and Orion, have been received, and are under consideration.

Indicopleustes must have seen, long before this time, how very widely he [illegible] his speculations on Prophecy.

A Friend to the Old Society and [illegible]ogiards; Cauti[illegible] name, will be inserted.

The Pamphlet transmitted [illegible]

The suggestion respecti[illegible]

We are sorry to find [illegible] vertence.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

EAST-INDIA MISSIONS.

(*Continued from p. 689.*)

IN the Report for 1789, it appears that Mr. Fabricius, on account of his age and infirmities, had resigned the government of the Madras Mission to Mr. Gerickè, who removed thither from Negapatnam for that purpose.—At Negapatnam, in the preceding year, Mr. Gerickè had baptized thirty-eight children, and thirteen adults, chiefly Hindoos. At Trichinapoly, Mr. Pohle had baptized seventy-one, including three adult Heathens, and one Jew. Mr. Jænicke had joined Mr. Swartz at Tanjore, and was making great progress both in English and Malabar. His talents, temper, and conduct are highly spoken of. The congregation at Palamcottah, was under the care of Sattianaden, an able and pious catechist. At Tranquebar, ten Papists, and thirty-seven adult Heathens, had been converted. The number of communicants, was 1154. The Mission had experienced great loss by the death of the country priest Philip, whose memory would long be cherished. One of the Missionaries had visited different parts of Ceylon, and administered the sacraments there.

In the Report for 1790, Mr. Gerickè is stated to have baptized at Negapatnam, nineteen adults, and among them two women from Siam. Another woman received to baptism, surprised all who heard her by her comprehensive knowledge of Christianity. She continued an exemplary Christian.—The Danish Missionaries at Tranquebar, announce an increase of one-hundred-and-seventy-eight to the Mission. The Mission had suffered a great loss by the death of the Missionary Klein, for forty-four years a faithful labourer in that vineyard. He had been active to the last, and expired in his chair without being brought to a sick bed. He died composed and comforted in his soul, and expressing his faith in Christ, and desire to be soon with him, so that they were all greatly edified.

In the Report for 1791, Mr. Pohle mentions the caution with which he always admitted adults to Christian baptism. Experience had taught him, "that if a man is not truly concerned in his inmost soul, but is visibly indifferent about his being a sinner, and about the Saviour from sin whom God out of his infinite mercy hath given to the world, he is not fit for the kingdom of God. To a knowledge of the language of Canaan must be added the power of godliness, or the man is not (whatever his Christian professions may be) to be depended upon."

Mr. Swartz gives an account of the ordination, according to the Lutheran ritual, of Sattianaden, one of their native catechists, who had given abundant proof of ability and faithfulness. On this occasion, he delivered a sermon in Tamul, of which Mr. Swartz transmitted an English version to the Society, and which the Society afterwards published, "not as a curiosity, but as an evidence that the work of God is advancing in India, and the light of the Gospel spreading through these regions of darkness and idolatry." The sermon is preceded by some very sensible and pious observations of a member of the Society, who rejoices that even "a single soul

like Sattianaden should have been rescued from heathen darkness, and brought to the knowledge of Jesus Christ; a knowledge not such as too many of the Romish converts attained, but a knowledge unto salvation; a knowledge which does honour to his instructors, and which the most enlightened members of our own church would glory to have instilled." "A simple and tender strain of eloquence pervades the whole." "The order, perspicuity, and knowledge of the subject which appear throughout, would do credit to those who have been long trained in the habits of composing; and if the natives of India possess by nature, or can arrive by instruction at perfection to such a degree, let it not be said any longer, that they are deficient in any qualifications that fit men for the office of pastors and teachers in the church of Christ."

The text of this sermon is Ezek. xxxiii. 11. In treating it, he proposes to consider:

I. To whom the offers of Divine mercy are made.

II. The way and means of obtaining the blessings offered in this Divine promise.

III. What those inestimable blessings are.

A few extracts will give our readers some idea of this discourse.

"I. The persons to whom this gracious promise is made, are all mankind, who though endowed with rational souls and well-framed bodies, blessed with great divine gifts of the mind, and with the comforts and conveniences of this life, though daily protected from all dangers, and receiving innumerable blessings from the paternal hands of their Maker; have disobeyed his laws, dishonoured his name, resisted the dictates of the blessed Spirit, and pursued the sinful desires of their depraved heart. Melancholy and very humiliating as this assertion is, conscience, and the unerring word of God, concur in declaring it to be true. Let us hear what the sacred Scripture says on this head," &c.

"II. The way by which men are to obtain the blessings of this promise is expressed in the text—by turning from their evil ways: 'Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?' Such a turning of a convinced sinner from his evil ways, implies in it a distressing sense of his departure from the way of God's commandments, and of his ungrateful behaviour towards God, and an abhorrence and renunciation of all his sinful courses; for as long as a sinner is not affected with a sense of his sinfulness and lost condition, but thinks well of himself, while he continues in his sinful course, he will never be prevailed upon to renounce and forsake it. This was the condition of most of the Jews; though God then chastised them for their sins, they remained insensible of their great ingratitude towards him their Divine Benefactor; their proud hearts were not humbled by it, for they were industrious to justify themselves, though thereby they reflected on God, and therefore they continued to pursue the dictates of their depraved heart. And this, alas! is the deplorable condition of many who call themselves Christians, who miserably deceive themselves, by hoping to become happy because they conform to some external rules of Christianity, while their hearts are still estranged from God; and though the word of God, and their own conscience tells them that they live in this and in that sin, and that consequently they cannot be pleasing to God, yet they either believe it not, or turn a deaf ear to those salutary warnings, or make a hundred shifts or excuses for it, without examining the state of their souls, or considering to what miseries they are exposed, as long as they go on in their unconverted state, and therefore they remain in their sinful attachment to the world, and in other sinful courses. But O that such would consider how dreadful their condition is, as long as they are insensible of their sinfulness and misery: that as long as

they continue in sin, they are slaves to Satan and to their lusts, under the high displeasure of God, and liable to such miseries which no human tongue is able fully to declare. Whosoever loves sin destroyeth his own soul. Let us therefore be persuaded no longer to continue in the practice of sin, but let us entreat him to convince us by his blessed Spirit of our miserable condition by nature, and to make us truly sensible thereof. Let us consider how disobedient and how ungrateful we have been towards him, and let this consideration fill our hearts with sorrow, and excite us to humble ourselves before him.

"God comes now to the door of our hearts, and invites us to accept of his grace and mercy. 'O sinners, turn, turn from your evil ways! Why will you die? Why will you throw away your immortal souls, and plunge yourselves into eternal death and misery? As I live, I have no pleasure in your death. Hate and renounce therefore your sins, and turn unto me by repentance, and faith in your Redeemer, and I will bestow upon you the riches of my grace, and the blessings of pardon, righteousness, and eternal life.'

"This was likewise the chief intention of our Saviour's preaching when he entered on his ministry, namely, to prevail on sinners to repent and to turn to God: 'Repent, for the kingdom of God is at hand:' yea, God is now making his own way to reconciliation and peace, through the sufferings and death of his Son: he has sent him to atone for your sins, that thereby he might lay a firm foundation for your being united to him again; that you may share in these blessings. Therefore, repent; consider how you have departed from God, and how ungrateful you have been to him; and let your hearts be melted thereby into repentance and sorrow for your past sins, and be excited to hate and forsake every sin, and to love and serve God. Let us, therefore, be prevailed upon by these gracious calls, no longer to continue in our enmity against God, who has such kind designs towards us; but let us turn unto him with a sense of our poverty and sinfulness: let us acknowledge and bewail before him our sins, and resolve, in dependence on his strength, to hate and to renounce them, and to dedicate ourselves to the service of God.

"The turning of a convinced sinner from his sinful ways includes in it likewise a trust and dependence on Christ for pardon and salvation; all our sorrow for sin, and resolutions to amend our lives, will not take away our sins: it is Jesus who has atoned for them, and has made peace between God and men: to him, therefore, we must fly for refuge, and believe in him as our Saviour, and the Source of all our happiness. Through his mediation we ought to draw near unto God, and entreat him to grant us pardon of sin, and an interest in his grace and favour. This is the only true way of attaining to these inestimable blessings; for the oracles of God assure us that he is the only Mediator between God and men, and that whosoever believeth in him shall have life everlasting."

"The atonement of Jesus is the *only* foundation for pardon and acceptance: he is the way by which we are to draw near unto God: 'Whosoever cometh through him shall be saved, and shall go in and out and find pasture.' John x. 9. We have no reason to doubt of it, for God himself hath set him forth to be a propitiation for the sins of the whole world, and inviteth sinners to believe in him as their Saviour, that so they may share in the blessings of redemption. God calleth us to look on him and be saved. 'O sinners, ye have undone yourselves, and are plunged into a state of the most deplorable misery, out of which you are not able to deliver yourselves; but Jesus your

Saviour is able and ready to save you. Be your sins ever so many, ever so great, yet you shall certainly be saved if you do not neglect the offers of grace which are made to you. Delay, therefore, no longer to turn from your evil ways: let not your doubts and your fears keep you at a distance, but come like the returning prodigal with true repentance and faith in your Divine Surety, and I will pardon all your sins, adorn you with his righteousness, renew and strengthen you by my Spirit, and receive you into the number of my children.' O how kind, how gracious is this invitation! If we love ourselves and desire to become happy, let us accept of him as our Saviour, and entreat God in his name to grant us forgiveness of our sins, and to bestow on us the riches of his grace. This is the way in which we are to turn unto God, and become partakers of his grace and mercy; and if we have by the grace of God entered on this blessed way, let us take care that we do not then think we have already attained to a state of perfection. There are some who think that they need not be under any farther concern for their eternal welfare, because they have once found their minds awakened, and have shewed some sorrow for their sins; but this is a fatal thought which will ruin our souls: let us therefore take care to maintain always a sense of our sinfulness and lost condition, and endeavour to grow in grace and in the knowledge of our Lord Jesus Christ, by our frequent addresses to him, and daily surrender of ourselves into his hands; let us strive by the grace of the blessed Spirit to follow his holy example, and adhere unto him in prosperity and adversity; let us daily hear the word of God, and lay it up in our hearts as the food of our souls; and watch and pray that its saving effects may not be frustrated, but that it may bring forth the fruits of a holy life. This is the way of obtaining the grace and favour of God; a way, though narrow to our depraved nature, which will lead us to life eternal."

The Tranquebar Missionaries mention the death of the elder Mr. Kolhoff, aged eighty-six, after fifty-three years of faithful and laborious services, and after seeing his son engaged in the English Mission, and his family well provided for by a kind Providence. Their congregation had received an increase of one-hundred-and-eighty-three members, of whom thirty-two were adult Heathens or Papists. The communicants amounted to 1170. In the schools, 197 children had been maintained and instructed.

(To be continued.)

To the Editor of the Christian Observer.

I FEEL grateful for the very able Review which you gave of my Dissertation on the Seals and Trumpets of the Apocalypse, in your Number for March last. Of the merits of my work you have spoken in terms which very far exceeded my expectation when I gave it to the public; and I cannot but acknowledge myself greatly obliged to you for the handsome and yet delicate manner in which you have expressed your general approbation of it.

To some parts, however, of my canon of interpretation, you conceive there are very formidable objections: and, in particular, you apprehend that my exposition of the seals may open a door "to a latitude of interpretation to which no limits can be assigned."—In your 177th page, you invite me to discuss this subject anew, and to convince you by arguments *a priori*, that my canon of interpretation does not lead to the dangerous consequences which you apprehend.

In taking up my pen to address you on this subject, I feel that I could willingly leave the fate of my theory of the Seals, to be decided by time and the gradual increase of

prophetical light and knowledge. But as it is by the "running to and fro of many,"* in conjunction with the progress of events, that this light and knowledge are destined to be increased, it seems to be my duty to lend my humble aid to the attainment of that desirable end, by not declining the discussion which you invite.

I remark, in the first place, that no objection is made to the internal probability of my interpretation of the first six seals: on the contrary, you explicitly admit that, "standing by itself, its internal probabilities are very great." You acknowledge further, that if it be established by argument, "it will be by far the most edifying of any interpretation hitherto given," as well as "more strictly in unison with the principle of homogeneity." You likewise are forward to confess, that the application of the seventh chapter of the Apocalypse to the mere temporal peace of the church, in the reign of Constantine, has always been most unsatisfactory to your mind. But to all these powerful reasons in favour of my scheme of interpretation, you oppose the apparently formidable objection of a *rigid criticism*, that by assuming a liberty of introducing the principle of retrogression, or, in plainer words, of carrying back the prophetical vision in an arbitrary manner, I bring disorder and uncertainty into the whole of the apocalyptic chronology †.

In giving to your objection the appellation of *a rigid criticism*, I beg you, sir, to believe that I am in no degree appalled by it, and likewise, that I cordially acquiesce in the propriety and necessity of criticism the most rigid, and scrutiny the most jealous, being applied to every system of apocalyptical interpretation, always supposing that the critic limits his requisitions by those principles which distinguish moral evidence from mathematical demonstration.—Having made these preliminary observations, I shall proceed to vindicate my exposition of the Seals, or more properly, that of Archdeacon Woodhouse, which I have adopted.

Let us suppose a case *a priori*, that it may have pleased God to give unto his Church, for her instruction and consolation, a vision contained in a book consisting of various sections or chapters, comprising, *first*, an epitome of her future fortunes unto the end of time; and *secondly*, a more minute description of the various events and agents affecting her fortunes. I think it must be admitted, that there is nothing previously impossible or even improbable in the case here supposed. Now, sir, if such a book does exist, it must include in it the principle of carrying back the narrative in one or more places; because without doing so, it is impossible first to give an epitome of the things revealed, and then a more complete account of them. If the book be composed in the language of enigma and hieroglyphic, it may be expected that considerable difficulty will occur in fixing the particular places where the narrative turns back, and it will be necessary to watch with a jealous eye the attempts of expositors to ascertain these places, lest they should introduce confusion into the texture of the prophecy. But it may, perhaps, be anticipated, that certain internal marks will be inserted in the book itself, to assist us in deciding when and where we are to retrograde.

Now, sir, according to the united testimony of commentators, the Apocalypse, from the 6th chapter downwards, is such a book as I have supposed. All expositors agree, that AS A WHOLE, it consists, not of one consecutive series of predictions but that the consecutive order is

* Dan. xii. 4.

† In stating the objection, I have, perhaps, used stronger words than the Reviewer; but as it is an objection *against myself*, I have thought it best to put it in the strongest way.

broken or interrupted; and the narrative turns back oftener than once, for the purpose of giving a more full and perfect description of certain events and objects.

The only difference between my canon of interpretation and that of most other writers, consists in this, that I suppose the whole series of visions to be comprised in the seven rolls or sections of the original book, which was delivered into the hands of our Lord to be opened*: and I consequently introduce the principle of retrocession or repetition into the original rolls or sections; whereas the writers alluded to imagine, that besides the original book of seven seals, there is a supplementary book or codicil, in which, for the sake of greater perspicuity, the narrative turns back almost to the beginning of the original book, for the purpose of a more full description of the most important incidents of the prophecy.

It is unnecessary for me to inform you, sir, that I deny the very existence of the codicil; but it may not be superfluous to draw your attention to the contradictory opinions of those who believe that it exists as a separate portion of the prophecy. Mede maintains, that the whole of the Apocalypse, from the tenth chapter inclusive to the end, belongs to the codicil, thereby making the supposed supplementary prophecy larger than the original one. Bishop Newton, on the other hand, holds that the codicil is all comprised in the first fourteen verses of the eleventh chapter. Mr. Faber steers a middle course between Mede and the Bishop, maintaining that the codicil comprehends the eleventh, twelfth, thirteenth, and fourteenth chapters, being about one fourth of the whole prophecy.

But I would ask, supposing the existence of the codicil to be admitted for the sake of argument, and that there were an entire agreement respecting its contents; still, what difference is there *in principle*, between the violation of the consecutive order in the codicil and a like violation of it in the original book with seven seals? Or, if it be admitted in the one, what solid reason can be given *a priori* for denying its possible existence in the other? Surely, in this case, the *onus probandi* rests upon those who maintain that the consecutive order may be violated in the codicil, but is to be held sacred and inviolable in the original book.

I shall now shew, however, that neither Mede nor those interpreters who follow his system of synchronism, have limited the principle of carrying back the narrative to the little book. Mede places the vision of the palm-bearing multitude, chap. vii. 9 (as I do) in the seventh trumpet. He rightly argues, that the palm-bearing saints are the inhabitants of the New Jerusalem*. For this profound writer, though he unquestionably was mistaken in some of his synchronisms, and his exposition of the seals, and likewise in disjoining the whole of the seventh chapter from the sixth seal to which it belongs, had yet too accurate a knowledge of the language of symbols to be guilty of the error of some later writers who suppose that the vision now under consideration belongs to the church in the time of Constantine. Mede, would probably have rejected with indignation such an interpretation (if proposed to him), as calculated to secularize and debase one of the most sublime and spiritual descriptions of the glory of the church which the Sacred Volume affords us for our consolation and encouragement in this valley of tears.

Having then applied this vision of the palm-bearers to the Millennium, Mede, at the beginning of chapter eighth, when the seventh seal is opened, at once turns back to the period of the heathen persecutions in the third century; and he supposes that the prayers of all

* Rev. v. 7.

* Clavis Apocalyptica Synchron. VII.

saints offered up by the angel on the altar of incense, denote the cries of the martyrs slain under the fifth seal, to avenge which, under the trumpets, wrath descends on the Roman empire. He places the sounding of the first trumpet in the year 395.

When I wrote my exposition of the last part of the sixth seal, and the opening of the seventh, I had not examined that part of Mede's commentary which treats of the same passages of the Apocalypse, and, in fact, I did not refer to it till I sat down to write the present remarks upon your critique. It has, therefore, proved very agreeable to me to find myself supported by that great writer, in the precise violation of the principle of succession, against which you, sir, most loudly protest. I am also happy to add, the respectable names of Dr. Henry More and Brightman, as concurring in the millennial application of the vision of the palm-bearing multitude, and the consequent retrogression of the seventh seal.

Bishop Newton, by the forced and unnatural application of the vision of the palm-bearers to the age of Constantine, avoids the alternative of carrying back the seventh seal. Yet, in another part of what he deems to be the original book of seven seals (and not the codicil), viz. on the sounding of the seventh trumpet, he is under the necessity of retrograding to the first age of the church: but as you have referred your readers to the Bishop's remarks, and have observed, that they are much in favour of my views, it is unnecessary for me to enlarge on his testimony.

There are some, however, who resist altogether the introduction of the principle of retrogression, in the exposition of the Apocalypse, excepting in what they term the little book. To those who hold this sentiment, I would offer the following dilemna.—The gathering together of the beast and kings of the earth to the battle of Armageddon, is mentioned twice in the Apocalypse, and not in that part of it which they suppose included in the little book. The two places are, chap. xvi. 17, and xix. 19. These two passages are therefore strictly synchronical. Now the intervening narrative between these two texts (which chiefly relates to the pouring out of the seventh vial) must be either prior in time, or posterior to the gathering together at Armageddon; let the advocates for the uninterrupted continuity of the apocalyptic visions take their choice, and say to which the priority in time belongs. If the effusion of the seventh vial and its principal events are (as I have endeavoured to prove in my Dissertation) prior to the gathering together at Armageddon, then the narrative turns back at chap. xvi. 17, and the continuity of the vision is there broken, and not resumed until chap. xix. 19. If, on the other hand, the objector shall assert that the whole contents of the seventh vial are posterior in time to the gathering together at Armageddon, which opinion it might easily be shown is replete with improbabilities; it follows still, from this view, supposing it true, that the continuity of the vision is broken, and the narrative carried back at chap. xix. 19, to the same place in time, as chap. xvi. 17. Thus, in either case, the hypothesis is destroyed, that the Apocalypse is one continued vision; and it follows, that the principle of retrocession must be admitted in expounding it.

But you still require that some canon may be found capable of defining with sufficient clearness, how far this principle of interpretation may be carried, and where it is to stop. I answer, that the canon which you desire is to be found in the five rules contained in the Preface to my Dissertation, and particularly, the fifth, being the rule adopted from Mr. Frazer. I also shall add, that the principle of retrogression is on no occasion to be

resorted to where necessity does not dictate it. If you demand, Who shall define and determine the existence and limits of this necessity? I reply, The prophet himself, or rather the Holy Spirit, has done so by those internal marks described in the rule of Mr. Frazer. I say further, that all sallies of imagination in the commentator are to be checked by the exercise of a jealous and severe criticism upon your part. In short, the same means are to be used to prevent the abuse of the principle of retrogression as are employed to repress the exercise of an undue license in the interpretation of the symbols. For myself, Mr. Editor, I profess not only to be willing but anxious to undergo the ordeal of such criticism in respect of my system of apocalyptic synchronisms. My object is the progress of truth; and I am willing that any one or more of the chapters of my Dissertation shall, if erroneous, be employed to kindle the fire of the burnt-offering on the altar of Truth.

Having, as I hope, completely justified the introduction of the principle of carrying back the vision, it is necessary for me further to vindicate the use I have made of that principle in my exposition of the seals. This I do as follows:—The palm-bearing multitude are seen by the Apostle at the close of the sixth seal, worshipping *in the holy of holies*, the inmost recess of the temple, where the throne of God is placed. (See chap. vii. 15.) Now, sir, I maintain from this circumstance only (were there no other argument in support of the conclusion), that it is absolutely certain this vision can only belong to the period of the sabbatism of the Church. We know from the Scriptures that the holy of holies was a symbol of heaven*, and by consequence of that glorious state of the Church, when heaven shall be brought down unto the earth by the descent of the New Jerusalem. To say, therefore, that the vision of the palm-bearers belongs to the state of the Church in the time of Constantine is, in other words, to affirm, that the sabbatism of the Church did then begin.

In confirmation of what is here advanced, I request you to turn to the account of the New Jerusalem state in Rev. xxi. It is there said emphatically, as descriptive of this condition of the Church, ver. 3. "Behold the tabernacle of God is with men, and *He shall tabernacle with them;*"—and again ver. 4: "*God shall wipe away all tears from their eyes.*" Now, sir, having read this passage, turn back to ch. vii. ver. 15. You will there find it written, as descriptive of the felicity of the palm-bearers; "Therefore are they before the throne, and serve Him day and night in his temple, and He that sitteth on the throne *shall tabernacle among them.*" (The same words as in chap. xxi.) And at the end of ver. 17, the whole description is closed with the words "*God shall wipe all tears from their eyes.*" Now this exact correspondence of ideas and almost identity of language certainly mark the complete synchronism of the two passages, which, as I have already said, is admitted by Mede, More, Brightman, and, I may add, Vitringa.

But, sir, the Divine Author of the Apocalypse has not left us to ascertain even by the strongest reasoning the point I am now illustrating, viz. that the vision of the palm-bearing multitude belongs to the Millennium. He has added an express testimony to that effect, which I shall prove as follows:—In chap. xi. 19, and xv. 5, the opening of the holy of holies, which had previously been shut, is exhibited to us as taking place immediately after the sounding of the seventh trumpet, and before the effusion of the vials. The synchronism of these two passages is now admitted by all interpreters as being proved by this circumstance of the opening of the temple, and they thereupon found their argument for maintaining that the vials all belong to the seventh trumpet. But,

* Heb. vi. 20. viii. 5. ix. 24.

though the holy of holies is opened before the effusion of the vials, yet in chap. xv. ver. 8, it is emphatically declared, that "no man was able to enter into the temple (or holy of holies) until the seven plagues of the seven angels were fulfilled."—Now this intimation, when connected with chap. vii. ver. 15, where it was said that the palm-bearing multitude worship *in the holy of holies*, is to be understood as a declaration by the Holy Spirit himself, that we are not to look for the triumphant condition of the Church, signified by the vision of the palm-bearers, until after the conclusion of the vials, i. e. until the Millennium.

In reviewing my Dissertation, you have allowed some degree of weight to the foregoing argument, by terming it "an ingenious conjecture*." I am not without hope that on considering it again, and what has now been advanced in aid of it, and also the great authorities by whom the point to be proved by it is supported, you will join me in thinking that it is perfectly conclusive in fixing the millennial sense of the vision of the palm-bearing multitude†. Considering this point, therefore, as established, I proceed to reason from it accordingly.

The last part of the sixth seal being thus exclusively appropriated to the Millennium, the former part of it, viz. the great earthquake, must necessarily relate to the final revolution which takes place at the fall of Antichrist. On the authority of Vitringa, I shall add, that this was an ancient exposition of the earthquake advanced by Victorinus, Andrew, and Arethas. It is adopted by Vitringa himself, whose work on the Apocalypse I had not seen when I published my Dissertation, but have since procured; and I wish the limits of this paper would permit me to put you in possession of his reasoning on the subject of the above earthquake. I shall, however, quote a passage wherein he gives the opinion of Arethas, who, be it observed, is supposed to have lived in the sixth century, and consequently long after the time of Constantine. Vitringa, speaking of the opinion of some, that the earthquake of the sixth seal relates to the overthrow of the Jewish Polity by the Romans, which they supposed also to have been predicted by Christ in the 24th chapter of St. Matthew, affirms, that even if that exposition of the prophecy in Matt. xxiv. be right (which he does not conceive to be certain), still it will by no means follow that the symbols of *the sixth seal* are not rather applicable to *some greater empire* to be subverted in the same manner as the Jewish state was: and he then adds; "Arethas, on considering this matter after he had said that some interpreters refer these emblems to the overthrow of the Jewish state, excellently observes, '*Though it be most true that these things were so: yet they shall be more completely fulfilled at the coming of Antichrist, not in the quarter of Judea only, but in the whole world.*' This he afterwards confirms by the symbols of the four winds which shall in that time concur to produce this great catastrophe in things*."

The sixth seal is therefore to be considered as wholly referrable to the events of the last times: and it must follow that the usual application of the five prior seals to the events which preceded the age of Constantine is entirely erroneous, unless indeed we are to admit a chasm of more than fourteen centuries between the fifth seal and the sixth. But I presume that neither

* Christ. Observ. March 1814, p. 174.

† I have quoted the authority of Mede, in aid of this conclusion. To this I have to add, that Daniel Lawenus, a foreign divine, who wrote some severe strictures on Mede's system of synchronisms, to which Mede published a reply, completely concurred with Mede in the identity of the vision of the palm-bearers with the New Jerusalem state.

* Vitringa Anacrisis Apocalypsios, p. 230. Amsterdam. edit. 1719. The symbol of the four winds here alluded to is mentioned in Rev. vii. 1.

you, Mr. Editor, nor any sober interpreter will plead for such an undue violation of the unity of time, and that too in defence of a scheme of interpretation which, when it is narrowly investigated, proves itself to be utterly unworthy of our reception.

In reference to this scheme, let me ask you, sir, and your readers to open the Apocalypse at chap. v. and to mark the deep and solemn importance which is attached to the sealed book. It is first seen in the hand of God the Father. The voice of a mighty angel is next heard proclaiming, Who is worthy to open the book? And no one was found in heaven nor in earth worthy even to look thereon. We behold next an apostle weeping much at the bitter disppointment;—and when at length the Lamb approached, and took the book out of the hand of Him that liveth for ever and ever, all heaven is filled with a rapturous burst of adoration and praise.—Observe again the solemnity with which the seals are opened; and, as if the Holy Spirit had seen it meet to put most honour upon those very seals which have been most unhallowed by the systems of modern interpreters, the opening of each of the *four first seals* (not of the subsequent ones) is solemnly announced to the Apostle, and he is invited to come and behold their contents by one of the four living creatures or cherubim that are nearest to the throne of God.

Having contemplated these mighty preparations, I ask you next to turn to the pages of Bishop Newton, and you will there find, that the first four seals are supposed to relate to certain not very important changes in the condition of the secular Roman Empire during the three first centuries!! I shall select a passage from the Bishop's exposition of the third seal, as a fit specimen of the manner in which this Divine prophecy is brought down from its sublime elevation in the regions of uncreated light, and is as it were constrained to breathe the gross and tainted atmosphere of this earth, and to imbibe the sordid and grovelling spirit of worldly objects. After some remarks respecting the capacity and price of the chænix of corn mentioned in this vision, the Bishop proceeds; "But whatever may be the capacity of the chænix, which is difficult to be determined as it was different in different times and countries, yet such care and such regulations about the necessaries of life imply some want and scarcity of them. Scarcity obligeth men to exactness in the price and measure of things. In short, the intent of the prophecy is, that corn should be provided for the people, but it should be distributed in exact measure and proportion. This third period commenceth with Septimius Severus, who was an Emperor from the South, being a native of Africa. He was an enactor of just and equal laws, and was very severe and implacable to offences. He would not suffer even petty larcenies to go unpunished; as neither would Alexander Severus in the same period, who was a most severe judge against thieves, and was so fond of the Christian maxim, 'Whatsoever you would not have done to you, do not you to another,' that he commanded it to be engraved on the palace, and on the public buildings. These two emperors were also no less celebrated for procuring of corn and oil, and other provisions, and for supplying the Romans with them after they had experienced the want of them."

I will not, sir, enter into any refutation of the above exposition.—In the present state of prophetical knowledge, it carries within itself its own confutation, as being totally unworthy of the Divine Prophecy which it professes to illustrate. I request you to read again the simple but elevated exposition of Archdeacon Woodhouse, and to compare it with that of the Bishop and Mede. I shall only observe further, that

it was not to reveal matters of an earthly, but a heavenly nature, that the Apocalypse was given to the Church.

But I here foresee an objection. It will be said that I myself expound the trumpets as having reference to the secular fortunes of the Roman Empire, and that, therefore, I cannot consistently object to a similar interpretation of the seals. I have two answers to this:—The first is, that the symbols of the trumpets are entirely different from those of the first four seals, and therefore may fitly be supposed to relate to distinct objects. The second is, that in the trumpets I consider the *great mutations* only of the Empire to be predicted, and not those *minor changes* which Mede and Bishop Newton suppose to be referred to in the seals. And I consider these great mutations to be the subject of prophecy only because of their connection with the fortunes of the Church and the spiritual concerns of mankind. The Roman Empire, in short, is the subject of prophecy as to its greater mutations, because, while it exists (as it still does), it is the last great enemy of the Church; and when it is destroyed, it is to make way for the triumphant reign of the Messiah.

One or two observations more, and I shall conclude.—It has been objected to my scheme of interpretation, that even if the principle of retrocession be admitted (as it confessedly must be) to exist in the Apocalypse, yet it does not follow that this principle can legitimately be carried so far as to assign to any period of prophecy numerically posterior to another, a place anterior to it; i. e. to give to the seventh seal a place in time anterior to the third or fourth, or the fifth or sixth.—I reply, that my scheme does not assign to the seventh seal, *as a whole*, a place in time prior to any of the preceding six. It merely supposes the seventh seal to be a more detailed history with many new facts of the whole period of the preceding seals commencing not with the *third* (as is supposed in your Review *) but perhaps strictly with the *first* †, and reaching to the Millennium. Though, therefore, the first part of the seventh seal be prior to the sixth, yet, *as a whole*, it is not prior to but reaches to the same ultimate period as the sixth.

It may be expected that I should not close this paper without acknowledging the errors into which I have fallen in my volume on the Apocalypse, in anticipating the course of events. I shall feel no hesitation in doing so on another occasion, but the great length of this communication forbids my now entering on a subject which would necessarily require my going into some detail. I shall, however, briefly state, that my opinion respecting the actual expiration of the 1260 years (which I conceive to be the most important conclusion in my work) remains unchanged, and that I consequently still think we are in the midst of the last great earthquake which precedes the second Advent. Notwithstanding the late unexpected overthrow of Bonaparte, I yet believe also with many of the ablest writers on prophecy, that the Roman Beast is finally to perish in Palestine. But whether France or Austria, or what other power will then possess the supreme authority or headship of the empire can be declared only by the event.

I shall close with a remark of a very solemn nature. There are many texts of Scripture which seem positively to predict that the appearances of the last times shall be of such a kind as to lull even the Wise Virgins into a deceitful slumber. May we, sir, be found watching, with our loins girded and our lights

* Christ. Observ. for March, 1814, p. 176.

† The first event of the *seventh seal* is the prayers of the saints offered by the Angel on the golden altar of incense. These prayers may be presumed to have begun to ascend even from the commencement of the first seal; and if so, the first and seventh seals commence at the same moment.

burning, that when our Lord shall come, be it at even, or at midnight, or at cock-crowing, or in the morning, we may receive the invitation to enter with Him into the marriage supper!

I am, &c.

WILLIAM CUNINGHAME.

FAMILY SERMONS. No. LXXII.

1 Cor. xv. 54 — 57. — *So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.*

WE frail children of men, who, for a few short and fleeting years, dwell in houses of clay, whose foundations are in the dust; we, who daily see around us our friends and acquaintance sinking under pain and infirmities; who find ourselves, ere old age comes upon us, deserted by those who were the companions of our youth, and left solitary and desolate; who feel within our own bodies the symptoms of gradual decay; who are daily expecting the dissolution of this tabernacle of the flesh, either by its own natural weakness or by the assault of some of those diseases which ravage the world, or of those innumerable accidents by which the slender thread of life may be cut in a moment;—we, I say, who are thus daily beholding the sad spectacle of human mortality, and expecting our own destruction, let us come and contemplate the glory of another state; some bright beams of which pierce through the gloom that surrounds this dark world, and shew us afar off a land of light and blessedness, in which there is no decay, no corruption, no sorrow, and no death;—a land to which those of our friends and relations who sleep in Jesus are now translated. Yes; there is a state in which this *corruptible* puts on *incorruption*. This body, which is formed out of the dust, and is doomed soon to return to the dust again; which is so liable to aches, and pains, and decay; which is so soon exhausted by fatigue, and needs such a frequent recruit of rest and sleep; which is composed of such frail materials, that a slight accident may materially injure it; which is liable to be affected by taints too subtle to be perceived, and to become so corrupt, even while life adheres to it, that the soul herself loathes the companion of her existence;—this perishing form, which in a short time we must bury in the earth, and hide from the sight of those to whom it was the dearest object of affection, lest they should be shocked by its disgusting appearance:—this corruption shall put on *incorruption*. It shall put on a form of glory, a form clothed with lustre and brightness, like that of light; a form free from infirmity, and languor, and pain, not requiring to be refreshed by frequent rest, or restored by the arts of medicine; not liable to be injured, or to perish, but fitted by Almighty Power to continue in unabating vigour and perfection throughout eternity.

This *mortal*, too, shall put on *immortality*. This mortal body, which now is so subject to death, shall put on immortality. In the glorious state above, there shall be no afflicting separation from friends dearer than life; no sudden call to relinquish employments and duties of the most important nature, to quit all that we here delighted in, and to enter upon an unknown state; no painful spectacle of those we love, stretched out as breathless corpses; no suffering under the melancholy feelings of exhausted nature, or the distressing apprehension of dissolution. This mortal shall put on immortality. *Death shall be swallowed up*

in victory. That destroyer, whose strokes neither the wisdom nor the force of man has been able to evade, shall himself be conquered and annihilated.

There are implanted in the breast of man, for wise purposes, two powerful principles; the love of life, and the desire of happiness. Now, if we always feel the influence of these principles; if, wretched as this life often is, we still fondly cling to it; if we feel ourselves irresistibly impelled to give up our ease, and employ our whole time, and all our talents in the pursuit of happiness; then let us reflect on the noble and important subject which the text presents to our view. Behold Life! Life immortal! Endless happiness! Behold, a life and happiness fully able to satisfy the highest desires of an immortal soul.

On the other hand, do we dread the power of death, and shudder to think that we cannot escape it? Does it at once damp our enjoyment of the blessings which surround us, to reflect, that in a short time we may be laid upon a bed of fatal sickness, and be torn from all the delights of our heart, and from our weeping friends? Then let us look to the subject which the text sets before us. We there see, the Apostle triumphing over death and the grave. Oh death, he exclaims, where is thy sting? Oh grave, where is thy victory? Where, O death, is there any thing in thee, when seen in this view, which a disciple of Christ should dread? Where, O grave, are thy spoils and trophies? Thy prison-doors shall be burst open, the shackles in which thou didst hold thy captives bound, in appearance for ever, shall be taken off. Thy triumphs shall be at an end. "Captivity shall be led captive."

Such is the elevated tone in which the Apostle triumphs over death and the grave. But this language was not peculiar to him as an Apostle. It was spoken by him as a Christian. The sentiments which it conveys, the arguments on which it is founded, are those of Christianity in general. It is what Christ has done for the church at large, not what he did for the Apostle alone, which was the cause of his exultation. Let us, then, be impressed with the same sentiments. Instead of dreading death, and shuddering at the view of the grave, let us triumph over them both. We must all be brought, in the common course of nature to a death-bed. Let us realize that scene to ourselves. Let us think when we are about to leave all that is dear to us, how the world will then appear in our view; what folly and vanity will be seen in those delights which we now so ardently pursue. Let us think how seriously those subjects will then affect us, with which we can now carelessly amuse ourselves as mere matters of speculation. Let us think how the eternal world will then strike our minds; how awful the dread tribunal of the judge of quick and dead; how solemn to meet our God, and to give an account to him of our whole life. Let us think how many scenes of sin will then arise up to our alarmed consciences, and how often the soul will shrink back, loth to quit the body, and anxiously looking on every side for succour. Now, would we wish in that hour to have peace; would we wish even to rejoice in holy triumph; to smile at the prospect of death, and to welcome his approach? And who would not? What better prayer can a father offer up for his children, in the most affectionate warmth of his heart, than that they may die the death of the righteous? What wish can we form for ourselves, more truly important than that we may triumph over death? Let us, then, attend to the reasoning of the Apostle. He shews how we may attain this triumph. He enters into the calm consideration of the causes which make death dreadful, and points out how we may gain deliverance from them.

"The sting of death," he says, "is sin." Death has indeed many stings; many things to make it dreadful and afflicting. The pains, and sickness, and agonies which usually attend it; the violent termination it puts to all our prospects, schemes, and employments; the forcible dissolution it causes of the strongest bonds of affection; the heart-rending separation from the objects dearest to us; the pangs of grief with which their breasts are torn; the uncertainty as to what awaits us beyond the grave:—these are all stings of death. But the sting of death, emphatically so called, is sin. It is not merely the quitting of this world, and entering on an unknown state, which is dreadful, but the appearing before God, conscious that we are sinners. Death is the wages of sin. It is the curse pronounced by our Creator upon us, for our disobedience. Death is dreadful, therefore, as a punishment; but it is still more dreadful as it ushers us as criminals, to the tribunal of the Judge; a Judge who cannot be deceived or bribed; a Judge inflexibly just and holy; before whom, our consciences tell us, we must be found guilty. Oh, had we been innocent through life, death would have been considered only as a change into some better state, which would have been effected without fear or pain! But now, to die, is to be summoned to trial.

"The strength of sin is the law." What is it, it may be asked, which makes sin so formidable, and gives it such power to appal and to condemn us? It is the law. The law is the will and ordinance of the Supreme Ruler of the world. The law, therefore, cannot be resisted, because it is maintained by Almighty Power. It cannot be gainsayed, for it is the result of Infinite Wisdom. It is the eternal rule of right and wrong, rather required by the welfare and happiness of the universe, than imposed arbitrarily by its Governor. Now, the law condemns all sin. It is too pure and holy to spare it, or to connive at it; and too merciful, too regardful of the general good, to tolerate it. The law, therefore, condemns all sin, under the severest penalties. It has annexed death, as the punishment of it; and death, in the meaning it here bears, is far more dreadful than destruction. It is, the being deprived of all good; banishment from God; the loss of spiritual life and happiness. The death of the body, then, is but the beginning of the awful punishment. Hitherto, justice has slept. The criminal has been spared. Now the executioner overtakes him: his sin finds him out: the law arms sin with power to condemn him, and death with power to punish him. This, then, is what makes death dreadful, its being the punishment of sin; and this is what makes sin so awful, its condemnation by the holy law of God.

How, then, are we to be delivered from the sting of death, from the strength of sin, and from the mighty condemning power of the law?

Here let us remark, the insufficiency of the hope which is too commonly substituted for that which the Gospel sets before us. Men usually trust to their goodness and integrity, at least to some valuable quality they fancy they possess. They shelter themselves under the garb of virtue, and hope, because they have not grossly defrauded their neighbour, or because they have been kind and charitable, therefore they need not fear death. But is this the language of the Apostle? Does it warrant such a hope? Does it inform us that only the most corrupt men have reason to fear the judgment of God? Does it acquaint us that the law has denounced no curse but against the openly profligate? On the contrary, the Scripture hath concluded all under sin. The law hath condemned every transgression, and denounced the judgment of God upon every one that doeth evil. The Gospel does not suppose that only gross and notorious sinners are in danger of

perishing; but it concludes all to be in a ruined state. "All have sinned and come short of the law of God." "Every mouth must be stopped, and the whole world become guilty before God." It, therefore, puts all upon a level. It shews the holy nature of God, and of his law, to be such, that all without exception have in themselves cause to fear, just reason to be treated as transgressors, and no right to demand, or ground in themselves to expect, any thing from the hands of God but indignation and wrath; and to those only who are humbled under the view and acknowledgment of this, does it hold out mercy in another way.

Oh, let none of us, then, flatter himself with the vain and false idea of his being righteous before God. It is the grossest ignorance of the law, of its purity, its nature, its design, its threatenings, to suppose so. The law worketh wrath. The law was not given to grant life by our observance of it. If we seek for life by the observance of it, we renounce the hope of the Gospel: we are fallen from grace, as many of us as seek to be justified by the law. "But what the law could not do, through the weakness of the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Behold here, the just view given to us by an inspired Apostle, to point out the insufficiency of trusting to our own righteousness, and the true foundation on which the hope of men may be built.

Whence, then, may we gain the victory over death? I answer, We must first remove that consciousness of guilt which is the sting of death, and disarm that law which is the strength of sin, and which gives it power to condemn us. "Now, thanks be to God which giveth us the victory," says the Apostle, "through our Lord Jesus Christ."

The Gospel supposes man to be a fallen, guilty, condemned creature. It supposes him irretrievably ruined as to his own power of extricating himself. And on this very ground is founded the neeessity of a Saviour's redemption. He came down from heaven to rescue from destruction those that should believe on his name. And for this purpose, his efforts were directed against *sin*, which is the sting of death; and the *law*, which is the strength of sin.

Against sin which is the sting of death. He came into the world *for sin*, and condemned sin in the flesh. In our nature, and for our sakes, he fulfilled the law. In our nature, he offered up a costly sacrifice, to make expiation for our sins. He gave his own most precious life as a ransom for us, and as a sacrifice of a sweet savour before God. It pleased God to accept his offering as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. It pleased him who gave the law, to accept the atonement made to the law, as a sufficient satisfaction to its injured honour; and Christ was raised from death after the sacrifice was made, and ascended into heaven, that he might minister, like the high priest, before God in the salvation of his people; that he might present their prayers, intercede in their behalf, and impart to them mercy to pardon, and grace to help in every time of need.

Thus Christ removes from us the curse of the law, for he was made a curse for us. Thus, he takes away our sins, by bearing them in his body on the tree. Thus, he gives us the victory over death, by removing that sin, and that curse of the law, which united to make death formidable to us. "There is therefore no condemnation to them that are in Christ Jesus." Who is he that condemneth? It is Christ that died,—yea, rather that is on the right hand of God, who also liveth to make intercession for us.

Such is the hope which the Go-

spel sets before a sinner. Now, if we would gain the victory over death, we see the ground on which we must do it. It must be by faith in Christ alone; by a lively trust in him who is the only Saviour of sinners. Instead, therefore, of fancying that the law will not reach us as not being sinners of sufficient notoriety, we must see that we are already condemned by it; we must acknowledge ourselves guilty, and apply elsewhere for a ground of hope.—Here also we learn how incompatible the plea of our own goodness and virtue is with the Christian hope. The one is founded upon a persuasion of our virtue and merits; the other upon the renunciation of them. The difference between them is an essential difference. The plan of salvation by Christ is one which is fundamentally opposed to that of human merit. It requires tempers and dispositions totally different from those which the idea of our own virtue would inspire;—poverty of spirit; deep humility; lowliness of heart; contrition for sin; trust in the great Expiation; heartfelt gratitude to the Saviour; sweet meditation on his work and offices; love to his Name; and the exaltation of it above every other name that is named, whether in earth or heaven. The Gospel requires us to abase ourselves, and thankfully to receive and humbly to trust in Divine grace. Hence Paul could say, I am the chief of sinners, and yet could triumph in the prospect of salvation and eternal glory. The cause of his glorying was not his own righteousness. What things were naturally gain to him, such as his strict adherence to all the rites of the law, these he counted loss for Christ. "Yea, doubtless," he says, "and I count all things but loss for the sake of Christ, and that I may win him, and be found in him; not having my own righteousness, which is of the law, but that which is by the faith of Christ, even the righteousness which is of God by faith."

In conclusion, let us impress it upon our minds, that if we would have the satisfaction of being able to look with joy on the approach of death, in sure and certain hope of a blissful immortality, we must see to it, that we lay a just foundation. Other foundation can no man lay than that which is laid, even Jesus Christ. And if we place a due trust in him, we shall find it the most powerful principle to influence us through life. It will fill us with love to that Redeemer, to whom we shall see ourselves to be so infinitely indebted. It will inspire us with regard to his will from a better principle than that of the fear of punishment. It will shew us the amiableness of all God's commandments. Finally, it will prepare us for the inheritance of the saints above; it will give us the blessed earnest of peace in our souls now, and will, in the hour of death, cheer those whom we leave behind us with the joyful declaration of a hope full of immortality.

To the Editor of the Christian Observer.

I BEG leave to express the obligations which I feel, in common with many of your readers, to D. W. for his remarks on what he terms the "crude Calvinistic Theology" of our day. I can hope to do little more than give an example which may serve to illustrate those remarks, and perhaps help to set in a clearer light the danger which he points out.

It has been my fortune for two or three successive years to visit the malefactors of our great metropolitan prison, but more particularly in the week which intervenes between the order for their execution and the execution itself. In the course of these visits, I have also found other persons, both clergy and laymen, humanely assisting in the same painful office. On these occasions, I have been particularly struck by the mode in which many

of such persons appear to have considered it their duty to proceed with reference to the unhappy men for whom we felt, I believe, an equal concern. Their great object, from the beginning to the end of their intercourse with the prisoner, appeared to be to impress upon his mind the fulness and freeness of the atonement of the Saviour, rather than the necessity of that compunction for sin which I apprehend can alone shew the value of a Saviour; to preach the promises of mercy, rather than the terrors of judgment; to exalt the Gospel at the expense of the Law, and to magnify the saving qualities of faith in Christ in such a loose and unguarded manner as to lead the criminal to mistake the nature of true faith, and to imagine that the mere declaration of his belief in the Saviour was at once equivalent to that belief itself, and evidential of it.

I admit, sir, that the handling of this subject is full of delicacy; and I must be content to admire, rather than hope to imitate, the manner in which D. W. has treated it. The distinction which he takes between the necessity for the most full and plain exhibition of Divine grace, and the danger of abusing such a doctrine by human presumption, has my hearty approbation. While I tremble at the Antinomianism of one extreme, I desire to deprecate and avoid the legality and self-righteousness of the other:—while, on the one hand, I feel deeply convinced, that if ever I am myself saved, it will be upon the footing of infinite mercy and sovereign grace alone, I yet apprehend, that before I can become a partaker of the mercy of the Gospel, I must feel something of the terrors of the Law, and know practically something of the evil of sin, and the danger of departing from "the living God." I find it declared in the Scriptures, that a hatred of sin, as infinitely offensive in the sight of God, is the first step towards its renunciation; that the Holy Spirit convinces of sin, before he comforts the sinner; and that man being born in sin, and the child of wrath, he must be born again of the Spirit, or he cannot enter into the kingdom of Heaven. I find that while faith is laid down as the great instrument by which we are to appropriate the Saviour, yet that faith must be accompanied by repentance, or a hearty turning from sin: and I observe that both repentance and faith were united in the case of the thief upon the cross; or in other words that his heart was touched with compunction for sin, as well as his judgment convinced that Christ was the Saviour.

Now, to apply this consideration to the subject in hand—It has appeared to me the duty of any person, when called to address an unfortunate criminal, to excite, in the first instance, in his mind, some sense of the requisitions and extent, the sanctions and penalties, of a violated law, and to employ it as "a schoolmaster, to bring him to Christ." In opposition to this mode, I have found some persons hardly employing this topic at all, or in so slight a degree, as apparently to leave but few and transient impressions; while the satisfaction offered by the Saviour (of which, *in its place*, none can think too worthily) has formed the great, and indeed exclusive, theme of exultation.

Again; I have thought, that it should be a principal object with any one to ascertain whether the individual appeared to apply to *himself* the denunciations of wrath which are found in the word of God, or was only satisfied with a general assent to the doctrines proposed to his notice, because I have found that most persons under these circumstances will readily admit certain propositions, as that they are sinners—that Christ is a Saviour—that there is a judgment to come; and so on, of whom I have afterwards had reason to fear that they possessed no more than the notions of these things, and not the truths themselves to any saving purpose. On the con-

trary, many of the instructors to whom I allude have appeared to be satisfied with such a general admission of the nature and consequences of sin, as might, notwithstanding, well consist with an unchanged and unsanctified state of heart. They have been content to enlarge on the main doctrines of the Gospel, rather than to satisfy themselves, as they advanced, whether the party addressed really received these truths, or only assented to them. From which consideration may be noticed (by the way) the peculiar advantage of a catechetical mode of instruction founded upon, and varying with, the actual state of the criminal's mind (who is perhaps hearing of such things for the first time in his life).—Many persons appear to be perfectlysatisfied if they can only obtain *a hearing* upon the great truths of Scripture, and doubtless there is much in this. To preach the Gospel of Christ even in the press-yards of Newgate, surrounded as one is by guilt and wretchedness in all their affecting varieties, is certainly an honour of no mean consideration; and it would be limiting the grace of God to suppose that even where no particular advantage may appear at the moment, therefore none will appear hereafter. But still the statement of the truth is not all; and the more experience any one has in this painful duty, he more, I am convinced, will he feel that external assent and internal conviction are two very distinct things, and that self-deception is sometimes quite as easy under the most plain and pressing exhibition of the Gospel as in its absence.

Further—in a case where a mistake is a mistake for eternity, it has always appeared to me that the language of confidence and the expression of joy on the part of the criminal cannot be too carefully watched, nor too scrupulously examined. Far be it from me to discourage either the one or the other, much less to insinuate that they may not be found in as high perfection and of as pure a quality in the lonelydungeon as the lofty palace;—it is only against a false peace that I would protest—against a hope which, after all, may have no solid foundation, and a joy which (unlike the more sober, yet safer, comfort of the true Christian) resembles rather the exhilarating effect produced by a cordial, than the salutary result of nutritious food. Without by any means intending to state, that assurance is unattainable or triumph unseasonable in such cases, I yet cannot but regard the rapture which follows recent instances of conversion, especially after a long course of ignorance and sin, as at best a very questionable thing.

Again—the persons to whom I allude, having themselves adopted the higher doctrines of Calvinism, appear to think that first principles and elementary truths may be the more safely passed over; that a belief, for instance, in the doctrines of electing love and final perseverance, are essentials; and that it is of indispensable importance that these points should be pressed upon the attention of the culprit, to the exclusion, but too often as I apprehend, of the "weightier matters of the law." This habit of administering strong meat where milk was rather needed has, I confess, appeared to me a great mistake, and by no means like the conduct of our blessed Lord, who would not encumber his disciples unseasonably with what was less important in itself, and who, although he had many such things to say unto them, knew that they could not bear them then. I have myself witnessed instances in which an acquiescence on the part of the criminal in the higher doctrinal views of his instructors, together with some general admissions as to the more essential truths of the Gospel, have been regarded as unequivocal evidence of a state of grace; and (would I could withhold the fact consistently with a regard to truth!) I can never forget one case in particular, where

a man of the most licentious life and conversation, who lived in open adultery to the last, was considered as a remarkable subject of Divine grace, and respecting whom, when I pointed out the particular instance of unforgiven sin, and solemnly protested against such a perversion of all truth, I was answered, "He must not be disturbed by expostulations or reproofs. You do not know him as well as I do: he is a saved character: there is no doubt of his being a child of God. I need hardly say, sir, that great indeed were my astonishment and sorrow at witnessing such an abuse of the doctrines of grace; nor would any consideration induce me to relate the circumstance, did I not believe, from the experience which I have had, that it is by no means a solitary instance, and did I not feel considerable anxiety for those unhappy men who thus find "flattering unction" laid to a wound which lies deeper than to yield to remedies of such an unhallowed description.

I am well aware, that many visitors of the jail in question will consider the views of the writer as carnal and legal; will imagine that he is living below his privileges, and wishes others to do the same; in fine, that he is himself "out of the way," and only "a blind leader of the blind." They will contend, in reply to all that has been said respecting the Law, that we are "not under the law, but under grace;" that there is no time for a condemned criminal to work out his own salvation if he were so disposed; and that to expect he should be able to do so, if he had the time, is to betray an ignorance of the nature of the Gospel. Assuredly, sir, "the reward is not to him that worketh, but to him that believeth." Certain it is, that it is not too late to be saved, even at the eleventh hour, and that the equality of pay which the labourers in the parable received is a sufficient proof that not *their* merit, but *the Saviour's* was the only procuring cause of their reward. Equally clear is it, that "by the deeds of the law shall no flesh living be justified." But while these things are so, it is no less true that "without holiness no man shall see the Lord;" that the faith which is saving shall be known by its fruits; that while the Saviour cannot be too highly exalted, the sinner cannot be too deeply abased; that He, with whom we have to do, is "of purer eyes than to behold iniquity;" and that, so long as the "right hand" and the "right eye" of our lusts are cherished, so long is the subject of those lusts producing "the fruits of the flesh," and betraying the existence of that carnal mind which is "enmity against God," and of that unrenewed heart with which, if the Scriptures be true, "he cannot enter into the kingdom of God," either in grace here or in glory hereafter.

Again must I unfeignedly lament my inability to do justice to this subject, or to convey so fully as I could wish my sense of the perilous and fearful responsibility which, in my judgment, attaches to certain modes of teaching, as applied more particularly to the case of condemned criminals. Having, however, been called to witness much of the evil which I deplore; and having in vain endeavoured elsewhere to institute what I conceive to be some better feeling upon the subject, I should consider myself wanting in a plain and obvious duty, if I neglected to notice it in every way which may appear likely to be useful. On the other hand, I desire to feel most deeply the value of that blood, "which cleanseth from all sin;" the sufficiency of that righteousness which justifies the sinner; the indispensable necessity of that faith which applies these benefits, and the fulness and freeness of that grace without which I am most sensible that I, for one, must for ever renounce all hope of mercy and of heaven. But, on the other hand, I humbly conceive that it will avail me little, if with all this light in

my head, I have yet no love in my heart; if, "naming the name of Christ," I do not at the same time "depart from iniquity:" nay, that although it could even be shewn of me that I were myself, in the main, observing the commandments of Christ upon evangelical principles, yet, if it could be at the same time established, that I were virtually leading others to slight and to think meanly of the necessity of a vital change of heart, and of that personal and practical obedience which follows it, I apprehend that I should be failing in one, and that not the least essential, of the qualifications of "a guide to the blind," and an instructor of them that are "ready to perish."

I am, &c.

TITUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE conductor of an Irish print, devoted to the Catholic cause, has given publicity to the enclosed document; which you may, perhaps, think fit to republish. It appeared in Dublin several months since, and is understood to be authentic; though there may be some typographical errors in the names.

Yours, &c.

JUVERNA.

SUMMARY ACCOUNT OF THE ENGLISH CATHOLICS.

"The extraordinary progress which the cause of the Catholics of Ireland has made within the last few years, through the talent and prudence of its leaders, has incidentally brought forth the Catholics of England to public notice. This body of men has not yet thoroughly recovered from the languor and depression inflicted by the penal laws; and their apparent *inertia* may be accounted for by the habits of despondency, which frequent insults and aggressions had wrought upon them. Events, however, are now dissipating this gloom; and the approaching session is likely to render their movements a subject of general attention. Our anxiety to procure useful and authentic information for our readers, upon every subject connected with the cause of religious freedom, has led us to a diligent inquiry into the present condition of the English Catholic body; and we have been fortunate enough to obtain, through the channel of a correspondent in Liverpool, of eminent character and intelligence, the following statement, upon which we can perfectly rely. The subject is somewhat new and original, the ground hitherto unbroken, and the matter various and detailed.

"The total number of Catholics in England and Wales is computed to exceed 300,000. The principal Catholic counties are, Lancashire, Yorkshire, Staffordshire, Warwickshire, and Northumberland. These, with Durham, Cheshire, Norfolk, Suffolk, Kent, and Worcestershire, (the next in number), contain about 200,000. London, and its suburbs, with Surrey and Middlesex, are rated at 50,000. The remaining 50,000, are thinly scattered throughout the other counties and cities; but chiefly in Bristol, Bath, Portsmouth, Plymouth, Southampton, Exeter, Gloucester, and a few watering places. Some compute the total number at 400,000, and this we cannot positively contradict; but we rely with more confidence, upon the proportionate population of the respective districts, as above given, than upon our computation of the aggregate amount. Their classes are three; clergy, nobility, and commoners;

and each forms a venerable, though decayed, monument of ancient worth and respectability. — I. CLERGY. They have ceased, during upwards of two centuries, to possess any regular hierarchy. There are no bishops, but priests, as in Ireland, officiating in appropriate dioceses or parishes. They are governed in spirituals, by four superiors, called vicars apostolic; these vicars are deputed by the pope, and exercise vicarial powers revocable at pleasure. They are, indeed, bishops in the Catholic Church, but do not enjoy episcopal authority in Britain; their sees are little more than nominal, or "*in partibus*," as it is termed, as *Centuria, Castabala*, &c. Each vicar has a district therefore assigned to him, not a see. Thus, Dr. Gibson in the northern, Dr. Milner in the midland, Dr. Poynter in the London, and Dr. Collingridge in the western district. In like manner, each priest has a separate district; not, however, any particular parish, but a "mission;" and he is termed a "missionary." He acts by virtue of a faculty, granted by the apostolic vicar of the district, and is removable at his pleasure. In Ireland, on the contrary, where the regular succession has been preserved, no bishop is removable at the mere will of the pope; nor is any parish priest removable at the mere will of the bishop. To effect such removal, there must exist a canonical cause; an accuser, a regular trial, sentence, and satisfaction. It will be recollected, that Lord Redesdale (in his speech in the Lords, in May 1803), took upon him to state roundly, that the Catholic clergy in Ireland were wholly dependent upon the pope; and in England, quite independent; a proof, amongst many, of his lordship's incaution and want of knowledge. In every county of England, there are Catholic chapels and congregations. Altogether, there are about nine hundred chapels, mostly erected within the last twenty-five years; and generally clean, commodious, and well-built. Lancashire alone counts upwards of one hundred Catholic chapels. Moreover, most of the Catholic country gentlemen of fortune maintain chapels in their houses. Service is performed daily, in the private chapel; and the traveller is freely admitted to assist at the office. In the summer of 1813, Dr. Smith (the vicar-assistant to the venerable Dr. Gibson), in the northern district, confirmed the following numbers of Catholic children, in three towns alone:

In Manchester	800
In Liverpool	1000
In Preston	1200

Hence some estimate may be formed of the Catholic population of England.

"II. PEERS. The Catholic peers are seven in number, viz.

1.	Earl of Shrewsbury, Premier; and Earl of Waterford and Wexford, in Ireland	Created. 1442
2.	Viscount Fauconberg	1643
3.	Baron Stourton	1448
4.	Baron Petre	1603
5.	Baron Arundell	1605
6.	Baron Dormer	1615
7.	Baron Clifford	1672

The presumptive heir to the dukedom of Norfolk is also a Catholic. In Scotland there are two Catholic earls, Traquair and Newburgh. The Catholic baronets of England, are seventeen in numbers; namely,

Sir William Gerard, Lancashire	1611
Edward Hales, Kent	1611
Henry Englefield, Berks	1612
George Jerningham, Norfolk	1621
Henry Tichborne, Hants	1628
John Throckmorton, Berks	1641
Edward Blount, Shropshire	1642
Windsor Hunloke, Derbyshire	1643
Carnaby Haggerstone, Lincolnsh.	1643
Thomas Webbe, Wiltshire	1644
Richard Smythe, Warwickshire	1660
Richard Bedingfield, Norfolk	1661
Thomas Massey Stanley, Chesh.	1661
Thomas Gage, Suffolk	1662
John Lawson, Yorkshire	——
Henry Macre Lawson, Yorksh.	1665
Piere Mertyn, Flintshire	1670

The principal names which have dropped off lately, either by deaths

or conformity, have been those of Howard, Duke of Norfolk; Browne, Lord Montague; Roper, Lord Teynham; Vavasour, Curzon, Acton, Mannock, Gascoigne, Fleetwood, Swinburne; all peers or baronets. Amongst the English Catholics are many ancient families of name and renown in English history. Their present heads are mostly country gentlemen, retired, reserved, of sedentary and nearly secluded habits of life. Such are the names of Constable, Clifford, Weld, Howard, Plowden, Townley, Jones, Stapleton, Carey, Stonor, Eyre, Heneage, Stanley, Turberville, Selby, Browne, Tunstall, Eyston, Errington, Chichester, Chomley, Giffard, Tasborough, Biddulph, Eccleston, Huddleston, Berrington, Charlton, Dalton, Sheldon, Ferrers, Canning, Berkley, Manby, Riddall, Darrell, Fermor, Trafford, Weston, &c. &c. &c. There are about five hundred of these Catholic families, not inferior to many in the British peerage, in ancient, pure, and noble lineage; some who can boast the legitimate, Plantagenet blood; several, who enjoy landed estates, lineally transmitted since the Norman days, and even the Saxon era. These, though not now titled, may be classed by the herald amongst nobility. The heads of these families, mostly live retired, upon patrimonial incomes, varying, in annual value, from 1500*l.* to 25,000*l.* It may appear curious to those who know the name of Giffard in Ireland only, that the parent stock in England is wholly Catholic: the Giffards of Chillington, in Staffordshire, possess landed estates of 8000*l.* a year and upwards; and of this family is Sir John Throckmorton's lady, the elegant and accomplished correspondent of the pathetic poet Cowper.

"III. COMMONERS. We have spoken of the clergy, nobility, and higher classes of the English Catholic body. The inferior orders are little distinguishable from the corresponding classes of their Protestant neighbours, (or *churchmen*, as they are called.) Here, the broad features of distinction almost disappear. Industry, association, necessity, obliterate the characteristic traits. Generally speaking, they are little farmers, shopkeepers, artists, and labourers; decent, humble, timid, shy, and careful. It is supposed, that they are rather more moral, regular, submissive, and inoffensive, than their neighbours; and also, of a more sedate and stationary habit of life. Emigrations from their parishes, pauperism, and crimes, are said to be rare amongst them."

To the Editor of the Christian Observer.

IN your last Number (for October), I read the remarks of your correspondent T. with the attention they deserved, from the motive he assigned for addressing you: and though I am far from presuming on the hope of being able to furnish him with a satisfactory "solution of his doubts and difficulties," yet the following remarks may possibly be not altogether uninteresting to him. Should they appear to you consistent with the objects of your publication, you will oblige me by inserting them.

It is impossible to do otherwise than concur in T.'s opinion respecting the several societies to which he alludes, whose claims to support are now laid before the public; that, "every churchman, before he can conscientiously obey their call, is bound to inquire how far they may or may not be capable of an application injurious to the principles of the Established Church." T., however, appears to have formed but an inadequate conception of the objections to the Bible Society, when he considers its result to be "much the same, as if more booksellers' shops were opened, and the duties upon paper taken off." In this comparison, the principal arguments against the Bible Society are mani-

festly overlooked: which rest, whether justly or not is another question, upon the *construction* and *fundamental principles* of the Society, and likewise upon the *peculiar mode of its distribution*. Nor does your correspondent, I conceive, assign to the Prayer-book and Homily Society any advantage which the Society for Christian Knowledge does not in effect possess: though his objection to the latter Society, as expressed in the concluding part of his letter, would insinuate the contrary. It is in reply to this objection, therefore, that I venture to request his attention, whilst I submit the following observations to his reflection.

Your correspondent observes, that his laudable intention of becoming a supporter of the Society for promoting Christian Knowledge was interrupted by reading an extract from that Society's Report, stating, "that in the course of last year, it had circulated no less than 488,710 small tracts, and upwards of 49,000 bound books of various descriptions;" upon which T. adds, "I own I was startled." I confess, sir, with all possible deference to your correspondent, the feeling which results in my mind from the statement, is that of pure unmixed delight and gratulation. In it, I contemplate, the laudable and pious endeavours of a most important and beneficial Society, co-operating with the Church of England to a very considerable extent, in diffusing the principles of true religion and sound morality. T., indeed, justly requires, that a Society so extensive in its circulation of religious books, should be guarded by "securities and limitations," lest "it become a medium for circulating principles inconsistent with the Articles and Homilies of the Church." And such securities, it appears to me, peculiarly to possess. Indeed, if I were to name any one circumstance which, in my mind, gives to the Society for Christian Knowledge a pre-eminent advantage over all others of the same nature, it would be that of its judicious "securities and limitations." In the first place, it requires to be assured of every new member before he is proposed, as an indispensable step towards his election (the cases of persons of the Royal Family, and bishops, alone excepted), that "he is well affected to his Majesty King George, and his government, and to the united Church of England and Ireland, as by law established:" and in the next place, it provides the additional "security and limitation" of a personal ballot.

"But the latter of these two regulations seems to be what T. principally objects to: for I conceive him to allude to this when he says, "The admission of members is conducted upon a principle of selection and exclusion, in order, doubtless, to prevent the introduction of any persons whose sentiments are supposed to differ from those of the existing members of the Society." But, I would ask, is not election by ballot the general mode of admission (and that for very obvious reasons) into most societies? And what better security can T. devise for the preservation of the doctrine of the church, than that of "preventing the introduction of persons differing in sentiment from the existing members of the Society." Those members (be it recollected) having been already certified to be "well affected to the united Church of England and Ireland, as by law established." Truly, if it is in the power of "securities" to guard the doctrines of our church, as far as they are affected by this Society; the regulation of the ballot seems calculated, above all others, to produce this effect.

The case supposed, of a member's changing his opinions after his admission, is one against which no "securities or limitations" can guard. If a Tract Society is to exist at all, connected with the doc-

trines of the English Church (a consummation surely most devoutly to be wished!) what *better*, or rather what *other*, regulations could secure this connection, than those already mentioned as adopted by the Society for promoting Christian Knowledge? The Committee to whose "discretion" the selection of the books and tracts of the Society is finally committed, IS OPEN TO EVERY INDIVIDUAL OF THE SOCIETY, WHO IS PERMITTED TO BE PRESENT THERE, AND TO GIVE HIS VOTE. The manner of admitting books on the Society's list (I mention it here, sir, simply for T.'s information, who from his remarks seems unacquainted with the regulation) is as follows: "The manuscript, printed book, or paper (I quote from the Society's rules) is recommended by *three subscribing Members*, who have read the same, and report it proper and requisite to promote the designs of the Society: it is then referred to *four other Members*, who are to report their opinion thereof as may be; and (finally) at the next *General Meeting* after their Report, the admission or rejection of such book is determined by *balloting*." Here, again, can any "security or limitation" be devised, so effectually calculated as this is to secure the doctrines, for the protection and maintenance of which T. is so wisely cautious? I trust it is at once sufficient to disarm all his anxiety respecting the want of adequate safeguards.

Your correspondent, however, refers to the "*opposition* of sentiment" as he calls it (using, I conceive, a stronger term than fact and experience justify) among churchmen. The individuals who compose the (happily) numerous Society before us (God grant its still farther increase!) may indeed differ from each other in *shades* of doctrine and sentiment; but all (it is reasonable to infer) agree *fundamentally* in the *leading* and *essential* doctrines of the Church, to which they in common belong. "The guarantee for perpetual orthodoxy of opinion, and even (as far as human institutions will allow) uniformity of sentiment exists in the provisions already pointed out of the certificate and the ballot. Beyond this, it seems impossible for human precaution to reach. *Shades of difference* (as I have remarked before) will doubtless exist among so large and extensive a body: but if in *one* portion of tracts admitted by the Society a part of Divine Truth is urged and enforced to the *comparative* omission of another, according to the particular views and bias of their writers, the disproportion may be remedied by resorting to *another* portion of tracts, in which the comparatively neglected doctrine may be more copiously enlarged upon. Indeed, I think it may be said of the Society's publications *as a whole*, that a series of tracts may easily be collected from them, admirably calculated "*rightly to divide the word of truth.*" I would not be understood to presume to dictate in this respect to any one's choice: but if T. is hitherto unacquainted with the Society's tracts, and should have the opportunity and inclination to procure any of them, I think he would find in the following an amply sufficient compendium for a Christian man's *faith*, *practice*, and *daily devotion*; or (as the Apostle speaks in reference to the Scriptures) *for doctrine, for reproof, for correction, for instruction in righteousness*: viz. *The Pious Country Parishioner instructed; Bp. Wilson on the Lord's Supper;" Burkitt's Help and Guide to Christian Families;" The Christian Monitor; Bishop Kenn's Manual of Prayers for Winchester Scholars; Bp. Andrews's Devotions; Nelson's Companion for the Feasts and Fasts; Dr. Stanhope's Meditations and Prayers for Sick Persons; Reflections for every Day in the Week, by a Lady; Cottager's Religious Meditations; Stonehouse's most important Truths and Duties*

of Christianity stated; and his *Admonitions against Drunkenness, Swearing, and Sabbath-breaking;* to which list many others might be added.

Upon the whole, I cannot help indulging the hope, that upon a farther and more minute acquaintance with the proceedings and constitution of the Society for promoting Christian Knowledge (of which I am surprized at his knowing "so little," considering his intimate knowledge of and subscription to the Prayer-book and Homily Society; a Society of modern date, and infinitely less brought before the public than the one now under notice, through the aid of its Diocesan and District Committees), I cannot, I say, help hoping that your correspondent will be amply satisfied with the "securities and limitations" prescribed by it; and that he will cordially extend his subscription, cooperation, and influence (all of which he has hitherto suspended, from a dread of supposed difficulties alluded to in these remarks), to the measures of the "District Society in his neighbourhood, in aid of the Society in London." I am brought to this conclusion by T.'s own assertion, that "if the securities are certain and sufficient, the Society is eminently calculated for good, and ought to be supported by that *universal* patronage to which, in all other respects it appears to have so fair a claim."

If these remarks should afford any interest or satisfaction to T. I shall most sincerely rejoice; and hoping that you will not refuse them a place in your Magazine,

I am, &c.

A FRIEND TO THE OLD SOCIETY AND ITS SAFEGUARDS.

To the Editor of the Christian Observer.

KNOWING that your Miscellany is always occupied with useful matter, I should not, I believe, have intruded on your time and space, were it only for my own private information and satisfaction; but as the point to which I beg to call the attention of some of your intelligent correspondents is a question of a more extended nature, and of more essential consequence, in the religious world, than may be generally apprehended, I am inclined to suppose that a brief, clear, and pointed exposition of it may prove of extensive utility, and be acceptable to many of your readers.

The questions I have to propose are, On *what* grounds are *public lotteries* improper? And are *private* lotteries of *any* description, under *any* circumstance, scripturally lawful?

My reason for proposing these questions is, that sometime ago I was asked by a pious lady my opinion on the propriety of adopting a private lottery for various articles, fabricated by a number of ladies, for the benefit of a *charity* school; and very recently, in an incidental manner, I found that *another* society of ladies had used the *same means* towards benefiting a good and praiseworthy *end*.

When first the subject was proposed to me, it struck me, that the very *principle* of a lottery was wrong, and I did not hesitate to declare my opinion accordingly, though I found it was in opposition to the opinion (I suppose it was to the *opinion*, for it was to the *practice*) of some worthy and intelligent persons.—When, a second time, it came under my notice, *I* certainly did think it incumbent on me to censure the practice; but whether I was right is the point I want to ascertain. The means in question I did view, and still view, as *illegitimate*, and, therefore, on no account to be used, however excellent the end to be attained.

I considered the immoral *consequences* of a public lottery as only *one* of the reasons why a Christian could not have any thing to do with it.

I trust some able hand will take

this subject up, and afford the wished-for elucidation of it.

Your constant Reader,

M. D.

THE following paper ought to have been inserted in our Number for August last, but was overlooked. Though less seasonable now than it would have been at that time, we are nevertheless unwilling that it should be lost.

To the Editor of the Christian Observer.

Two years have not elapsed since, through the medium of your Journal*, I was permitted to invite the public attention to the then fallen character of our occasional state prayers and thanksgivings. I now beg leave to congratulate the enlightened members of the national church on the great improvement, in regard both to talent and devout feeling, which marked the Thanksgiving Services for the 13th of January and 7th of July.

In offering, nevertheless, the present tribute of thanks to our ecclesiastical legislators, I should present an idle, and indeed a treacherous compliment, were I to assert their complete success in a matter, in its own nature, precluding perfection. What human pen, unaided by immediate inspiration, ever produced an immaculate specimen of devotional composition? I cannot, however, under all circumstances, refrain from expressing a wish, that the form for the last General Thanksgiving had been purified from every term which bore even the most remote allusion to the character, exploits, and projects of the fallen foe. Let me exemplify my meaning by placing between brackets such passages in the following prayer as, in my judgment, tend to restore feelings, already, I trust, considered to be obsolete by the majority of our countrymen.

"O God, who hast manifested Thy Almighty Power, by breaking the bow, the sword, and the battle, and hast breathed into the hearts of the conquerors the love of peace, and the blessed spirit of forbearance, accept our praise and thanksgiving. And as Thy right hand hath brought these mighty things to pass, so let the same stand impress upon us a just sense of thy mercies, and a conviction of Thy controuling Providence. Nor let the remembrance of these awful events die with us, nor pass away as a tale that is told; but establish it, O God, as the inheritance of our children, to the latest posterity; instructing them [with patience and courage to withstand the aggressions of wicked ambition, and] under the heaviest calamities to rest their hopes in Thee; and [when the tyranny be overpast,] teaching them that harder but better part of Christian duty, the forgiveness of injuries, and the love of their enemies. Grant this, O merciful God, for Jesus Christ's sake, our Saviour and Redeemer. *Amen.*"

Honourable as this address is to the composer, it is impossible to forbear wishing that the bracketed parts had been omitted; if for no other cause, yet for this, that an act of public, *British* devotion should have borne the evident impress of consistency. Would it not have been preferable, setting aside considerations purely religious, to have left "the aggressions of wicked ambition" to the examination and resistance of those who may (*Deus avertat!*) witness their recurrence?

It would be unnatural to recollect without emotions of high delight, the pacific character which distinguished the official addresses of the Allied Sovereigns to the people of France, composed—"not in the soft obscurities of retirement, or under the shelter of academic bowers*,"—not in the hour of festive peace, in the calms of passion, in the deep repose of security,—but amidst armies inflated with success, impelled by revenge, and terribly

* Christ. Observ. 1812, pp. 638—645.

* Johnson.

familiar with blood. It is this extraordinary spirit of forbearance which invests the romantic names of Alexander and Frederic-William with a splendour unknown to all former conquerors; and only imitated by the subordinate chiefs of their armies, or rivalled by the chivalrous valour of our own Wellington, their compeer in military talent and their precursor in victory. The example afforded by this unprecedented assemblage of princes and warriors has not, I blush to confess, been duly improved by the compiler of the above prayer. At the same time, I should not have noticed the dissimilarity, had the prayer been less excellent than it certainly is; but bright surfaces readily discover a shade.

The Knight of Snowdon prefers a *human* claim to our applause, when, having punished the perfidy of an assassin, and fresh with the feelings of vengeance,—

> Bent o'er the slain, with falcon eye,
> He grimly smil'd to see him die;—

but while we are compelled, against the current of principles, momentarily to admire the generous revenge (so the world would call it) of a soldier, we are ready to bring up the old cast-off quotation, *tantæne animis*, &c. not only when a celestial mind discovers actual ire, but when it exhibits the appearance of evil by reminding a Christian, on his knees, in the temple itself, on a day of thanksgiving and devout reflection, that his children are under a religious obligation to fight the Bonapartes of future times.

I have frequently been struck by the paucity of epithets, particularly of vituperative epithets, to be found in the Bible. One might, I think, go through almost the whole body of such scriptural narratives as detail the history of bad men, or bad communities, without finding a single epithet attached by the narrator himself, to any individual or national name, whatever be the crimes developed in the course of the story. The inspired writers appear to confine themselves to necessary facts, and leave the induction of character to the reader. Thus, an enemy is termed an enemy; but never, for example, cruel, unjust, ambitious, ungrateful. We do not read of the bloody Cain, the obdurate Pharoah, the unrelenting Herod, and the treacherous Judas. The names of notorious persons of any class are self-supported; yet the public are still told of the great Blucher and the detestible Davoust,—and, alas! of "the aggressions of wicked ambition."

I regret the more the gratuitous deformity of a prayer otherwise symmetrical, because the form for the 7th of July was the concluding devotional act of the Ecclesiastical Legislature at the expiration of the war: and as the civil, military, and naval powers of the empire have retired from their long toils with peculiar grace and dignity, who does not wish that the most important branch of government (if that be most important which is designed to furnish the contingent of moral principle) had finished the whole by imparting to the British name and character the fairest hues of love and peace, unclouded by earthly shadows, and brightening with the radiance of immortality!—Having submitted these remarks and, begging leave to repeat the congratulations offered in the beginning, and which, after every drawback, are justly merited, I conclude with breathing a filial aspiration for the permanent prosperity of our Establishment. May she be enriched with a plenteousness of truth, zeal, and holiness, an abundance of the gifts and graces of the Holy Ghost,—

> Whose blessed sanction from above,
> Is comfort, light, and fire of love!

These must constitute the wealth of a Christian hierarchy; and may we all unite in the prayer, that a largess of the celestial treasure may be poured on the United Church,

till her communion be finally absorbed into the universal church triumphant in the eternal world!

MONITOR.

To the Editor of the Christian Observer.

I WAS much pleased with the defence in your Number for October last, of the ladies of India, from the precipitate and flippant remarks of Maria Graham. The inclosed extract will shew, that this is not the only instance in which she has ventured to pass a sweeping sentence of condemnation on whole classes of persons, not merely without due inquiry, but without the possibility of possessing the means of forming a correct judgment on their conduct.

Maria Graham spent only a few days very agreeably, as she tells us, at Cape Town, in her way from India to England. By this transient visit to the remotest point of Southern Africa, she conceives herself qualified to pronounce confidently on the character and conduct of those valuable men who have been labouring for the last twenty years to evangelize the native inhabitants of Caffraria.

"Most of the African Missionaries," observes this lady, "when they go into the interior, collect a tribe of savages round them, who are willing to be baptized, and to pray and sing Psalms, as long as the Missionary's store of brandy lasts; but when that is done, they return to their native habits, only more wretched from the artificial wants created by a partial acquaintance with Europeans. The Moravians, on the contrary, instruct their proselytes to sow corn, to rear domestic animals, and to manufacture articles of various kinds, which are brought to Cape Town and sold: and with the produce, coarse stuffs for clothing, and raw materials for the manufactures are bought. Having thus laid a foundation for understanding the necessity of moral regulation, by introducing the comforts of society, the Moravians preach Christianity with an incalculable advantage over those blind enthusiasts, who, neglecting to prepare their converts for the belief of real Christianity, by shewing them the advantages to be derived from the practice it enjoins, address themselves to their passions and their credulity, and bribe them into baptism, only to leave them in a worse state than that in which they found them." * *Journal of a Residence in India*, p. 176.

What means could Maria Graham possibly have of instituting this comparison between the Moravian and other Missionaries? Even with respect to the Moravians, whom she intends to exalt, she altogether misconceives their policy. They do not first civilize, and then preach Christianity; but they civilize through the preaching of the Gospel, as their own journals abundantly testify. But it were idle to waste time in combating such a representation as this; the whole of which, even to the brandy bottle, is a pure fiction, I will not say of Maria Graham, but of the person at Cape Town on whose information she has rashly relied.

I am, &c.

T.

To the Editor of the Christian Observer.

SHOULD you be able to spare a page or two of your publication, for the following account of the Prussian preparation for the memorable campaign of 1813, you will much oblige a constant reader, and an admirer of your publication. It is extracted from a Tour of the Rev. H. P. Halbeck, through the North of Germany. After relating the rapid flight of Bonaparte, the shocking appearance of the wounds, and frozen limbs of the poor French soldiers, who escaped the spears of the Cossacks, and many of whom had lost their senses through the in-

tenseness of the cold, Mr. Halbeck continues:—

"It is impossible to describe the ardour and enthusiasm which prevailed in Prussia, as soon as the people were permitted to take up arms against their oppressors. Scarcely were the intentions of the monarch known, before the whole country was in motion, and thousands flew to arms. Counts and barons, professors and students, masters and servants, enrolled themselves as *common* soldiers; and those, who could not bear arms, gave money. The ladies sold their jewels, their gold, their very hair, to aid the common cause: they left the toilet to provide for hospitals, to dig entrenchments, &c. This enthusiasm, to which modern history presents no equal, was combined with a religious spirit, pervading the whole nation. The *iron* time (as it was called), since 1807, had subdued the pride of the people, and the terrible judgments in Russia had opened their eyes. The soldiers were solemnly consecrated for the war, by their parish-ministers. It was a most affecting scene, to see some thousand young warriors together, receiving instructions from their minister, and the blessing of the church, of their parents and relatives, before they went to fight for liberty. Every heart was moved; every eye shed tears. The same good disposition and unparalleled enthusiasm pervaded also the regular troops. They were no more the boasting, self-confident Prussians of 1806: on the contrary, modesty, and dependance on help from above, formed the general character of Blucher's army. *With God, for our king and country,* was the motto embroidered on their standard, and engraven on their hearts. Cursing and swearing, the common vices of soldiers, were seldom heard: no songs were allowed to be sung till revised by the colonel and approved by a clergyman. Many of these songs were of a religious, and all of a moral tendency. The regiments were not, indeed, provided with chaplains, but they attended Divine service as often as circumstances permitted. Eight hundred Prussians were once quartered in Herrnhutt. The commanding officer had ordered the band to parade the streets, as usual, in the evening; but being told, that there was a meeting for Divine worship at that hour, he postponed the music, and he and all the officers and soldiers attended the chapel. To this modest and pious spirit was joined a bravery equally enthusiastic; of which it is not easy to form an idea, without having been a witness of it. *Conquer or die,* was a resolution, legible in the countenance of every soldier, which was not effaced by the most adverse circumstances, and which influenced even those who were of a weak and timid disposition naturally. Of this I shall give two instances out of many, which fell under my own observation. After the battle of Lutzen, the wounded belonging to the Prussian army were brought to Zittau, and thus, passing the place where I resided, I had an opportunity of seeing several thousands of them. Instead of finding them dejected, and lamenting their fate, as I had expected, they were all cheerful and happy, only wishing soon to be able to return to the army. Many, in fact, returned within a few days, with their wounds but half healed, and joined the army, then entrenched near Bautzen. A baron Von K., who had been my scholar till 1812, was of so delicate a constitution that he could not see blood without fainting. This youth, eighteen years of age, enrolled himself as a volunteer among the riflemen, and was warmly engaged in the battle of Lutzen, receiving two balls in his hat. He retreated with the army to Bautzen, and having got his feet wounded by the severe marches, his officer permitted him to go to Hennersdorf, and stay there till he was recovered. But, having been two days with us, we could not

prevail upon him to stay longer, though his feet were still very bad. His only reply to all our entreaties was: 'I fear a battle will take place, and I should be sorry to be absent.' This was the youth, who, eight months before, while a scholar in our academy, fainted at a cut in his finger."

The result of this campaign I need not recal to the recollection of any of your readers. Their severe national sufferings had brought the Prussians, with David, who was a soldier, and during a great part of his life engaged in the active duties of his profession, to set up their banners in the name of the Lord, and to remember that His favour is strength, and submission to His will is victory! Nor did the Prussians forget to give glory to God after he had given them the victory. On the return of their monarch to Brandenburgh, on arriving at the great gate, the finest in Europe, the bronze horses which Bonaparte had removed, having been replaced, were shewn to the delighted soldiery and people for the first time. A drapery which had been hung over them till that instant, to conceal them, fell down in folds, and the enthusiasm of 50,000 soldiers, broke forth. They then continued their march, headed by their king and generals, till they reached an immense park, where was erected, on a rising ground, an altar, surrounded by the clergy: on one side, the royal family and principal nobles; on the other, the great military and civil authorities: thousands, and tens of thousands of persons, of all ages, stood behind. When arranged, immediately every head was uncovered, and they sung the Te Deum laudamus of the Prussian Church. An oration of about twenty minutes was then pronounced by a clergyman on the wonders God had wrought, which was closed by a suitable prayer. The instant he began the prayer, the monarch fell on his knees, and 50,000 soldiers, and every spectator, followed his example. On rising, they continued uncovered, whilst they sang "Glory to God in the highest." They then separated. Nothing can be added to the sublimity of this scene: I will not, therefore, attempt to weaken its effect by any observations of my own; but only add my earnest prayer, that while called to view the wondrous things which God hath wrought in the earth, we, and all the inhabitants of it, both princes and people, may learn righteousness.

I am, &c.

M.

REVIEW OF NEW PUBLICATIONS.

A Guide to the Reading and Study of the Holy Scriptures, with an illustrative Supplement. By Augustus Herman Franck, late Professor of Divinity, and of the Greek and Oriental Languages, in the University of Halle. *Translated from the Latin, and augmented with Notes.* By William Jacques, Teacher of useful and polite Literature. London: Hatchard. 1813.

The name of Professor Franck is associated in the minds of those who are acquainted with the modern history of true religion, with all that is learned, pious, useful, and excellent. This eminent Christian divine, evidently appears to have been one of those who are raised up from time to time, by the great Head of the Church, to revive the decaying spirit of piety, and to promote the languishing interests of his kingdom. He was indeed "a burning and a shining light;" and,

in extending the knowledge of his character and example, and translating the present brief but valuable work, the editor has, we think, rendered a very acceptable and useful service to the lovers and students of sacred literature. It may, perhaps, tend the more powerfully to recommend the work itself to our readers, if, previously to any account of it, we adopt the method of the translator, and offer a short sketch of the life of its truly admirable author.

Augustus Herman Franck was born at Lubec, in the year 1663. His father, who was aulic counsellor to the Duke of Saxe Gotha, died when he was only seven years old, having, however, from the evident indications of his son's piety even at that early age, destined him to the church. About three years afterwards, he felt, as he himself describes it, a divine attraction in his soul, which made him disrelish and despise the common amusements of childhood; and a most fervent desire, which was frequently the subject of his prayers, that his life might be directly and solely devoted to the glory of God. In the mean time, the advancement in his studies was so remarkable, that he was publicly elected for the university at the age of thirteen. He afterwards declared, and the observation is well worthy the attention of students, that he found by long experience, that the more assiduous he was in devotion, the greater progress he made in his studies; and that, when he neglected prayer, he could do nothing well at his desk, even though he exerted himself with the greatest application. "Bene orâsse," it has been justly observed, "est bene studuisse."

Mr. Franck passed eight years in the universities of Erfurt, Keil, Leipsic, and Luneburg, where his diligence and success were very conspicuous. There was scarcely any branch of science in which he did not excel; and he was accounted, for his years, one of the most learned men then living. Besides the classical, and the principal modern languages, he studied with particular application and under great advantages, the Hebrew tongue. Hitherto, however, the studies of Mr. Franck had been chiefly directed, as he expresses it, *ad pompam*: his main design had been to acquire learning, preferment, wealth; and though he had frequent seasons of devotion and seriousness, he was still drawn away by the multitude, and his knowledge of divinity was speculative and theoretical. "I was," he observes, "in my heart, a mere natural man, who had a great deal in his head, but nevertheless remained a stranger to the truth as it is in Jesus."

About this time, however, God was pleased to touch his heart more effectually, and to convince him that a mere speculative acquaintance with divinity was by no means a sufficient qualification for the ministry; and that, were he to undertake the office before he himself practised the doctrines of the Gospel, he should only be imposing on mankind. Affected by these considerations, he besought the Lord, with great fervour, to work in him an entire change. The effect of this prayer was a deeper sense of his natural depravity and weakness, and increased desires for Divine deliverance. At this time, he was providentially advised to hear the divinity lectures of the famous superintendant Sandhagen, at Luneburg. There he spent the greater part of his time in retirement; giving himself up to prayer and meditation. Having been desired to preach at one of the churches in this city, Mr. Franck chose for his text the last verse of the 20th chapter of St. John, proposing to shew, from those words, the properties of a true and living faith, as distinguished from that which is barren and speculative. In meditating, however, upon this important subject, he felt that he himself was destitute of the faith which he would describe;

This reflection at once checked his study, and turned all his thoughts upon himself. After several days of darkness and distress, it pleased the Lord to lift the light of his countenance upon him, and to fill him with that faith the want of which he had so deeply deplored. Two days afterwards, he preached the sermon; and could truly apply to himself those words of the Apostle, 2 Cor. iv. 13: "Having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak."

"This," said he, "is the time from which I date my real conversion. Since that period, I have always felt it easy to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the present evil world. I have kept close with God, and have accounted as nothing, all promotions and preferments in this world, its grandeur, riches, ease, and pleasures. And whereas I had but too much idolized learning, I now perceived that a grain of faith far exceeds all human sciences; and that all attainments made at the feet of Gamaliel, are to be valued as dross, in comparison of the excellency of the knowledge of Jesus Christ our Lord."

Before we proceed with our narrative of this eminent man, we would pause for the purpose of making one or two brief observations on the preceding part of it.

The just and solemn sense entertained by Mr. Franck, of the necessity and importance of personally experiencing the truth and efficacy of the doctrines which he was about to preach to others, is in the first place deserving of attention. How many, it may be feared, of those who enter upon the work of the ministry, are not even theoretically acquainted with divinity, to the extent which this excellent man had attained, when he so strongly expressed his conviction of his own deficiencies; and how much smaller a number appear really to feel and exemplify their own instructions! We are far from thinking that a minister of the Gospel must in every case be a scientific divine; or that he is not to enforce upon others a measure of faith and holiness beyond what he has himself experienced: but no one who engages in that sacred office ought either to be ignorant or a novice, unacquainted with the grand scheme of salvation revealed in Scripture, or uninfluenced by the peculiar doctrines and motives of the Gospel. In short, if we expect to be the instruments of teaching and converting others, we must ourselves be as scribes well instructed unto the kingdom of heaven, and sincerely and thoroughly devoted to the service of our God and Saviour.

We cannot help remarking, in the next place, the holy and active influence of a true faith in the striking declaration of Mr. Franck; and opposing this decisive example of the practical efficacy of that divine principle, to the crude and heterodox opinions which we had occasion lately to controvert and expose *. Doubtless, a lively faith in the mercies of redemption, will work by love to God and man; and a more satisfactory proof of the truth of this scriptural doctrine can scarcely be found, than in the subsequent life and conduct of the excellent subject of this memoir.

We would only add here a few words of caution, as to the strong terms in which Mr. Franck expresses his renunciation of all human learning, in comparison of the knowledge of Christ. The sentiment has been frequently avowed by other eminently pious men, and cannot certainly but be admired and approved. We would only wish it to be remembered, that this is not the declaration of *uninformed* or *indolent*, but of learned and studious, men—that, from St. Paul to Franck, the renunciation of human attainments has ever been, when compared with the superior excellency of all those which are divine; and that the men who have most highly

* See our Review of Mr. Beresford's pamphlet.

adorned and promoted the Gospel, have not been those who *set out* with despising human learning; but those who, having laboured diligently to attain it, have afterwards humbly laid all their stores at the feet of their Lord and Master, and employed them zealously in his service.—But to return to Mr. Franck.

In the year 1685, he commenced Master of Arts at Leipsic; and soon after was eminently instrumental in promoting a most extensive and wonderful revival of religion in Germany, the foundation of which had been laid by the celebrated John Arndt, the general superintendant of the churches under the princes of Luneburg, about the commencement of that century. This excellent man, after having, amidst much opposition, been the means of awakening thousands from a mere formal profession, to an experimental acquaintance with true religion, died full of faith, hope, and holy triumph, and was followed by many others, who walked in his steps. Amongst them, was the learned Dr. Spener, first of Frankfort, and afterwards of Dresden. In the former city, he was entrusted with the chief pastoral care; and, amongst other plans for promoting true religion, this excellent man established what he called, Collegia Pietatis; or exercises of piety, in his own house twice a week, for the exposition of Scripture, which were frequented by great numbers even of the higher classes, and proved remarkably useful. It was, probably, from the example of Dr. Spener, that Mr. Franck, soon after he had taken his degree of Master of Arts, united with several other students in establishing a private conference, for the purpose of gaining a better understanding of the Scriptures, and likewise of regulating their conversation and studies. This meeting was designated, Collegium Philobiblicum, and was held once a week. The method which they adopted was, for one to read a select portion of Scripture in the original languages, and for each to give in order his exposition of the passage. The first part of the exercise was altogether critical, for ascertaining the literal sense; the other was for the deduction of inferences and practical uses. These meetings were begun and ended with prayer, and contributed greatly to the promotion of biblical literature, and the diffusion of biblical truth. To Professor Franck himself, they were particularly useful, in preparing him for writing on the study of the Scriptures; and the laudable care with which, in all these biblical exercises, the grammatical sense of every passage was first ascertained, and then made the basis of practical remark, doubtless led to that sound method of interpretation which is unfolded in the work before us.

With a view to the improvement of the students in divinity at Leipsic, Professor Franck opened another biblical school, which was also most numerously attended, the great object of which was to promote vital religion amongst his academical hearers, and to point out the obstacles and aids connected with the study of divinity. The success of this new plan was equally remarkable. The demand for Greek Testaments, and practical theological works amongst the students was unexampled, and many of them were converted to the true knowledge and the devoted service of Christ. How earnestly is it to be wished, that something similar to this institution of Professor Franck, as far as it could be rendered conformable to the very different nature of our establishments, were pursued in each of our universities! We throw out this hint, not without being aware of the difficulties of any such plan, but thinking, at the same time, that it is by no means visionary or impracticable.

It may not, perhaps, be a recommendation of the proposal, though the friends of religion will not be surprised at such a consequence, that those who attended the meet-

ings of Professor Franck soon received from their associates in study the designation of *Pietists*. This new name seemed like a signal to the adversaries of the truth, and the opposition which followed was so violent, that it ended in the banishment of Professor Franck and his adherents from Leipsic. They were, however, joyfully received by Dr. Spener, who was then resident at Erfurt; and, on the appointment of that pious and learned man, by Frederick the First of Prussia, to superintend the Lutheran Churches in his dominions, he procured that of Dr. Franck as Professor of the Greek and Oriental Languages in the newly founded university of Halle, in Saxony. The account given by Mosheim, of the Pietists, is certainly not so favourable as that of the preceding brief sketch; but, as the editor of the work now under our consideration justly observes, it could scarcely be expected that the learned historian should be altogether impartial in his judgment of those with whom he was contemporary, and whose efforts in religion he decidedly opposed. Mosheim, however, gives full credit to Spener, Franck, and their associates, for learning and sanctity, as well as for their integrity and earnestness in promoting the cause of practical religion.

The university of Halle, under the auspices of its founder, the King of Prussia, and by the unwearied diligence of Professor Franck and his friends, soon became pre-eminent among the colleges of Germany. But of the life of this eminent man, subsequently to his arrival at Halle, the editor has not been able to collect any regular memoirs. The remainder of his narrative is occupied with a very interesting account of the rise and progress of the Orphan House at Glaucha, near Halle, of which the Professor was minister. This is an abstract of the work which was published at the time, under the title of "Demonstrations of the Footsteps of a Divine Being yet in the world." For the account itself, we must refer to the volume before us; in which every lover of piety and every friend of humanity will be gratified by a most striking and encouraging proof of the extraordinary benefits which may result from the zealous and continued efforts of one individual, animated, as Professor Franck was, by the love of God and man. From the practice of catechising the children of some poor people who were accustomed to come once a week to his house to be relieved, and upon the foundation of the trifling sum of eighteen shillings and sixpence, deposited in an alms-box fixed in his study, Professor Franck conceived and executed the design of building his celebrated Orphan House, in which not only a large number of children were educated and supported, but many poor students also intended for the university, and lastly, some indigent widows. The funds for this great undertaking were gradually obtained by voluntary contributions from different parts of Europe. Frequently was the pious founder at a loss for the supply of the daily expenses of his institution; but the providence of God never failed to support him in every hour of need; and he lived to see the buildings completed, and the establishment confirmed by a royal charter. The detail of this great work is highly interesting, and exhibits the character of Professor Franck in a very exalted point of view. May this imperfect tribute to his faith, zeal, charity, and deep humility, (to use some of the expressions of the excellent Dr. Woodward), tend to excite others to an imitation of his pious labours; the record of them will not then have been in vain. It is greatly to be regretted, that the editor of this volume has not been able to collect any of the remaining circumstances of Professor Franck's life till his death, which took place in the year 1727. The only addi-

tional fact with which we are ourselves acquainted is, that from the [illegible] House at Glaucha have produced some of those pious and laborious Missionaries who have been employed in India under the patronage of the venerable Society for promoting Christian Knowledge; and that a connexion still exists between those two excellent institutions, which will, we trust, long continue to be productive of great and extensive good both to Germany and India. We must at present, however, apologize to our readers for this unusual introduction to a review, and proceed to give them some account of the work to which the memoirs of Dr. Franck have been prefixed; hoping, with the editor, that whoever peruses it may feel something of a disciple's spirit, while he contemplates in its pages the precepts of so experienced a master.

The testimony of Dr. Doddridge is in itself a sufficient recommendation of the present work. "Franck's Manuductio," said that judicious and experienced writer*, "deserves to be often read. It contains the best rules for studying the Scriptures that I ever remember to have seen."—This is, we think, a just encomium, and that of Dr. Allix, in his preface to the Latin edition in 1706, is not less favourable. The work is divided into two parts; of which one respects the *letter*, the other the *spirit* of the Inspired Writings. The former is again subdivided into three branches;—Grammatical, Historical, and Logical:—the latter into four;—Expository, Doctrinal, Inferential, and Practical.

In the first chapter, which treats of *grammatical* Reading, the learned author seems to suppose that his reader is unacquainted not only with the Hebrew, but even with the Greek language. He begins, therefore, with laying down some excellent rules for the acquisition of the latter tongue, with a particular reference to the Greek Testament, which cannot fail of being highly useful to a learner, but are not of course necessary to a Greek scholar; though even he may derive some valuable hints for the study of that part of the Sacred Volume. The directions for the attainment of the Hebrew language will be more generally useful; and the references to books from which more extensive information may be obtained, both with respect to Greek and Hebrew, with the additional works recommended by the editor, render this part of the work sufficiently comprehensive and complete. We may here, indeed, observe, once for all, that the notes by the translator contain a valuable fund of bibliographical knowledge, collected and digested from various approved sources, on all the topics discussed by Professor Franck, from which the student of the Sacred Writings may derive important direction and assistance;—and supplying, in this respect, the deficiency which an English reader of the present day cannot but feel in the original references, which are, as must be expected, almost exclusively to foreign works of the last, or rather of the preceding, century.

Under the head of *historical* Reading, are comprehended the sum and substance of the Old and New Testaments—the Inspired Penmen—the occasion or causes of their writings—the scope, so far as it can be gathered from historical incidents—the arguments of the respective books; where, speaking of compendiums, the learned Professor justly remarks, that "diligence in reading and examining the word itself, is a compendious system of mnemonics"—the seats of subjects, by which are meant, the places in Scripture, where subjects are more or less professedly and fully discussed—and external circumstances, such as MSS., Editions, Versions, &c. The following observations at the close of this chapter deserve the attention of those

* Lectures on Preaching.

who are in danger of attaching undue importance to mere historical reading.

"To be immoderately anxious," says the pious author, "about things merely external, argues great insensibility to the excellencies of the Holy Scriptures. It should likewise be our concern to guard against vain glory, in a business wherein the glory of God should be our only object. There is a necessity also for the exercise of caution, lest a knowledge of external points render us less ardent and lively in reading the word itself. How many are there who err in this respect, and feed contentedly on the husks, while those heavenly delights which flow from the volume of Revelation remain untasted and unenjoyed."

In the succeeding chapter on *logical* Reading, by which he intends the accurate analysis of entire books, or of particular texts, the Professor, after a very able and useful view of this branch of biblical study, in a similar manner guards his readers against supposing that they are "mighty in the Scriptures," if they are more solicitous to analyse a text, than concerned about understanding and applying it.

"In the exercise of refined subtilties, and the solution of difficult passages," he concludes, "we may lose sight of holy Christian simplicity, and sacrifice the edification of ourselves to these: for when the rays of Truth are divided, they cannot act with so much life and power, as when its energies are collected together. May the reader learn not to abuse this branch of Scripture exposition; and in the sober use of it, may he realize its excellencies!"

In the second part of his subject, which treats of Reading, as it respects the *spirit* of the word, the excellent author introduces the following universal and important axiom respecting the exposition of Scripture: "that one word or sentence having respect to one and the same subject, has but one literal sense formally purposed. *To discover this one and true meaning of the Holy Spirit in the Scriptures*, is therefore the business of Expository Reading." This is a maxim which cannot be too frequently repeated, or too strenuously and anxiously enforced. For want of [illegible] derstanding or attending [illegible] well-disposed persons hav[illegible]ixed meanings not only to [illegible]cular passages, but to the general system of Scripture, which the remembrance of the sound principle in question, and an accurate and enlarged knowledge of the means of applying it with effect, would have shewn to be entirely contrary to that sense which the Holy Spirit purposed, directly or indirectly, to declare. It is obvious that fancy, and all hasty and half-digested, notions must be excluded from the task of discovering this true and only meaning of the Divine Oracles. Dr. Franck has pointed out some excellent helps, both external and internal, for this serious and important work; and while the extent of his learning and the soundness of his judgment afford ample security to one class of inquirers as to his qualifications as a safe and rational guide, the depth of his religious views, the spirituality of his mind, and the length of his experience, may well assure some others, that he is not unworthy of their confidence as an instructor upon this fundamental subject. Our author is particularly earnest in recommending Scripture as *its own interpreter*, and consequently in declaring, that expository helps are to be chiefly drawn from its own pages. The consideration of the whole context, and sometimes of the whole book, the collation of parallel passages, the analogy of faith, the affections both of the inspired writers and of the student of Scripture himself, the order observed by the sacred penmen in proposing their subjects, and a consideration of circumstances, are the principal topics discussed in this important part of the work. Upon one of them, viz. the consideration of the affections of the writer and reader of Scripture, a separate treatise is added in the Appendix; from which, as it is a subject not so generally treated of

as it deserves, we are tempted to extract the following passage. The celebrated Dr. Spener, in a letter addressed to the Philobiblical College at Leipsic, after strongly recommending the students, subsequently to fervent, secret prayer, to discriminate and enter into the affections of the inspired writers, and strive to unfold their nature and character, supports his advice by the following interesting quotation from Luther.

"That eminent divine," observes the pious Superintendant, "speaking of this practice, says,"—"Whoever adopts it will, I am satisfied, learn more himself, than he can gather from all Commentaries united. By means of incessant and attentive reading, we should, as it were, raise the writer from the dead, and consider him as alive; so as to form perfect conceptions mentally, of what we cannot actually behold. When engaged in the study of the Scriptures, the idea formed in the writer's mind should be carefully ascertained; the affections by which he was influenced; his state of life; and his office at the time he penned the book. Much do I wish that the labour which Casaubon has bestowed on Horace, Juvenal, and Persius, in his Prolegomena were applied to the elucidation of the Sacred Oracles, so as to give a just description of the genius, mind, condition, manners, and affections peculiar to each of the sacred writers. These are desirable subjects which yet remain untouched."

We wish that we could add, that these were not still, after all that has been written since the days of Luther, to be too justly numbered amongst the desiderata of sacred literature. In Doddridge, however, and in Scott, it must be acknowledged with pleasure, that the deficiency of which the great Reformer complained has been materially, though not perfectly, supplied. Luther afterwards remarks, that St. Bernard excelled in the heavenly art of investing himself with the mind of his author, and of correcting his own affections by those of the sacred penman; "and thence," says he, "it was, that he derived his spiritual erudition."

Some admirable observations occur in that part of the chapter which relates to expository reading, as to the choice of commentators—particularly as to the absolute necessity of the illumination of the Spirit to form just expositors of Scripture, and the restriction of that Divine influence to those who are truly regenerate. Upon this point Professor Franck quotes some very striking remarks of the learned and excellent Melancthon. He adds, however, a very useful caution to the scriptural student, to beware of neglecting the perusal of the word, while searching after many and various external assistances.

"We may," says he, "safely assure those who read the word with devotion and simplicity, that they will derive more light and profit from such a practice, and from connecting meditation with it, (in the manner so exquisitely described by David, Psalm i.); than can ever be acquired from drudging through an infinite variety of unimportant minutiæ."

The chapter on *doctrinal* Reading, though short, is full and comprehensive. We extract the two following observations as applicable to two very different classes of readers.

"The consideration of the abstruser doctrines," observes this holy and experienced divine, "*may be deferred*, until the student have made greater advances in the knowledge of fundamental truth. Those which are most essential to salvation and to a full assurance of faith, should be *first learned by a living and practical acquaintance with them*; and then, the transition to doctrines more profound, but *less essential*, will become pleasant and easy."

We earnestly wish that this wise and seasonable suggestion may be seriously considered by those who are anxious to introduce the mere inexperienced inquirer into those

depths of doctrinal discussion, which ought not to be sounded without reverence and godly fear, even by the most advanced and established Christian.

The other observation to which we referred is of a different, but not less important and interesting, cast.

"Inasmuch as Jesus is the very soul of Scripture, and the way by which we have access to the Father, he who, in doctrinal reading, does not fix his eyes on him, must read in vain. Truth and life are attainable only through this way. To know Christ, and the doctrines concerning Christ, only in theory, is not the soul of Scripture: it is faith in him, and that imitation of him which flows from faith."

Inferential Reading, which is the subject of the next chapter is the deduction of conclusions by legitimate consequences from texts; when the literal sense is explored, and the truths expressed have been fully examined. The foundation of this reading is the perpetual analogy of Divine things; which is such, that from one truth rightly known, all others depend, being linked, as it were, together. It is, of course, essential to a right use of this method of reading, that the mind be endued with a living knowledge and "form of sound words in faith and love." It cannot otherwise be prosecuted in a consistent and profitable way; nor can the inexhaustible fulness of the sacred text be else perceived. The learned author gives a copious example of this mode of reading from 2 Tim. i. 8. But this chapter would have been more useful and complete, had he added some example of that false and unsound mode of deducing inferences upon which we have in the present day had occasion so frequently to animadvert. As the discovery of truth is, however, the best preservative against error, the directions given by the Professor may be a sufficient guide upon this part of his subject.

The succeeding chapter on *practical* Reading contains a series of valuable observations, from which it would be difficult to select any without injuring the symmetry of the whole. We particularly recommend it to the attention of our readers, and would only remark, that Professor Franck is not one of those who think, that the illiterate are not qualified to derive instruction from the private and practical perusal of the Scriptures; but while he strenuously contends, in his whole work, for the use of learning as an important subsidiary to the professed and complete elucidation of the Sacred Oracles, he asserts with equal confidence, that they are able to make the unlearned, who search them, "wise unto salvation." The simplest application of Divine truth, observes our pious author, is certainly the most profitable, if it be made with sincerity of soul. We should compare the portion of Scripture under present notice with the *habit* of our minds, and we shall thus perceive as in a glass the particular faults under which we labour. We must have our eyes fixed on Christ, and depend on the internal operation of that Spirit which God in infinite mercy to his children imparts to them continually for their illumination and guidance. The work closes with some brief directions as to the order in which the Holy Scriptures ought to be studied.

It was observed by Dr. Doddridge in his character of the "Manuductio," that it has not many illustrations of particular places of Scripture. The remark is undoubtedly just, and forms the only material objection to the book. The truth is, that conciseness was evidently the object of the author; and as the work was chiefly designed for the benefit of students in divinity, this deficiency is the less important; the fundamental principles and sources of right interpretation being unfolded with sufficient perspicuity to enable them to explain and illustrate the Sacred Writings for themselves. An elaborate specimen,

however, of the mode of interpretation recommended in this volume is inserted in the Appendix, in an analysis of the Epistle to the Ephesians, and an analytical introduction to that to the Colossians, to which we can now only refer our readers.

We have, perhaps, dwelt somewhat longer upon this publication, because we consider that at a time when the most laudable zeal prevails amongst us for the distribution of the Divine Records of our faith, it is peculiarly important, that correct views respecting their meaning and interpretation should also be disseminated. There can be no doubt, that errors of various kinds abound upon this momentous subject. In the course of our labours, it has been our anxious endeavour to correct them; and to point out what, according to our humble, yet deliberate judgment, appears to be the true and scriptural method of interpretation. We are happy, therefore, in having an opportunity of noticing a work which contains so much valuable information and direction upon this important point, and cordially recommend it to general perusal. There appears to be, at present, too general a disposition to neglect the systematic study of the Bible; and to undervalue the labours of learned and pious men, who have given their days and their nights to this sacred work. But let us not be deceived, or mistake confidence for superior illumination, or indolence for dependance on Divine teaching. It is as true now as in the days of Solomon, that if we expect to attain heavenly wisdom, we must seek for her as for silver, and search for her as for hid treasures; and that, in the study of the Sacred Oracles, we must not only pray for the Spirit of wisdom and understanding, but bring to our aid all the stores of knowledge which we can collect, and accompany them with the spirit of experience and discretion, "of love and of a sound mind." May the great Author and Source of truth himself, enable us thus to interpret his word, and grant us "a right judgment in all things!"

A Sermon, preached in the Parish Church of Lancaster, on Thursday, August the 25th, A.D. 1814, *at the Primary Visitation of the Right Rev. George Henry Lord Bishop of Chester, and published at the Request of his Lordship and the Clergy.* By THOMAS DUNHAM WHITAKER, LL.D. F.S.A., Vicar of Whalley, and Rector of Heysham, in Lancashire. London: Murray. 1812.

If we should form our opinion of visitation sermons in general, by many specimens which have come before us within the last few years, we should be inclined to consider them as of very doubtful utility. It has been too much the fashion to convert the pulpit on such occasions into a theatre of loose attack and unprofitable discussion. We should be sorry to use the language of rebuke, and would on no account expose ourselves to the suspicion of uncharitable censure: but it is impossible not to feel that some of these sermons, and certain other compositions, which have been officially addressed to the clergy in particular districts, deserve little commendation either for the subjects on which they treat, or the spirit in which they are written. If we wished to collect examples of doctrines misunderstood, of charges misapplied, of assertions without foundation, of most miserable confusion with respect to the tenets of particular parties, and of statements ridiculously absurd about some of the institutions or events of the day, we know full well in what quarter to seek them; and we cannot but lament that opportunities, which might be so valuable for the illustration of great Christian principles, and the enforcement of Christian duties, should ever be abused to inflame hostility, and to violate the sacredness of truth.

It is with no ordinary feelings of satisfaction and pleasure, that we turn from such discourses to the very candid and powerful sermon of Dr. Whitaker. We have here the production of a gentleman, a Christian, and a scholar; of one who is accustomed to think much, and to think well; who possesses knowledge, and acuteness, and charity; a man of clear views and of liberal sentiments, who maintains his own principles with an evident conviction of their truth, and in a spirit of moderation which is peculiarly valuable, because it is extremely rare. If we should begin our observations by stating what Mr. Whitaker's sermon does *not* contain, we should say, that it deals out no invective against Dissenters; that it does not attempt to widen the divisions which unhappily prevail about church government; that it does not exhibit to public scorn and contempt any order of men by the imputation of principles which they disavow and abhor. The reader will find in this address no vulgar declamation about the horrors of Calvinism; no proscription of persons, whom it is the fashion to reprobate under the title of Evangelical Clergy, Schismatics within the Church, &c.; no wanton and unprovoked insults upon Bible Societies; no canting and whining about the dangers to be encountered by this Protestant Church, and this Christian State, on account of the unfettered circulation of the Scriptures of truth. No! should this article fall into the hands of any person whose delight is in dainties of that description, he must travel elsewhere. The author of the sermon before us belongs to a higher class of intellect. Whether it be poverty of matter, or bitterness of spirit, or the mere innocence of genuine folly, which makes the pulpit and the press groan under such precious lucubrations as have now been mentioned, we cannot exactly decide: we should be disposed, on the ground of impartiality, to answer in the words of a very young philosopher, when required to state, whether the sun moved round the earth, or the earth round the sun; "Sometimes one, and sometimes the other." It may be, that these effusions proceed only from one of these causes; it may be that they are the offspring of all combined. We have no hesitation, however, to say, that neither singly nor conjointly have they any acquaintance with Dr. Whitaker.

To imagine that the principles and spirit of this sermon will appear in the same light to all readers as they do to ourselves, would be to suppose that misconception, and prejudice, and bigotry, are banished from the world. On some points, the most honest and upright and devoted minds can never be brought to coincide; and, perhaps, if we should analyse every sentiment of this publication, we should be constrained to acknowledge that there might be room for discussion between the author and ourselves: but we must add, that we could, in such a case, desire nothing better than to conduct the argument in the spirit and temper of which he has furnished so good an example.

The text is, Acts vii. 26. "Sirs, ye are brethren, why do ye wrong one to another?"

The preacher begins by a rapid sketch of the general benefits of Christianity, as a rule of temper and conduct, and proceeds by a very easy and natural transition to the rancour and fierceness which men making profession of Christianity so often exhibit in debating on its principles. His object is, rather to shew the disposition with which doctrines should be canvassed, than to enlarge upon the doctrines themselves: yet he justly considers it as subservient to his plan, to state the subject of a most important debate which for some years has agitated the Church of England.

"One great source of this evil," he observes, "appears to have been with many at least a very crude conception, and of course a very confused statement of the

question. Before you venture to attack Calvinism, said a prelate, Bishop Horsley, who to the infinite loss of theological learning is now no more: at least take time to understand it. From inattention to this fair and fundamental canon of controversy, the principles of the debate have been perplexed, while the unskilful assailants under this sweeping term, have attacked without distinction, 1st. The peculiarities really belonging to that system: 2dly. Some of the genuine doctrines of Christianity, which are received by Arminians themselves; and 3dly. A load of imputed trash which belongs only to the dregs of Antinomianism.

"But the real peculiarities of the great theologian and profound reasoner, (for such he was), who gave name to this system, if he may be permitted to state them for himself, are limited to the following propositions.

"That, by a sovereign act of his will, the Almighty did from all eternity predestinate a certain portion of the human race to everlasting happiness, without any antecedent respect to their future character and conduct.

"That in the fulness of time he sent his Son into the world, to offer himself as a propitiatory sacrifice for the elect alone. That, whom he had predestined to happiness as an end, he predestined to holiness as a means. That in consequence he bestows with the same limitation his grace and Holy Spirit, as the instrumental cause of faith, repentance, and obedience upon the elect.

"Next, that grace is efficacious, a softer term for irresistible, whence it follows, that the will of man is wholly passive in the work.

"And lastly, that they who have once received this Divine gift can never fall." pp. 2, 3.

We have been much accustomed to see these great questions settled and concluded in the compass of a few flippant pages. But this author is a man of real learning and talent, and does not, therefore, profess to confute and overthrow with such hasty and sweeping decision: those, in general, who talk loudest about *demonstration*, are the worst qualified to demonstrate. Mr. Whitaker contents himself with a few general reflections; but they are weighty and judicious, and far more to the purpose than volumes of angry disputation. The following exract will shew something of his manner of reasoning.

If "any system of doctrines which may appear to be revealed in insulated passages of Holy Scripture, can clearly be proved to be inconsistent with the moral attributes of the Almighty, then are we warranted in concluding, nay, we are bound to conclude that our interpretation is wrong. Now as a test to be applied to the present subject, I would ask this plain question; Supposing that the everlasting destinies of a race of inferior moral agents were placed at the disposal of a man, what feelings would such a conduct, as these propositions suppose, excite; what conclusions would it lead to, with respect to his character as a just and merciful being? One answer, and one only, can be returned to such a question, and it is no small presumption in favour of any opinion that it has the common sense and feeling of mankind on its side. But this analogy is attempted to be eluded by arguing, (and sorry I am to say that the opinion has received too much countenance from theologians, untinctured with Calvinism), that the moral attributes of the Almighty are of too high and transcendant a nature to permit our reasoning from these qualities, as they exist imperfectly in ourselves, to the same qualities as they are conceived to subsist with transcendant excellence in the nature of the Supreme Being.

"This, I fear, is equivalent to saying, that we can form no idea of the moral attributes of the Divinity whatever, an opinion in which these reasoners will find themselves unwarily symbolizing with Bolingbroke himself.

"But I would ask, how we arrive at the conceptions we have of these attributes in the Deity? Surely thus:—We experience certain qualities in our own nature, very imperfect it is true, but still existing, which we denominate justice and mercy. We discern palpable symptoms of the same qualities, though still in a degree far short of perfection, in God's natural and moral government of the present world. At the same time we are assured in the Word of God, that these attributes belong to his nature in a degree absolutely perfect. We are anxious therefore to acquire not adequate ideas, but the best which our limited understandings can attain to, of these perfections; and how is the process to be conducted? We begin with our own nature, analyse these qualities as they exist in our own hearts, remove every imperfection (of which in ourselves we discern so large a portion), and superadd to the whole an idea of infinity.

"On the moral attributes of the Deity, we can only reason with safety in this analogical method; and the result must necessarily be, that the ideas of these qualities in the Divinity and in ourselves differ only in degree; that, speaking in all humility, they are homogeneous in both, do not differ, that is, as time from space, or mercy from justice; and consequently, that a conduct which we should instantly pronounce to be unjust and cruel in man, would in a much higher degree be liable to the same imputation in a being of whose nature we predicate infinite justice and goodness. But neither are we compelled to resort to this mode of defence by the apparent sense of any considerable and connected portion of Holy Scripture." pp. 4, 5.

He proceeds, next, to consider the support which the Calvinistic system is supposed to derive from the eighth and ninth chapter of the Epistle to the Romans; and contends, that the argument of St. Paul has no reference to the personal and final acceptance or reprobation of individuals. It is certain, indeed, that in some respects, the dispensations of God are strictly arbitrary, or dependent upon his sovereign will alone: thus he determines the period in which we shall severally exist, the country in which we shall live, the constitution of the body, and the general character of the mind: thus also, he confers upon one country many temporal or spiritual privileges, which belong not to another. These and similar appointments, are settled by the will of God, and are independent of human interference. Such, according to the reasoning of St. Paul, was the nature of the Divine proceedings with respect to Jacob and Esau; the language of the thirteenth verse, (chap. ix.) does not apply to the persons of Jacob and Esau, but to their posterity; and it has reference not to their eternal, but to their temporal state. To these earthly dispensations it is, that the high expressions of the Apostle must be understood to refer; they are indeed mysterious and incomprehensible. But with respect to the condition of a future world, the manner in which God will deal with us, as a Governor and Judge, is clearly revealed. He will render to every man according to his works. He that believeth and is baptized, shall be saved, and he that believeth not shall be damned. No analogy can be drawn from the providential dealings of the Almighty, while we continue upon earth, to the case of future rewards and punishments, and for this reason:

"The symptoms of irregularity, and arbitrary appointment visible in the Divine administration at present, are parts of a temporal scheme only, and will be completely rectified at the last day, by that final act of distributive justice; when 'to whom much hath been committed, of him shall the more be asked.' On the contrary, a previous and arbitrary allotment of the final destinies of moral agents, is by the very terms incapable of being rectified, and in spite of all that sophistry and subtlety can urge, gives up the Author of it (I use the expression with humility and reverence, though for the purpose of removing the charge), to imputations inconsistent with all our ideas of a just and merciful Being." pp. 6, 7.

Such is the reasoning of Dr. Whitaker on this abstruse subject.

To us it appears, that not a little confusion arises on this subject, and especially in the explanation of the ninth chapter to the Romans, by notions radically erroneous with respect to the Divine will. The Supreme Being never acts upon a principle of caprice: the determinations of his will are according to the eternal laws of holiness and equity; they violate no rule of infinite wisdom and of infinite purity. When we read that he hath mercy on whom he will have mercy, and whom he will he hardeneth, or leaves to the hardness of their hearts, must we of necessity conclude that the words imply an arbitrary resolution, independent of circumstances? He has laid down the terms on which alone he will have mercy. It is his will to receive the penitent, as it is also his will—and it is just in both cases—to leave to their own devices them, who, like Pharoah, are deliberately impenitent.

Let us now follow the reverend

author in his observations about the human will. After confessing the obscurity and difficulty of the subject, he proceeds in these terms:—

"In the first place, therefore, it must be observed that no small perplexity has arisen from the very terms of the dispute, de libero, and de servo arbitrio; whereas, had the question been stated de arbitrio sive de nullo arbitrio, the controversy would have proceeded on its own merits. Since, if man has the faculty of will at all, it must be free: for in what does this quality consist, but in the power of making elections, of chusing and rejecting; if, therefore, if have lost this faculty, it is not in a state of servitude, but of non-existence, at least, in a state of suspended existence. One of the best of our poets, from inattention to the difference between an abstract quality and a concrete being to which it belongs, has fallen into a confusion of ideas, which will precisely illustrate my meaning on the present subject; 'Obedient slumbers that can wake and weep.' Now a slumberer (the concrete) can awake, and continue to exist, though not in the state of a slumberer; but of the abstract slumber it cannot be predicated that it awakes at all. Ceasing to slumber, it ceases to be. And thus precisely, if the will is no longer in a condition to exercise its proper functions, if it can no longer elect, chuse, reject, it can with no propriety be said to be in a state of bondage: it is become a non-entity.—Thus much for the terms of the question. And with respect to the fact, That we do really possess such a faculty; that a power neither mechanical nor corporeal has an absolute command of every muscle in the human body, (one perhaps only excepted); that whatever may be allowed for the operation of motives, we naturally refer to nothing, suspect nothing beyond this faculty, as exercising a proper co-action over its operations, we have the same evidence as of our own existence, namely, consciousness itself, one of those first principles at which if all hypothetical reasoning do not modestly stop short, it will soon be lost in the maze of scepticism and error.

"We are dealt with, says Bishop Butler, as if we were free; therefore we are free—an inference which if we attempt to evade, we are driven upon the impiety of admitting that man is deceived in the constitution of his nature by its Author. Every faculty, however, of that nature bears marks of some great and original disorder; the cause of which, had it not pleased God to reveal it in his Word, must ever have been left to conjecture. This dreadful calamity has fallen with peculiar weight upon the will of man, as applied to spiritual things.—What is the extent of the shock which it has received by the fall, whether in this single direction of its powers it has been reduced to utter inaction, or what portion, if any, of its general energies it retains, I shall not now inquire.—Suffice it to say, that since Arminians themselves consider the will of fallen man as a distempered organ, both they and their antagonists agree in the necessity of an healing hand to restore it to the exercise of its functions. In the nature and application of the remedy, however, they are wholly at issue: for while both admit that Divine grace must precede and excite the will to spiritual objects as well as attend its progress, the disciples of Augustine, whom in this article Calvin has implicitly followed, contend that the recipient is passive as a stock—that the will is moved by something analogous to a mechanical impulse—and, that it does in no degree co-operate in the work. Now as this faculty cannot in strictness be said to exist where it does not act, it would have been more ingenuous, as well as more consistent to maintain at once, that the will of man has no concern whatever in the work of justification—that, as it had antecedently been annihilated by sin, it was subsequently and wholly superseded by grace:—This, however bold, would, at least, have been intelligible." pp. 7—9.

"Whatever disabilities have been incurred by the will in consequence of original or actual transgression, it is the first office of grace to remove—to restore that disordered faculty to its intermitted functions, that is, to restore it to its existence in the heart; and in consequence of that freedom which is necessarily incident to the exercise of the will, to accompany it through the whole of its progress, and to prevent it, by its powerful yet resistible operations, from falling, so far as is consistent with moral agency." p. 9.

The controversy on these points has certainly been maintained with a sufficient portion of acrimony: and the preacher therefore employs the second part of his sermon to recommend a more peaceful and Christian spirit.

Among the reasons which have tended to aggravate the mischiefs of religious debate, he adverts particularly to the spirit and habits of the age:—to superficial reading and

superficial reasoning; to the love of amusement rather that information; to the wretched flippancy with which the gravest subjects are discussed; and to the disgraceful practice (arising in general, we believe, from consummate ignorance) of grouping together, and holding up to derision under some common term of obloquy, persons who differ widely both in principles and practice.

"Subjects which would have put our ancestors to the expence of folios, are disposed of with great confidence in a pamphlet—the strong points of an argument are artfully declined, the weak ones placed in the most prominent and ludicrous point of view—and, when a few trifling outworks have been won, victory is triumphantly proclaimed, while the fortress itself remains unassailed. As an example of this style of political writing, flippant, shallow, petulant, and often uninformed, it is impossible not to be directed to a certain periodical, and too popular miscellany. The 'Letters of a Barrister' are to be referred to the same class." pp. 10, 11.

In exposing "this detestable spirit," the author has it in view to prove, that persons of loyal character, who embrace the fundamental principles of Christianity, have no need to be estranged from each other on account of opposite sentiments on the Calvinistic system. He is evidently of opinion, that the treatment which Calvinists have recently experienced reflects no credit upon their opponents.

"Calvinism is become a sort of hideous phantom, indistinct and obscure, at which men start they know not why. Young men and young students in particular, have discovered that a single name is instead of a thousand arguments, and with a levity incident to their age and their attainments, have learned to condemn what they have not been at the pains to understand.—This conduct of the temper and the understanding is neither creditable to the heads nor to the hearts of those who pursue it. A little more attention both to the nature and history of this controversy would teach them to treat the subject with more reserve and diffidence." p. 11.

From the manner in which some writers express their contempt of Calvin and his followers, we might almost suppose that no man of common understanding could ever have listened for one moment to his doctrines. It would be well if these persons knew, what Mr. Whitaker can tell them, that the reputed author of this scheme was "a man of great practical piety, one of the first scholars of his age, able to state and maintain his peculiar opinions with a clearness of conception and purity of style never equalled by his antagonists;" that his peculiarities were embraced by many learned divines in the latter years of Queen Elizabeth, and that the learned during the 17th century were pretty equally divided between Calvin and Arminius.—We have some recollection of a modern critical Professor, who contends, that no Calvinist can be a friend to the Liturgy: let him read this sermon, and blush for his assertion.

"It may be a matter of surprize with some who have indulged themselves in this arrogant abuse of the terms Calvinist and Calvinism, to be told, that the great Lord Bacon himself was a Supralapsarian. I do not quote such a name for the purpose of repressing enquiry, but petulance: for as it hath pleased God to bestow on every man an understanding and conscience of his own, he hath as good a right to exercise them, as if Calvin had never written his Institutions, or Bacon his Confession; but it may perchance abash the spirit of modern levity and presumption to hear these despised terms connected with a name the most honoured for the extent and depth of his researches among our countrymen, terms which many have hitherto perhaps been wont to associate only with the ideas of a modern conventicle and a raving fanatic.—This is the proper and only legitimate use of authority in matters either of faith or science.

"And now, if by the veneration which ancient examples ought to excite, our prejudices are in any degree abated on the subject itself, a portion, perhaps, of the same forbearance may be permitted to extend itself to some of our own contemporaries, who bear the hated and opprobrious name of

Calvinists; for, with all the consequences which are even fairly chargeable upon their system, if it in fact appear that these persons are nevertheless distinguished by their activity in the cause of vital religion, that they inculcate the love of God and man, that they abhor the very name of Antinomianism, and preach the necessity of universal obedience to the Moral Law, while, perhaps, they, on their part, are much too rigid and exclusive in refusing to tolerate any contrariety of sentiment in others, it cannot be unseasonable to remind both the one and the other, 'sirs, ye are brethren, why do ye wrong one to another?'" pp. 12, 13.

We perfectly coincide with this able and intelligent divine, in the observation that the Gospel of Christ is entirely independent of these controverted topics. Whether predestination, according to the Calvinistic view of it, be true or false, whether the operation of Divine grace be irresistible or not, the doctrine of salvation through Jesus Christ, and by faith in his blood, must still be the doctrine of the Christian teacher: he must still call sinners to repentance, and labour to build up the people of God in their most holy faith. And why then are we to cavil and dispute with bitterness about questions of inferior moment? What benefit can result from contentions, which display little else than the pride or folly, or malignity of the combatants?

After a few strong animadversions upon the doctrine of "assurance," as it is occasionally taught and professed, our author applies the principle of his text in relation to our brethren of the Church of Rome, "(for so we will continue to style them, 'though Jacob forget us, and Israel acknowledge us not');" and it is almost unnecessary to say, that he still appears in the same character of manly sentiment and liberal feeling. He wishes to promote the spirit of conciliation and charity: but the principles, which he conscientiously maintains he manfully avows. His views appear to be unfavourable to the concession of the Catholic claims; but he does not insult the friends of that measure, as enemies of the Church and State; and it would do no injury to their reasoning, if others would follow his example.

Of the monastic and collegiate establishments, which have arisen in this country since the date of the French Revolution, he speaks in terms of qualified approbation. His approbation would be unmixed, if the members of these institutions confined themselves to the proper duties of their several stations; but when they travel into the neighbouring parishes, and become missionaries of the Papal faith in this Protestant land,

"it is perhaps more than can be expected of human nature that the systematic counteraction which a faithful parochial minister is bound to oppose to such encroachments should be altogether unaccompanied by feelings of animosity and resentment." p. 17.

"In another instance we are *unhappily* committed among ourselves.—It would have required some intuition into human nature to foresee that a plan the most disinterested and benevolent should have occasioned a spirit of hostility, or even rivalship, among its patrons.—The same advanced period of society which produces a total separation of mechanical arts, suggests the immense advantage of combination for the purposes of beneficence; and if ever there was an instance in which the independent operation of two great associations for the same excellent purpose might, instead of exciting a spirit of censure and mutual recrimination, have provoked them reciprocally to love and to good works, it was in the institution of the Bible Societies.—But whither does not human depravity intrude itself, and what does it not poison? Yet, surely, brethren in the same ministry, distinguished by their talents, their condition, and their station in the Church, might have found in their favourite and useful pursuits, in Biblical criticism, or in ecclesiastical history, more suitable occupation than in fanning a flame which had already blazed too fiercely and spread too wide." pp. 17, 18.

In this passage we find much to commend; and we sincerely wish that the Bishop* before whom the sermon was delivered, and all the

* The Bishop of Chester: see an extract from his Charge in our last Number, p. 736.

Clergy in the United Kingdom were influenced on this subject by the same spirit of diffusive liberality with the reverend author. But it contains one assumption upon which we must beg leave to offer a single remark. The spirit of rivalship and hostility has never yet existed in the Bible Society. When it was first established, Lord Teignmouth, the President, addressed an official and respectful letter to the Society for promoting Christian Knowledge; but the existing rulers of that Society never condescended to notice the communication. Every attack which has been made commenced in behalf, as it was pretended, of the old Society: and the friends of the Bible Society have done nothing more than defend themselves. The Country Clergyman, and Dr. Wordsworth, and Dr. Marsh, and the Curate of Hackney, and the several Archdeacons who have charged in the same cause were assailants: the Bishop of St. David's and the Dean of Carlisle, and the other Clergy, who have appeared as the friends of the Bible Society, have come forward only to repel assault, and to vindicate truth; and it is notorious that most, if not all, of the zealous advocates for the Bible Society are friends and supporters of the Society for promoting Christian Knowledge. We have thought it due to truth and justice to state these facts: at the same time we must confess that this sort of discrimination in the sermon was not called for, and would probably have done no good.

There exists in some minds a spurious sort of charity, which makes little or no distinction of sects and creeds. This is not the charity of Dr. Whitaker. "With the Unitarian and the Antinomian," he says, "we disclaim the idea of fraternity. We 'do them no wrong' by total estrangement. We tremble at the consequences of their errors." (p. 18.) It is impossible that the Clergy can be too zealous in exposing the evil of these monstrous heresies. The Socinians are making a great effort to procure to themselves a name and consequence among us: but theirs is a system too cold and too comfortless for the poor: and it is never likely to take deep root among those who have access to the New Testament. The Antinomian heresy is of a more inviting, and therefore of a more dangerous, aspect; but if the ministers of the Church of England will be vigilant and faithful, "the vile and absurd ribaldry" (p. 18) of this school must eventually be silenced by the language of truth.

The conclusion of this sermon is well worthy of the subject: it is candid, solemn, dignified, and impressive. Its excellence, we trust, will be a sufficient apology for the length of our quotation.

"The conduct of the temper recommended in this discourse, is perfectly consistent with the firmest determination of the understanding: 'let every one be thoroughly persuaded in his own mind,' nay, 'let us contend for the faith which was once delivered to the saints:' but not with petulance or anger, 'for the wrath of man worketh not the righteousness of God.'—Let us labour to inform ourselves on all the subjects of controversy which have divided the Christian world, and we shall quickly discover that while indolence is the parent of bigotry, fairness and candor are the product of diligent investigation. It is impossible that all these discrepancies should have arisen from individual vices of the head, or of the heart: many, no doubt, are to be assigned to that incurable diversity of opinion, which is inherent in the human understanding.—And if, after all our diligence, we should not attain to the perfect knowledge of the truth, (and who will dare to affirm that he has attained to it?) humility and diffidence at least can never be wrong; and he that knoweth the infirmities of our nature, will, we trust, through the merits of his Son, be gracious unto us. On the contrary, we may hold the truth in uncharitableness as well as 'unrighteousness,' and the result will be the same; 'for though we have the gift of prophecy, and understand all mysteries, and all knowledge; and though we have all faith, so that we could remove mountains, and have not charity, we are nothing.'

"Let us also bear in mind, that the time

is shortly approaching when those gifts which are most apt to betray men into the heats of controversy, are strictly to be accounted for—that the solemn period is drawing nigh, when wit, and eloquence, and theological learning, and controversial acuteness, will be to their possessors as if they had never been—when, if we are permitted to reflect at all, the hours which we shall reflect upon with least satisfaction will be those of intellectual strife and triumph, in which we once prided ourselves the most—when 'wrath, and bitterness, and evil-speaking,' and acrimonious writing, will no longer be sanctified by their subject—when the Gospel of Jesus Christ will appear in its genuine character, not as a convenient vehicle for the display of talent, not as a channel through which we may void the gall and bitterness of our constitutions, not as a whetstone on which we may sharpen the weapons of debate; but as 'righteousness, and peace, and joy in the Holy Ghost;' as a message sent from God to renew the nature of fallen man, by the operation of Divine grace; and 'through a life of faith, working by love, to make us meet for the inheritance of the saints in light.'" pp. 19, 20.

If we should venture to propose any correction in this truly admirable discourse, it would be the substitution of some other sentence in place of the first. We remember to have heard a clergyman, when speaking of the difficulty of composing sermons, complain bitterly that every sermon had a beginning and an end: the conclusion, in the present instance, is masterly, but the beginning is rather unhappy. It runs thus: "Christianity, considered as a rule of temper and conduct, appears to contradict a fundamental law of nature, inasmuch as its influence increases in proportion as it recedes from the centre." The idea itself is not worthy of the sermon, nor of the taste and talents of the author; and this law of nature is not an universal law. We need not remind Dr. Whitaker, that within the surface of the earth the influence of gravity increases as we recede from the centre, for it varies directly as the distance: it is only without the surface of the earth that we find the law to which he adverts; so that if Christianity contradicts one law in the manner of its influence, it agrees with another. The author will forgive this trifling observation.

We cannot close our Review without expressing a very earnest hope that this sermon may be widely read. We recommend it to the clergy in general; and we also beg, with becoming deference, to submit to the Society in Bartlett's Buildings, whether they would not render a real service to the cause of Religion and the Church, by adopting it into the list of their Tracts. But let it be adopted without the interference of a correcting committee: we wish for the sentiments not of a committee, but of Dr. Whitaker: and the revision of the author, with such notes and references as he might think it expedient to insert, would soon adapt it in the form of a tract for general circulation. We shall be glad to find that this hint has been as freely received as it is freely given.

A Sermon preached at the Parish Church of St. Bride, Fleet Street, on Thursday, November 10, 1814, *before the Church Missionary Society for Africa and the East, on Occasion of the Departure of the Rev. John Christopher Sperrhacken and the Rev. John Henry Schulze, as Missionaries to the Western Coast of Africa, together with several other Persons attached to the same Mission.* By DANIEL WILSON, M.A., Minister of St. John's Chapel, Bedford Row, and Chaplain to the Right Hon. Lord Viscount Galway. Printed by Desire of the Committee. London: Seeley. 1814. pp. 47.

THIS is certainly an eloquent and powerful discourse, well adapted to its purpose, and highly creditable to the zeal and piety, as well as to the ability, of the preacher. Considering the frequent recurrence of Missionary Sermons, it must be admitted to be no mean trial of the inventive faculty to avoid falling, on such

occasions, into a mere repetition of hackneyed remark and thread-bare sentiment. We do not mean to insinuate that a sermon, on that account, would be less edifying, although it would undoubtedly be less worthy of publication; for the utility of Christian preaching depends not on the enunciation of new propositions or original observations, but, in subordination to Divine Grace, on the intelligent developement and faithful application of the plain and obvious truths of Scripture. Still, to justify the expense of paper, ink, and presswork, and the call on the time even of an author's circle of friends, to say nothing of the public at large, which are involved in printing and publishing a sermon or a volume of sermons, it should, we think, have something to recommend it beyond the mere statement of admitted verities. The Church Catechism, especially if the Articles and Homilies are added to it, may very fairly be considered as superseding the necessity of such productions. But we need not pursue this line of remark. Mr. Wilson's discourse does not require any apology for its introduction to public notice, and it might have equitably preferred its claim on public attention, even without "the desire of the Committee."

Mr. Wilson conceives that the event to which, in Isaiah lxii. 6, 7, the Christian is taught to look forward, is "the Church's establishment and glory in the world;" and that the means by which this event will be accomplished, are the raising up of men of fervent piety to enter on the work of propagating the Gospel, aided and animated in their efforts by the exhortations and prayers of the church militant at large. Passing over the able, but rapid, sketch which he exhibits of the present moral state of mankind, and of the brightening rays which the efforts of the Christian world have recently thrown athwart the gloom, we find our attention arrested by the following brief but comprehensive view of the duties of a Missionary; and in extracting it we wish its application to be extended to the watchmen of our own Israel.

"You, then, my reverend brethren, are going forth in the character of watchmen. You are to guard the Church of God. You are to make mention of Jehovah in heathen lands. You are, by your exertions and prayers, to exercise a ceaseless vigilance in your office. You will have to lay before a people that sit in darkness all the grand truths of religion. You are to explain to them the being and perfections of God; the nature of moral good and evil; the accountableness of man; the extent and sanction of the holy law; the guilt of every transgression; and their consequent state of misery and ruin. You are to unfold the glories of the Divine Saviour; the infinite grace and condescension of his work and sufferings; and the stupendous scheme of reconciliation which is founded on his incarnation, agony, and death. You are to be ministers of the Cross. You are to proclaim the offers of mercy in Christ Jesus to a lost world. You are to dwell on the person and work of the Holy Ghost, and to direct to him as the source of all spiritual affections and right conduct. You are to enforce all those duties of the moral law, which are to flow from these high principles. You are, in a word, to 'know nothing but Jesus Christ, and him crucified.'" pp. 16, 17.

Our limits will only permit us to subjoin to this full delineation of the duties of the true evangelical labourer, a few of the more striking exhortations which the preacher addressed to the Missionaries before him, and to which it is still our object to give a wider appropriation.

"Contemplate, then, the unutterable value of immortal souls, view the lost and perishing state of the heathen world, consider the brief and uncertain and degrading nature of all earthly things, be penetrated with a lively conception of the glories of an eternal state, remember the majesty and grace of the God whom you serve, call to mind the infinite condescension of the Redeemer, whose cross you go forth to proclaim, think frequently of the mighty operation of that Holy Spirit on whose aid you rely, bear in mind the promises of the future glory of the church by which you are animated, look forward to the consequences of that eternal bliss which you may be the means of communicating, and you will learn, with the

Apostle, to esteem it the highest distinction that God could confer on you, that this grace should be given unto you to 'preach among the Gentiles the unsearchable riches of Christ.'" p. 35.

"There is no principle that can animate you in the habitual discharge of the duties of your important work, but the love, 'the constraining love' of a dying Saviour. May the Spirit of God fill your hearts with this holy affection! That month, that week, that day which passes over you without affecting views of the Cross of Christ, is not only a period of time lost to your high efforts, but positively injurious to all your capacities for real service. The incarnation and death of 'Immanuel, God with us,' is the most stupendous theme that men or angels can contemplate. His infinite condescension, his inconceivable sufferings, his unutterable agony, his ignominious death; the love he has borne to man, the work he has undertaken, the atonement he has made, the 'everlasting righteousness which he has brought in,' the reconciliation founded on his mediation and death; the mysteries of his redemption, the depths of his mercy, the glories of his power; these, these are the topics which transform and support the soul. These bring the captive in delightful bonds to his Saviour's feet. These lead man beyond himself. These make him 'count all things but loss for the excellency of such a knowledge;' these inspire him with a restless anxiety that 'Christ may be magnified in his body, whether by life or by death.' All that ever has been done, or ever will be done with effect in the cause of Missions, has flowed from this pure and exalted source." pp. 37, 38.

Again;

"The Love of Christ, which we have just noticed, must be brought into the detail of our duties, and be employed as the inspiring motive of our most ordinary actions. The principle of Faith should be exercised in the constantly recurring occasions where a distrust of God's word, or providence, or grace, may enfeeble or retard our efforts. The doctrine of Obedience to God's commands is not to be viewed in the mass only, or applied to the more ostensible branches of sanctification, but to be accurately understood in all its parts, and perpetually admitted as the rule of our conduct." pp. 38, 39.

"Powerful principles of religion must not be allowed to roll by in a grand but comparatively useless torrent, but, like the exuberant inundations of the Nile, must be made to visit and enrich every part of the adjacent lands, must be employed to replenish the canals and reservoirs prepared for their reception; must be permitted to rest till they penetrate deep below the surface, and thus diffuse a new beauty and life and fertility, wherever they flow." pp. 39, 40.

"'Watch you, then, in all things; do the work of evangelists; make full proof of your ministry.' Study deeply the Holy Scriptures. Let your doctrine shew 'uncorruptness, gravity, sincerity.' When you have the opportunity of instructing the Heathen, stand on the plain broad footing of undoubted truth. Forget the unhappy controversies which have divided the church at home. Let your minds be daily nourished with the pure and wholesome doctrine of Scripture, as it flows native and transparent from the comb, and not as it is sullied and adulterated by human systems, on whatever side they may incline. Let the Cross of Christ, in all the amplitude of that astonishing subject, be your theme. Descend not to uncertain topics. Do not administer to your inexperienced flock doubtful disputations, which amaze the mind without affecting the heart, which disturb and bewilder, but seldom convince, which may raise up a partizan, but cannot form the truly contrite and holy disciple of Christ. May the Spirit of God direct and sanctify your labours! May converts 'spring up to you as the grass, as willows by the watercourses!'" pp. 43, 44.

It is stated in this sermon, that in the face of many and formidable obstacles which the Slave Trade had accumulated on the western coast of Africa;—notwithstanding the disasters of shipwreck which had more than once suspended their efforts;—though having to contend on the one hand with the insalubrity of the climate, to which several Missionaries have fallen victims; and on the other, with the ignorance and vice of the natives, corrupted by our crimes, and with the enmity of the slave dealers, alarmed and enraged at our attempts to remedy the evils they were creating;—this Society have persevered for thirteen years, in their course of honourable exertion, sparing neither expense nor labour, and sending out missionary after missionary to this

scene of danger and suffering. Nor has their labour been in vain in the Lord. Notwithstanding every obstacle, the confidence of some of the native chiefs has been entirely gained; four settlements have been formed in different parts of the coast; nearly 200 children are training in their schools; churches are erecting; elementary books have already been published, in two widely-prevalent languages, the Susoo and the Bullom: portions of Scripture have been translated into these languages; and some of the African youths manifest pleasing evidences of piety. Besides this, the Society is now entering, with the concurrence of Government, and by the suggestion and advice of that distinguished friend of African civilization, Governor Maxwell, on an enlarged and most extensive plan, for the religious education and instruction of the thousands of Africans, who, having been rescued from slavery by the activity of his Majesty's ships of war, have been condemned into freedom by the Vice-admiralty Court of Sierra Leone, and are now living under the protection of a British Government. Surely, these are objects to call forth, not only "the prayers and exhortations," but the strenuous efforts and liberal contributions of this Christian community. All who feel, as the disciples of our crucified Lord ought ever to feel, "that there is no religion but that of the Cross of Christ, and that the base and degrading superstitions of pagan idolatry call on us, by every motive of compassion as well as duty, to visit them with the pure and elevated truths of Christianity," will cordially adopt our preacher's determination, and will say, "Whatever projects others may pursue or relinquish—whatever they may undertake or contrive—whatever they may set up or pull down, it must be our business to hold up the torch of truth, to reach forth the word of life, to raise the ruins of the Church, and count nothing done while so much remains to be achieved."

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press;—An Essay on the Character and Practical Writings of St. Paul, in 2 vols. 12mo, by Mrs. H. More;—Gen. Cockburn's Narrative of his Voyage up the Mediterranean in 1810 and 1811;—Diary of a Journey through North Wales, from a MS. of the late Dr. S. Johnson;—Annals of the Coinage of Great Britain and its Dependencies, by the Rev. R. Ruding;—Messiah, a Poem, by Mr. Cottle;—The second Volume of the Travels of Professor Lichtenstein in Southern Africa;—The History of the Empire of the Mussulmans in Spain and Portugal, by George Power Esq.;—Practical Hints to Young Wives, Mothers, and Mistresses of Families, by Mrs. Taylor, of Ongar;—A Theory of the Classification of Beauty and Deformity, in 4to. with Engravings, by Mary Anne Schimmelpenninck, Authoress of a Tour to La Grande Chartreuse and Alet.

Preparing for the press;—A Narrative of Travels in the South of Turkey, by Dr. Holland;—A Fourth Volume of Lectures, by Rev. Dr. Collyer.

"A practical View of Christian Education," recently published by Hatchard, is a collection of the papers on that subject which have appeared in this work, signed B. T.

The Seatonian Prize at Cambridge is this year adjudged to the Rev. Edward Smedley, M.A. Fellow of Sydney College, for his poem on "Jephthah meeting his Daughter after his rash Vow."

The following is a statement of the produce of the Income and Property Taxes, (the years ending 5th Jan.)

INCOME TAX.

1800 ..	£2,691,259	1802 ..	£5,651,672
1801 ..	4,513,083	1803 ..	3,232,956

PROPERTY TAX.

1805..	£3,502,354	1811 ..	£13,246,864
1806..	4,400,521	1812 ..	12,941,155
1807..	5,983,214	1813 ..	12,789,778
1808..	9,264,189	1814 ..	13,963,803
1809..	11,120,131	In the ¼ to Oc.10	12,184,214
1810..	12,134,118		

The net produce of the Revenue, in the years ending October 10, 1813, and October 10, 1814, distinguishing the total produce of the Customs and Excise, is as follows:—

	1813.	1814.
Customs Consolidated	3,905,936	4,193 319
Do. Annual Duties	2,731,091	2,637,902
Do. War Taxes ..	3,520,194	3,382,953
Total of Customs ..	10,157,221	10,513,174
Excise Consolidated	16,691,167	17,787 192
Do. Annual Duties	464,789	461,042
Do. War Taxes ..	5,406,203	5,903 315
Total of Excise ..	22,550,159	24,154,549
Stamps	5,265.064	5,540,666
Post-Office	1,394,000	1,455,000
Assessed Taxes....	6,096,633	6,423,312
Property	13,814,153	14,189,137
Land Taxes	1.165,322	1,105,016
Miscellaneous	422.600	383,010
Pensions, &c. Ann. Dut.	1,500	—
Total Net Revenue	60,866,652	63,763,864

FRANCE.

The following is the substance of the law relative to the liberty of the press in France, sanctioned and published Oct. 21, 1814.

Every writing of more than twenty sheets, may be published without previous censure. The same is permitted, whatever may be the number of the sheets, with respect to: 1. Writings in dead tongues and foreign languages. 2. Mandments, pastoral letters, catechisms, and books of prayer. 3. Memoirs in law processes. 4. Memoirs of recognised literary and scientific societies. 5. The opinions of members of the two chambers. Other writings must be communicated before printing to the director-general of the bookselling trade, who will cause them to be examined by one or more censors, chosen from among those whom the king shall have appointed; and, if two censors at the least are of opinion that the writing is a defamatory libel, or that it may disturb the public tranquillity, or that it is contrary to the constitutional charter, or that it offends against morality, the director-general may stop the printing. A committee of three peers, three deputies, and three commissioners of the king, shall receive from the director-general an account of the suspensions he may have ordered since the preceding session, and if this committee judge that the motives of suspension are insufficient, it shall be removed.

No person shall be a printer or bookseller without a licence, which may be taken from any who shall violate the regulations. Clandestine printing-presses shall be destroyed, and the owners punished by fine and imprisonment. No printer shall print a work before he has declared his intention, or publish it in any manner whatever, till he has delivered the prescribed number of copies, on pain of a fine of 1000 francs each, for the first time, and 2000 francs for the second. The omission of his name, and place of abode, shall be punished by a fine of 3000 francs: the insertion of a false name, and false place of abode, with a fine of 6000 francs, besides imprisonment. Every bookseller who shall possess or distribute a work without the name of the printer, shall pay a fine of 2000 francs; or, of 1000 francs, if he gives up the name of the printer. The dispositions of this law shall be in force till the end of the session of 1816, unless renewed.

The general direction of the bookselling trade is placed under the superintendance of the chancellor of France. Nineteen ordinary censors and twenty-two honorary censors are appointed. The former are allowed a salary of 1200 francs each, and to have a farther remuneration annually, in proportion to the labour they may have performed. Printers are to keep a regular register of all the works printed by them for the inspection of the proper officers, and are to deposit one copy in the royal library, a second with the chancellor, a third with the minister of the interior, a fourth with the director-general of the book trade, and to deliver a fifth to the censor appointed to examine the work. Wood-cuts and copper-plate engravings are subject to nearly the same regulations as books. The Editors of periodical publications are prohibited from advertising any book or print, until it has been first announced in the Booksellers' Journal.

GERMANY.

Charles Witte, of Lochau, son of Dr. Witte, of Giessen, a lad of 14 years of age, received Oct. 7 the degree of Doctor in Philosophy and Master of Arts. A work of his, entitled "An Introduction to a more perfect Understanding of Trigonometry," is about to be published.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Sermons, by the Rev. John Venn, M. A., Rector of Clapham, in 2 vols. 8vo.

Discourses on Practical Subjects; by Job Orton. 1 vol. 8vo. 9s.

A Collection of Scripture Maps; exhibiting the principal places mentioned in the Old and New Testament; accurately coloured. 8vo. 14s. 6d. or 4to. 18s.

A Sermon preached at the Parish Church of St. Crux, York, July 7, 1814; by John Overton, A. M.

Plain Discourses, delivered to a Country Congregation; by the Rev. Wm. Butcher, M. A. 2 vols. 12mo. 10s.

Creed Philosophic, or Immortality of the Soul; by Nathaniel Cooke, Esq. 4to. 12s.

Short Discourses on the Lord's Prayer, chiefly designed for the use of country villages; by Isaac Mann. 2s. 6d.

A Brief and Connected View of Prophecy; being an Exposition of the second, seventh, and eighth chapters of the Prophecy of Daniel; together with the sixteenth chapter of Revelation: to which are added, some Observations respecting the Period and Manner of the Restoration of the Jews: by Capt. Maitland, Royal Artillery. 3s. 6d.

Christian Morals, or Practical Precepts and Rules of Duty; selected from the Epistles of St. Paul, St. James, St. Peter, and St. John. 8d. or 9s. a dozen.

Eight Sermons, preached before the University of Oxford; by Edw. Garrard Marsh, M. A. 8vo. 7s. 6d.

Sermons on several Subjects and Occasions; by the late Rev. John Hoare, Chancellor and Vicar-general of the diocese of Limerick, Ireland. 8vo. 10s. 6d.

A Body of Divinity, wherein the Doctrines of the Christian Religion are explained and defended, being the Substance of several Lectures on the Assembly's Larger Catechism; by T. Ridgley, D.D. 4 vols. 8vo. 2l. 2s.

An Inquiry into the Antiquity of the Sabbath, chiefly with reference to the Opinion of Dr. Paley; by Wm. Cooper, B. D. 1s. 6d.

An Essay on the Holy Eucharist, or a Refutation of the Hoadlyan Scheme of it; by Henry Card, M. A. 13s.

St. Athanasius's Creed explained; by Olivia Wilmot Serris, niece to the late Rev. Dr. Wilmot, of Oxford. 1s. 6d.

A Collection of Scripture Prints, from the Paintings of eminent Masters, engraved by Mr. Freeman, adapted to illustrate Bibles, Common Prayers, and all Works on Scripture History; on 8vo. paper, 1l. 1s., ditto, coloured, 2l. 2s.; on 4to. paper, 1l. 5s., ditto, coloured, 2l. 10s.

MISCELLANEOUS.

The London Catalogue of Books, with their Sizes and Prices, 1814. 8vo. 6s.

A Catalogue of Books, now on Sale, by Mr. E. Reddell, bookseller, Tewkesbury, Part III. 6d.

A Supplement to Wm. Baynes's Catalogue for 1814; containing Odd Volumes, Magazines, Reviews, &c. 1s.

Longman, Hurst, Rees, Orme, and Brown's General Catalogue of Valuable and Rare Old Books. Part III. which contains the Classes of Facetiæ, or Books of Wit and Drollery, Humour and Fancy; Magic, Witchcraft, Alchymy, Physiognomy, &c. 1s. 6d.

A circumstantial Narrative of the Campaign in Russia, embellished with Plans of the Battles of the Moskwa and Malo-Jaroslavitz; by Eugene Labaume, Captain of the Royal Geographical Engineers, Ex-Officer of the Ordnance of Prince Eugene, Chevalier of the Legion of Honour, and of the Iron Crown; Author of an Abridged History of the Republic of Venice.

Geometria Legitima, or an Elementary System of Theoretical Geometry, in eight Books; including the Doctrine of Ratios, &c.; by Francis Reynard. 7s. 6d.

A Key to Bonnycastle's Trigonometry; by Griffith Davies, Teacher of the Mathematics. 8vo. 5s.

Cases of Tetanus and Rabies Contagiosa, or Canine Hydrophobia; with Remarks, chiefly intended to ascertain the characteristic Symptoms of the latter Disease in Man and certain Brutes, and to point out the most effectual Means of Prevention; by Caleb Hillier Parry, M. D. F. R. S. 8vo.

Observations on Adhesion; with Two Cases, demonstrative of the Powers of Nature to re-unite Parts which have been by Accident totally separated from the Animal System; by William Balfour, M. D. 8vo. 1s. 6d.

The Biographical Dictionary, Vol. XVIII. Edited by Alexander Chalmers, F. S. A. 8vo. 12s.—Volume XIX will be published on the 1st of January.

A Summary of the History of the English Church, and of the Sects which have departed from its Communion; with Answers to each Dissenting Body relative to its pretended Grounds of Separation; by Johnson Grant, M. A. of St. John's College, Oxford. 2 vols. 8vo. 14s.

Elements of Hebrew Grammar; by J. F. Gyles, Esq. A. M. 8vo. 12s.

A Hebrew, Latin, and English Dictionary. By the Rev. Joseph Samuel C. F. Frey. Parts III. and IV. common 8s. royal 12s.

Parts XI and XII. which conclude the Rev. Mr. Frey's Hebrew Bible. The whole may be had in 2 vols. common 3l. 3s. royal 4l. 10s.

The Cloud Messenger of Calidasa; translated by H. H. Wilson, Esq. of Calcutta. 8vo. 7s.

Alpine Sketches, comprised in a short Tour through parts of Holland, Flanders, France, Savoy, Switzerland, and Germany, during the Summer of 1814; by a Member of the University of Oxford, 8vo. 9s.

The Narrative of Capt. Dennis Henchy O'Brien, R. N. containing an Account of his Shipwreck, Captivity, and Escape from France, after undergoing a Series of Sufferings, which lasted for nearly five Years.

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

ABDOOL MESSEE'S JOURNAL.

(*Continued from p. 740.*)

"JUNE 26, 1813.—To-day, a man, who had formerly been Kazee of the city, and who had killed his brother, came to Abdool. After the usual salutations, he entered on a dispute with seeming warmth; and said, that what Abdool taught was not the Bible, but what he had extracted from Mahometan books. 'It is in vain,' said he 'to pretend that what you teach is Christianity: we see nothing of it in the Christians. The Sahibs take all manner of women into their houses: their care is only about wine, and banqueting, and hunting, and gaming: never say that your doctrine is theirs; you have made up a religion for yourself.' Abdool, of course, contended, that the Law and the Gospel were prior to the Koran; and that wherein they agreed, they had taken from the Christians, not the Christians from them;—that in respect of the Sahibs, 'What you say of them is that judging forbidden in Matthew vii., and if I chose I could prove to your face that you are just as bad as they; but leave off judging others, and judge from the Book, whether or not the Sahibs live according to it; the Book is our guide, and those who live according to it are the servants of Christ, and those who do not are the servants of Satan.' The Kazee took Abdool aside at going away; and asked him privately, if there was any way of forgiveness pointed out for murder in the Gospel. Abdool spoke briefly of repentance, and the efficacy of Christ's blood to cleanse from all sin. The Kazee took away the Pentateuch; and, after the appointed time, sent it back, begging he might have it every day to read.

"June 27.—This afternoon the whole premises in the city were filled with people, to hear Abdool read and explain the Scriptures.

"July 1.—This morning the Bramin boy, referred to on June 25th, had occasion to go out of our premises, and is not returned. Abdool was told in the evening, that he had been seen in company with a Bramin going toward the city. The Bramin, who appeared fat and well clothed, had hold of the boy's hand. The boy was heard to say, 'Let me go; they will think I stay too long, and be angry with me.' The man answered, 'Never mind; I will myself go back with you, and make your peace;' and seemed to be soothing him, with a view to get him away with him. As the boy had lost caste, this could only be to get him away in order to be revenged for the disgrace they think it for a Bramin to change his religion.

"July 6.—To-day the Rajah Ram Narian passed most of the day here. He is son of the brother of the well-known Cheyt Sing, Rajah of Benares, who was finally set aside from the rajahship by the Honourable Company on the murder of Mr. Cherry, and the present family placed on the Musnud, who are of the female line. On June 9th, this Rajah Ram Narian called upon me (Rev. Mr. Corrie). He had passed the greatest part of a day at Cawnpore with the late Mr. Martyn, with whom I was then an inmate. Since then, he has been visiting about among the Mahratta princes; and on arriving here, and hearing of my being here, he came to call upon me. After some time, he entered into a detail of the misfortunes of his family. I heard him out; and then endeavoured to shew him, that all worldly expectations were thus deluding; and that, though we should gain our end in the world, we must leave it, and go to give account to God: whilst those, who know and love the true God, have a never-failing portion. Abdool, who was present, took up the subject. The young man was roused to attention, came to see us day after day, and expressed very freely in public his approbation of the Gospel; becoming daily more serious and earnest in his religious inquiries. At length he became suspected of an inclination to Christianity. Crowds, both of Hindoos and Musselmans, visited him daily, to dissuade him from asso-

ciating with Abdool. On the 2d inst. he took up his abode with Abdool in the city; and now the whole city seemed moved. Day and night, he was beset by people, many of whom had never seen him or heard of him until now; and the agitation of mind occasioned thereby, made him quite unwell. To-day he is much indisposed, yet came out to see me. After some previous conversation, I said to him, 'If your intention of embracing Christianity be sincere, I do most heartily invite you to occupy these rooms,' in which we were sitting, 'and in all respects to consider me as a brother: only I am anxious that no worldly motive should enter into your resolutions, and that no one should be able to say you were influenced by temporal considerations.' He answered, very deliberately and distinctly, 'Sir, in respect of name, what can I propose to myself by the change? My family is the chief among the Hindoos, being Bramins, and lords of the holy city. In respect to provision, you know how I have lived, and could still live:'—he told me before, that he could collect 400 rupees a month, and subsistence for three or four hundred followers among the Mahratta princes:—'What earthly end can I have in view? But, among the Hindoos or Mahometans, I never heard of any whose birth, life, death, resurrection, and ascension can be compared with Jesus. I perceive he is the only Saviour, and I see I may obtain remission of sins through him.'

"July 8.—In consequence of the above visit, the friends and adherents of the Rajah became quite violent with him; and threatened, by some means or other, to put an end to his life. They threatened Abdool also; who quietly, but resolutely, answered, 'If you should accomplish my death, it would be a cause of joy to me, as bringing me at once to Him whose I am: but, be assured, your lives would be forfeited to the law; and, at the throne of God, you would find Raim, or any other you depend upon, quite unable to save you from the guilt of murder.' They were dismayed at his resolution, and have kept aloof from him since; but have persuaded the Rajah to make a journey to Gualier, where another widow of Cheyt Sing's is, and of a brother of his own. He says he will come back alone shortly; appears in deep distress; and said to-day, 'I go with them because I fear they will otherwise murder me; but I know, if I do not become a Christian, I shall go to hell with my eyes open. My faith is in Jesus Christ alone, and beside him there is no Saviour.' A Mahometan in the service of the Rajah has been the chief opposer, and has tried to get others to say that Abdool wished to compel people to become Christians. A Molwee, who lives near, and to whom he first addressed himself, told him at once he lied, and was an infidel for opposing an idolater who wished to believe in Revelation, though not in Mahomet. The Hindoos to whom he applied, said he was mad; that they saw and heard all that passed in Abdool's house, and saw no violence offered to any one. One Hindoo said, 'I heard him forbid people to kill, or to commit adultery, or to steal, or to tell lies: if this be Christianity, it is a good religion: there are no such good words even in the Sanscrit books.'

"July 11.—A man from a neighbouring village was present to-day, who has been a constant attendant for some time. He was asked why he had expressed a wish to become a Christian. He answered, 'For the sake of salvation.' What had he heard, that should induce him to hope for salvatio in Christianity? He said, 'He had never heard of any whose birth corresponded with that of Christ; that to raise the dead, and himself to rise from the dead, proved him to be the Son of God, and able to give remission of sins.' He to-day took his meal with the Christians, by which his caste is gone.

"July 12.—Abdool went to day to the village where the above man resides. He found that his family were acquainted with his purpose of embracing Christianity, and very angry with him for it. He rents a small farm. Many people came to see Abdool, who spoke to them about religion, and offered to establish a school for their children. They asked what he would teach them. He said, What would lead to salvation.—They answered, 'What do we want with religion? We do not even worship our own Bowarra. We know a little about ploughing, and that is enough for us.'

"July 24.—To-day a Mahometan from Betthpore came, who is physician to the Rajah's family. He had long ago perused the Pentateuch in Arabic, lent him by a Roman Catholic priest who lived with General Dubois. About two years ago, it came into his mind to search for truth. The irreconcilable contradictions among the different Mahometan sects struck him powerfully, and convinced him that truth was not with them. He read in the Koran, that Christ is the Spirit of God. This gave him a high idea of our Saviour. He took an opportunity of coming to Agra soon after that time, when he visited Mr. C. the Baptist Missionary, who urged him to an immediate profession of Christianity. This he was not

prepared for, but took a copy of St. Matthew and St. Mark, in Persian, translated by Sabat, and went back to Berthpore. There he has been until the present time, fully persuaded of the truth of Christianity and the Divinity of Christ, from the perusal of the above translation; but desirous of meeting with some of his own countrymen who could inform him further; he at length heard of Abdool, and of the kindness and inoffensiveness of his manners. 'This,' said he, 'is the way of that religion.' And, on Monday, he came over on purpose to meet with Abdool. He was led to the house of a Moolwee, who teaches our Christian boys Arabic, and who is very favourable to the truth, so that his introduction to Abdool was thus made easy. He now wishes to be baptised; seems less than any native whom I have seen to consult with flesh and blood; said he desired only to be great in the sight of God, and, if it were his will, to be among the first fruits of Hindoostan; for he is sure that all the land will become Christian, and he desires to give himself to labour to spread the Gospel. He has a son eighteen years old, whom he has made acquainted with the change passing in his mind; and who, he says, is, equally with himself, disposed to embrace the Gospel. He is gone back to bring this son, and what property he has, that he may give himself wholly to the work of the Lord.

"July 18.—This afternoon the above person made his appearance, with his son, at worship in the city. He had thought, he said, of sending his son first; but afterward reflected, 'This is not a work to be delayed or trifled with.' He publicly professed, before all the people assembled, that he was come expressly to receive baptism. He laid aside his turban, and knelt down to prayer with the Christian part of the assembly.

"On Friday evening, our dear friend Lieut. M. came from Muttra, bringing the Bramin boy, who says he was enticed as related before; that the person set off the next day, taking with him all the clothes we had given him; that another, companion of that person, gave him a meal, and persuaded him to go to Muttra; that he, afraid of our displeasure, and ashamed of himself, agreed; that Lieutenant M.'s moonshee met with him there, and that Lieutenants M. and T. immediately sent for him, and gave him food and clothes. He returned joyfully, and is evidently much distressed in mind, and afraid lest he should not be forgiven."

"July 23.—To-day Abdool's eldest nephew, after many solicitations, was examined for baptism. So long since as the beginning of May, he had been observed diligent in secret duties; and the questions which he asked discovered an awakened conscience. On Monday last, he began to read the Scriptures and pray with the Catechumens. This was after repeated requests to be allowed to do so, and diligent application to private reading of the Scriptures. To-day he was asked, 'Why do you wish to be baptised?' He said, 'Because I am conscious of many and great sins, and I wish to enter on the way of forgiveness.'—*Ques.* 'But perhaps the English Government may not always remain in this land; and you know, in that case, the Hindoos and Mahometans would persecute you: what would you do?'—*Ans.* 'Certainly since they despised, and persecuted, and ill-treated the Saviour, I can expect no other; but, through his help, I would remain firm.'

"July 24.—During the whole of this week the Hugeem from Berthpore has attended daily with his son. The Epistle to the Hebrews was appointed to be read, to shew him the connection between the Old and New Testaments. As we went on, his attention was evidently attracted by the peculiar truths of the Gospel—the Divinity of Christ—his suitableness, as God, to be a Saviour—the sufficiency of his sacrifice; and the extent of it, as reaching to sins under the former dispensation also. The passages connected with these subjects, drew from him many expressions indicative of a truly enlightened mind. He has been daily also inquiring about baptism; and, as the subject has been on his mind above two years, and he is now evidently decided in his choice, it was agreed to baptize him to-morrow. After talking of his family, I asked if he was aware of any thing in his own history for which God might be justly displeased with him. He answered, 'What have I done, that deserves the name of virtue, all my days? If I have done any thing good at all, it is this acceptance of the truth.'

"Sunday, July 25.—This morning, after Divine Service in the Garrison, the Hugeem was baptized by the name of Talib Messee Khan, "the Gift of Christ." They had been previously made well acquainted with the Baptismal Service, and Abdool addressed the exhortations and put the questions to them in Hindoostanee. May these prove the fruits of a rich harvest!

"July 27.—To-day Abdool heard of and visited two persons, who have fallen under the displeasure of their friends from their attachment to the Gospel: one, the servant of a Hindoo Doctor, whom he has served for sixteen years, and who speaks very highly of

his fidelity: the other, a money-changer, who tells his mother plainly this world is only for a short time, and he is determined at all risks to secure a happy eternity.

"July 30.—To-day Abdool's house in the city was a constant scene of comers and goers. The disciples of the various Durgahs (tombs of saints) came in different bodies at one time upward of forty together, to inquire about the Hugeem Talib Messee and to know the mode of initiation into Christianity."

"Aug. 3.—Four men from Jelapore, two days' journey, having heard of the good doctrine which Abdool taught, and of his attention to the poor, came to see whether the report was true."

"The supply of the Epistle to the Romans is arrived very opportunely, as the doctrine of Justification is now very much discussed. From reading St. Matthew, many are persuaded of the excellency of the Gospel, and now the question among them is, *How shall man be just with God?*

"Aug. 8.—To-day the Lord's Supper was administered, at which, beside our usual communicants, attended Abdool Messee, Talib Messee Khan, Inaeent Messee, and Nicholao, the eldest of the Native Christian boys, who has been the longest with me. It was a season of evident interest to them, especially to the two latter youths. After service, on coming out, they embraced each other with much emotion, saying, they were now no longer two, but one, having become partakers of the same body.

"Aug. 13.—To-day Abdool's brother arrived from Lucknow. The family have written many letters to Abdool, none of which have been forwarded; and a letter which Abdool had written to them was opened by the Nabob of Lucknow's people, and afterwards shewn about. The copies of St Matthew, which Abdool's father took away from Cawnpore, have been all sought after, and read even by some of the principal ladies of the Nabob's palace. At first, the brother reports, the people reproached them on their return from visiting us at Cawnpore; but now no one molests them: on the contrary, many speak well of the Gospel, and express a wish to see and hear Abdool, that they may know more of these things.

"Aug. 15.—This morning the attendance on Divine Worship was so great, that our place of assembly was inconveniently small. In the afternoon, in the city, the number was also large, and the people heard with much attention.

"Aug. 19.—A Sheykh from the city came to declare his intention of embracing Christianity. Some others, who are learned men, have declared the same; and wish to come daily to read the Scriptures, and hear them explained.

"Aug. 22.—This morning the attendance at home was too large for our place to contain. In the city, too, the attendance was full. To-day, Abdool being unwell, the Hugeem Talib Messee Khan read the translated sermon, entitled, 'Universal Good News.' The readiness with which he engaged in the Service was cause of much consolation to us.

"Aug. 29.—This morning about forty adults, beside all the children, attended Morning Worship, all of whom profess a regard for the Gospel. In the afternoon, the Hindoo Jogi Faqueer, referred to in the Memorandum of June 10, was baptized, with his wife and child. His brother, who came soon after the above period, was also baptized; together with a converted Mahometan, his wife and two children, and the Leper mentioned in the same Memorandum of June 10. The Leper has, in a great measure, recovered of his leprosy; for which he expresses much thankfulness. He is a very zealous Christian. The other Hindoos are Rajepoots, and have conducted themselves with much appearance of sincerity, and with a seeming sense of their need of a Saviour.

"There are now fifteen Catechumens; among them a Hindoo Byragee, who has been lying twelve years in a jungle at Joypoor, waiting for his God to appear to him: at length being wearied out, and hearing of the (former) Jogi's conversion, he came over to us, and gives good evidence of sincerity.

"The newly baptized have been employed in the cultivation of land, which we hired for the purpose of proving their disposition; and all who have joined themselves to us are set to one kind of labour or another.

"The place of worship in the city could not contain one third of the people who attended on Sunday, though the Kazee had forbidden all true Mahometans to attend. We are about to erect a place for the better accommodation of such as wish to hear the Gospel.

"From Monday several Molwees from the city began to attend every afternoon, to read and hear the Scriptures explained in order. There have been generally five every day, beside those connected with us.

"The Hugeem improves daily. At first the Mahometans tried to prejudice us against him, by a variety of stories; none of which, however, affected his sincerity: and now he is, in the sight of all, devoted

to the Gospel. They begin to revile him, and also all the Molwees who come to read the Scriptures. The Hugeem has begun to learn Hebrew; and, from his acquaintance with Arabic, is likely to make good progress, and will be a great acquisition in correcting the Hisdostanee translation of the Old Testament, left by Mr. Martyn unfinished.

"The nephew of Abdool, baptized July 2d, is employed as a reader, and has greatly improved since his baptism. In consequence of the scarcity in the Mahratta States, and the increased number of poor who flock to this place, a subscription was set on foot by the Judge, and a daily distribution of about thirty rupees is made through Abdool to upward of six hundred poor."

Mr. Corrie's Journal was accompanied by the following letter from that Gentleman to the Secretary of the Society, dated Agra, 31st Dec. 1813.

"You are made acquainted, through the Rev. Mr. Thomason, with the labours of Abdool Messee, who is engaged as a Catechist for the Society for Missions to Africa and the East; and of the success attending them. Since our arrival at this place, in March last, forty-one adults and fourteen children of theirs have been baptised into the faith of Christ, and all continue to walk in the truth. The prospect of increasing numbers is very encouraging; and, as several of the converts are men of learning and of some influence, there seems ground to hope that lasting benefit is intended by our Almighty and most Merciful Father to this place.

"The want of useful books in their own language will, however, render the native converts for a long time in need of European intelligence and firmness.—Though the grace of the Gospel be sufficient for their individual salvation, yet they are not sufficiently acquainted with the history of mankind, and especially of the Church of Christ, to enable them to calculate on the probable consequences of any particular mode of conduct; nor can they, for some time, reap the benefit to be derived from the experience of those who have gone before them in the good way.

"I feel, therefore, anxious to call the attention of the Society of which you are secretary, to this part of the world, and to beg that, if practicable, a Missionary may be sent over to take charge of this infant church. The place of worship and the premises, now occupied, should, with pleasure, be made over in perpetuity for the use of the Mission; and I think I may affirm that the friends of religion in this country would find sufficient support for the person whom you may send, without his continuing burthensome to the Society.

"Among the reasons why a Missionary should be sent to this country in preference to any other, I would beg leave respectfully to suggest two: viz. The teeming population of India; and the protection of equitable laws, which puts it in the power of a Missionary to do more good with less personal inconvenience here than in any other heathen country.

"The objections raised at home to the Evangelization of India on the score of political danger, are founded in entire misapprehension of the subject. It seems not to have occurred to either the friends or foes of the measure, that there are none among the Natives who have the means, whatever might be their will, of resisting the British Government. Almost all the ancient reigning families are reduced to a state of dependence; nor, at any time, did ever the zeal of the Hindoos lead them to any formidable opposition even to the intolerant and avowedly proselyting Mahometans: so that neither do past experience nor present probabilities oppose any difficulty in the way of publishing the Gospel in India.

"Besides, it might well be expected that reflecting men should discriminate between a senseless attack upon images, processions, &c. and the simple inoffensive statement of Divine Truth. The former might well be expected to rouse every bad passion of the human mind: the latter will always command respect, if not obedience—whilst the same Divine Truth assures us, his *Word shall not return void.*

"Our method is, to state the plain truths of the Gospel, with little or no reference to any other system called Religion. By pointing out the Scripture doctrines of man's fall through the transgression of Adam, and his recovery by the Lord Jesus Christ, with appeals to matters of obvious and general experience, usually such a sensation is produced as leads some one or other to examine what foundation he rests upon; and the result is, always, THAT THERE IS SALVATION IN NONE BUT IN GOD INCARNATE!

"Permit me also respectfully to solicit the attention of your Society to the subject of providing ministers from among the native converts: for it seems out of the question ever to expect a sufficient number of regularly ordained ministers from England. The Liturgy of our Church, translated, has

been of singular benefit in this place; and every circumstance in the case of a church newly gathered from among the Heathen demonstrates that the order of our Church is that of the primitive Christian Churches. Whatever may be said in favour of the liberty of people to choose their own ministers; or in favour of extempore prayer, in a more advanced state of Christian education and experience; does not apply in our circumstances: and it follows, of course, that a person who should be the means of planting the Gospel in any city or place, remains the superintendant and umpire, in all cases requiring arrangement. Under this persuasion it would be painful, either to leave a native congregation without a pastor, or to usurp authority, I would humbly therefore, request advice and help on this head.—Abdool Messee seems, for heavenly-mindedness, discretion, and zeal, to be worthy of the ministry; and we are endeavouring to qualify some promising young Christians in this place for the ministry, by instructing them in the learned languages of this country, and in Hebrew; to which we propose adding the study of Greek: and thus we hope they may one day be found worthy of Episcopal Ordination."

Mr. Thomason writes from Calcutta, under date of Dec. 7, 1813.—

"The work at Agra is progressive. Abdool proves a steady, zealous, humble labourer. We have every encouragement."

"This new day rejoices our hearts greatly. A new day it may be called; for never before has the Gospel been attended with such remarkable effects in THIS quarter. Learned Musselmen have been peculiarly stubborn hitherto. Now they have been made to bend: as you will perceive in some recent instances at Agra. And I cannot but entertain strong hopes that we shall see yet greater things done."

☞ *For the remainder of Religious Intelligence, see the Appendix.*

VIEW OF PUBLIC AFFAIRS.

It is with the sincerest pleasure we state, that *a Treaty of Peace with the* UNITED STATES *was signed at Ghent on the 24th instant*; the stipulations of which, in our judgment, are highly satisfactory.—The points for which America plunged into the war, and which she declared must be gained before her sword could be sheathed; we mean, the questions of blockade and impressment; have been entirely passed over. Her claim to indemnity for the captures made under our Orders in Council is relinquished. As to territorial limits, both we and our Indian allies return to the *status quo ante bellum*, except that we retain the islands in Passamaquoddy bay, and that Commissioners are to be named to arrange all disputes respecting boundary, as well as the means of safe communication between the different British provinces. America has renounced her claim to fish on the coasts of Newfoundland, or to trade to our East Indian settlements. Hostilities are to cease as soon as the treaty shall be ratified by both Governments. Such are the terms of peace; and with these terms we find, to our surprize, that there are many who are dissatisfied, and who clamorously express that dissatisfaction. We have room only for a single remark. Among the most noisy declaimers against the peace, we observe many who have been equally clamorous for the repeal of the Property Tax. But surely, if they desired that an expensive and sanguinary contest should be prolonged for their profit or gratification, they should at least not have denied to Government the means of carrying it on.

The proceedings of the Congress of VIENNA are still enveloped in obscurity.

In FRANCE, an important change has taken place in the War Department. Soult has been made Minister of War, and Suchet Military Governor of Alsace.—There appears to have recently existed an apprehension of tumult at Paris, and the person of the King is said to have been in danger. The guards were suddenly increased and other precautions were adopted, which, if the anticipations of danger were well founded, have happily averted it for the present.

The campaign has closed on the Canadian frontier of AMERICA, with the evacuation of Fort Erie by the American garrison. The Fort has been reduced to ruins.

On the 1st inst. Parliament adjourned to the 9th of February, after having voted all the requisite supplies.

HAYTI.

A rumour has been circulated, that the two chiefs who divide Hayti between them had agreed to accept the overtures made

them by France, and were about to return under the dominion of that country. We have it in our power to state that this rumour is wholly unfounded, and that no such intention has been entertained for a single moment by either of the rival chiefs. The last arrivals from Hayti have brought us, among other interesting documents which fully prove the determined resistance that will be made to any attempt France may meditate on their freedom and independence, a Manifesto of King Henry (Christophe) published on the 2d of October, which will not fail to astonish those who have continued to consider the Haytians as mere barbarians. The object of it is, to assert before the grand tribunal of nations, the right of Hayti to its independence; and we think that no reflecting man who reads it, can honestly resist the claim. The Manifesto is as follows:

"Sovereign of a nation too long oppressed, which has suffered the most cruel persecutions, and which by its energy, constancy, courage, and valour, has succeeded in effecting its liberty and independence; our only end, our unceasing anxiety, has been, to give to it a rank among civilised states, by consecrating our labours to the happiness of a good, brave, and generous people, which has entrusted to us the care of its destinies.

"It is under favourable circumstances in which liberal and dignified ideas appear to predominate over those disastrous times when mankind groaned beneath the most horrible tyranny, and under which we behold the Sovereigns of Europe solely engaged at present in rendering their people happy, that we deem it our duty to raise our voice, and to justify, at the tribunal of nations, the legitimacy of our independence.

"A simple relation of facts, a plain narrative of the events which have produced our independence, will be sufficient to demonstrate by the most satisfactory evidence to the whole world our rights, and the justice of our cause.

"We shall not attempt to depict the deplorable situation into which we were plunged before the epoch of our emancipation. The world knows, that for upwards of 150 years we were afflicted by the grievous yoke of slavery, condemned to contempt and punishment. The recital of our protracted misfortunes, and the description of the horrible tortures we have suffered during the *colonial system**, are the peculiar province of our history, which will transmit them to posterity.

"It is our earnest wish to pass over these times of opprobrium and iniquity, and arrive at the era when general liberty was proclaimed by the agents of the French Government, and sanctioned by France herself, during several years of connection, of communication, and of mutual and uninterrupted correspondence between the Governments of the two countries*.

"We were worthy of liberty, from our fidelity and attachment to the mother country; we have proved our gratitude to her, when reduced to our own resources, inflexible to menaces, inaccessible to seduction, deaf to proposition, we braved misery, famine, and all kinds of privations, and finally triumphed over both her external and internal enemies. We were then far from foreseeing, that twelve years afterwards, as a reward for so much perseverance, so many sacrifices, and so much blood, France would wish to deprive us, in the most barbarous manner, of the most precious of all possessions—liberty.

"Under the administration of the Governor-General, Toussaint Louverture, Hayti arose from its ashes, and every thing seemed to promise a happy futurity. The arrival of General Hedouville changed the appearance of things, and gave a death-blow to public tranquillity. We shall not enter into a detail of his intrigues with the Haytian General Rigaud, whom he persuaded to revolt against his legitimate chief. We shall merely notice, that before this agent departed, he disturbed every thing, by throwing amongst us the brands of discord, and it was only after the flowing of torrents of blood, that public tranquillity was re-established. Always occupied in the restoration of peace, Toussaint Louverture, by his paternal administration, had recalled the reign of the laws, of morality, of piety, of learning, of industry. Agriculture and commerce flourished.

* A history of the horrors of the colonial system, by those who have themselves been its victims, is indeed a desideratum.

* It has not been sufficiently attended to, in considering the case of the Haytians, that they were put in possession of their liberty by a law of the French Legislature, solemnly passed and formally promulgated. They are, therefore, constitutionally free, and the projects of the West-Indian party to reduce them to slavery are as contrary to law as to justice. Fortunately, however, for the Haytians, the question of their freedom does not now depend on French special pleading.

"He patronized the white colonists, particularly the planters; his solicitude, nay, his preference, had been carried to such a height, that he was loudly blamed for being more attached to them than to his countrymen. This reproach was not without some foundation; for some months before the arrival of the French, he sacrificed his own nephew, Gen. Moyse, because he had not observed his orders for the protection of the colonists. This act of the Governor, and the great confidence he placed in the French Government, were the principal causes of the public reception the French experienced at Hayti. Indeed, so strong was his confidence in that Government, that he had dismissed the greater part of the troops of the line.

"Such was the situation of affairs whilst the peace of Amiens was negociating. It was scarcely concluded when a powerful army landed on our coast, which surprised us in a moment of perfect security, and plunged us into an abyss of misfortunes. Posterity will scarcely believe, that in a philanthropic and enlightened age, so abominable an enterprise took place. From the bosom of an enlightened nation, a swarm of barbarians went forth, to destroy and load with fetters a whole civilized and unoffending people.

"It was not enough to use force; but, the better to insure the success of the expedition, it was necessary to use perfidious and shameful means. It was necessary to sow division amongst us, in order to cause a division favourable to their objects. They neglected nothing to attain this execrable end. The chiefs of different colours, who were in France, even the sons of the Governor, Toussaint Louverture, were brought over in the expedition—even they were deceived, like us, by that master-piece of perfidy, the Proclamation of the First Consul, in which he said—'You are all equal and free before God and the Republic.' This was his declaration, while the instructions given to General Leclerc positively enjoined the imposition of slavery. It was not enough to take men as witnesses of his perjury, but the Deity must also be insulted by horrible blasphemy.

"The greater part of the people, deceived by these fallacious promises, and long accustomed to consider themselves French, submitted without resistance. The Governor so little expected to have an enemy to oppose, that he had not even given any orders to his generals in case of an attack. On the appearance of the French squadron in the east of the island, if any generals did resist, it was merely because the hostile manner in which they were summoned to surrender had obliged them to consult only their duty, their honour, and the circumstances in which they were placed."—[To prove these assertions, reference is made to some official documents which are annexed to the Manifesto.]

"After a resistance of some months, the Governor yielded to the pressing entreaties and to the formal protestations of General Leclerc, that perfect liberty should be maintained, and that France would never destroy her noblest work. On this basis the peace was negociated with the French, and Governor Toussaint, having laid down his authority, quietly retired to the retreat he had chosen.

"The French had scarcely extended their dominion over the whole island, more by cunning and persuasion than by force of arms, when they began to put in execution their horrible system of slavery and destruction. The better to accomplish their plans, a correspondence was fabricated by Machiavelic and mercenary scribes—designs were attributed to Toussaint which he had never thought of. While quietly reposing in his habitation of Pongandin, under the protection of solemn treaties, he was loaded with chains, conveyed to France with his family in a vessel called the Hero; and all Europe knows how he terminated his unhappy career, amidst the tortures and horrors of the dungeon of Chateau de Joux, in Franche Compte. Such was the recompense reserved for his attachment to France, and for the eminent services which he had rendered her and the colonists.

"From this moment the signal for arrests was given throughout the island. All those who had displayed strength of mind, or superior talents, at the period when we claimed the rights of man, were the first seized upon. Even the traitors who had aided the French armies by guiding their vanguards, and pointing out their fellow-citizens to their vengeance, were not spared. At first it was attempted to sell them in foreign colonies; but this not having succeeded, the French resolved to carry them to France, where oppressive labour, the galleys, fetters, and dungeons awaited them. Then the Colonists, whose number had progressively increased, thinking their empire already established, ceased to dissemble, openly declared that slavery was re-established, and acted conformably with their declaration. These shameless men desired, that those should again submit to the yoke of slavery, who had distinguished them-

selves and been useful to their country both in civil and military capacities; that virtuous and honourable magistrates; that warriors covered with wounds, whose blood had been spilled in the cause of France and of liberty, should be degraded by again becoming slaves!

"Thus these Colonists, who had but just obtained possession of their estates, whose empire was held together by a thread, already decided which should be the first victims of their vengeance. Then arrived the infamous decree of Buonaparte, which confirmed the re-establishment of our slavery; and, the better to insult our misery, he employed towards us the same system of delusion which he usually made use of towards the people of Europe. This decree was brought by a traitor called Hercule, a black officer, who was the creature of Buonaparte. The proud and liberticide faction of the Colonists and sellers of human flesh, which, since the Revolution, has annoyed every succeeding government of France with plans, projects, and atrocious and extravagant memorials, tending to our destruction—this faction, tormented by the recollection of the despotism which it exercised in Hayti, agitated by a crowd of contending passions, employed all possible means to seize again on the prey which had escaped from it. Under the reign of the Constituent Assembly, it supported independence; under that of the Jacobins, sided with the Terrorists; when Buonaparte governed, it was violently Buonapartist: and in short, it put on the mask of all parties to render them favourable. It was thus that it persuaded Buonaparte to undertake the unjust expedition against Hayti. It was the same faction which, after persuading him into that measure, furnished him with pecuniary resources, by subscription lists, which were opened at this period. It was this faction, in a word, which caused the blood of our countrymen to flow so abundantly—which instigated the unheard-of punishments which we have felt, and which could have been invented only by Colonists, hardened in, and habituated to, all sorts of crimes. It is to the Colonists that France owes the loss of a numerous army, which perished on the plains and mountains of Hayti: to them is attributable that shameful enterprise which has imprinted an indelible stain on the French name.

"We are persuaded, after the cruel experience we have had of the spirit which animates these Colonists and traffickers in human flesh, and their vile supporters, that they will employ all their accustomed means to engage the French cabinet in a new enterprise against us. If ever this enterprise should take place—and that it will we can hardly believe—to this cast, the enemies of the human race, we shall be indebted for it; for we are far from imputing such an intention to those Europeans who have no knowledge of the colonial system of which we have been the victims, and of the horrible misfortunes which we have suffered. What interest had the French in carrying the horrors of war into the heart of a nation which was proud of belonging to them? What interest had they in coming to bury themselves in our destructive climate, and in rendering themselves the instruments of the Colonists, to satiate their thirst for riches and for vengeance?

"Nevertheless, the greater part of the people began to take up arms to preserve life and liberty. This first movement alarmed the French, and appeared serious enough to General Leclerc, to require the convocation of an Extraordinary Assembly of the Colonists, in order to adopt measures the best adapted to restore a better state of affairs; but these Colonists, far from relaxing their atrocious principles in consequence of imperious circumstances, unanimously answered in these words—'No slavery, no colony.'

"As members of this Council, in vain we raised our voice to prevent the completion of the ruin of our country—in vain we made representations on the injustice of imposing slavery on freemen—in vain, from our knowledge of the spirit and love of liberty which animated our countrymen, we asserted that it was the only means of detaching this country for ever from France. All was useless. Convinced, then, that no means of conciliation existed, and that it was necessary to choose between slavery and an honourable death, we gave information of the state of things to our fellow-citizens who had their eyes fixed upon us; and we all unanimously took up arms, resolved to die or to expel for ever the tyrants from our soil. As to General Leclerc, who had already announced the submission of the island, and had even received letters of congratulation, on the supposed conquest of Hayti, from the maritime towns of France, where the principal followers of the Slave Trade resided, ashamed of having held out illusory hopes, vexed at not having been able to consummate this detestable enterprize, fearing the approach of a terrible war, despair shortened his days, and hurried him to his grave.

"Among other crimes which distinguished the administration of Leclerc, that practised against the Haytian General Maurepas will excite the indignation of any heart susceptible of pity. Maurepas, of gentle manners, honest and respected by his countrymen, who was one of the first to join the French, and who had rendered them the most signal services, was suddenly carried away to Port de Paix, and put on board the Admiral's ship in the road of the Cape, where, after having been fastened to the mast, two old epaulets were nailed in derision upon his shoulders, and an old general's hat put upon his head, with nails, such as are used in the building of ships. In this frightful situation, after having satiated the savage joy of those cannibals, he was precipitated with his wife and children into the waves. Such was the punishment of this virtuous and unfortunate soldier!

"To the government of Leclerc succeeded that of Rochambeau. This monster, the agent of Buonaparte, was polluted by every species of crime; he spared neither sex, infancy, nor old age; he surpassed in cruelty the most refined villains in ancient or modern times; the gibbet was raised every where, the drowning and burning machines, and all kinds of punishments were put in practice by his orders. He invented a kind of machine where victims of both sexes, heaped one upon another, were suffocated by the vapour of sulphur. In his senseless rage, he went to the expense of bringing a pack of blood-hounds from Cuba to this island: they were brought by a Frenchman named Noailles, of an illustrious family, who, during the Revolution, was the first who betrayed his benefactors; and thus was the human race given up to be devoured by these blood-hounds, which partook of all the horrible propensities of their masters. What then was our crime? What had we done to deserve such a proscription? Is this African origin, then, to be a cause of eternal opprobrium to us? Is the colour of our skin to be for ever the seal of our reprobation?

"In the space of one and twenty months, during which the French remained in our island, more than 16,000 of our countrymen perished by the tortures just described. The barbarities committed upon the Haytians by these modern conquerors exceeded the crimes of Pizarro, of Cortez, or Bodavilla, the first devastators of the new world.* After all their efforts, we have effected the expulsion of these oppressors of our territory.

"To secure us for ever against the return of such barbarities and unheard-of crimes, as well as against perfidy and injustice, we resolved for ever to rid ourselves of every kind of foreign dominion; and accordingly on the 1st of January, 1804, in a General Assembly of the Representatives of the Nation, the Independence of Hayti was solemnly proclaimed; and we took an oath to die free and independent, and never submit to any foreign power.

"Like other people, our first years were checquered with errors and troubles: like them, we partook of the vicissitudes inseparable from revolutions. On our advancement to the throne, our first care was, to raise the name and dignity of the Haytian People, convinced that good faith, frankness, and probity in all transactions, respect for property and the rights of men, could alone effect this object. Convinced that the laws constitute the happiness of men united in society, our first object was to form a code of laws conformable to our usages, our climate, and our manners. After a laborious attention, and with the assistance of the Almighty, we have been enabled to put the finishing stroke to this basis of our social edifice. We have constantly encouraged agriculture and commerce, which are the channels of public prosperity. Abundant harvests have been the result of the labour and efforts of our cultivators. Great quantities of products have been carried away from our ports since we proclaimed our independence; and particularly during the years 1812, 1813, and 1814, by foreign nations, which have carried on a lucrative commerce with us.

"Solicitous to adopt every means for reviving our internal prosperity, at all times attentively observing the events that passed in Europe during the bloody struggle supported there, we never for a single instant lost sight of our military system of defence.

"In that attitude we expected that Buonaparte, the enemy of the world, would attack us, either by force of arms or by perfidy, his accustomed means. We have not forgot that after the peace of Amiens, his

* It is impossible not to be struck with the exact coincidence of the statements in this Manifesto, respecting both the character of Toussaint and the transactions under Leclerc and Rochambeau, with those which have appeared in the Crisis of the Sugar Colonies, the Opportunity, and the Life of Toussaint Louverture. The light which is thus thrown on the historical accuracy of these works must be gratifying to their author.

first object was to enter on that famous expedition for our extermination.

"But the God of Armies, who raises and overturns thrones according to his will, did not, in his justice, consent that this oppressor of nations should accomplish his horrible design. We hope that his fall will give repose to the world,—we hope that the return of those liberal and reanimating sentiments which influence the European Powers will induce them to acknowledge the independence of a people who require only the enjoyment of peace and commerce, the object of all civilised nations.

"It will be in vain to attempt again, by means of force or seduction, to reduce us under a foreign dominion. The absurd maxim of deceiving men in order to govern them, is no longer dangerous to us. Taught by experience, we have acquired the aid of truth, of reason, and of force. We shall no longer be the victims of credulity; we cannot forget that attempts have already been made to take away our liberty. The painful recollection of the horrible punishments which precipitated into the grave our fathers, our mothers, and children, will never be effaced from our minds.

"We can never again be deceived: we know the perverseness of our enemies: we have before our eyes the projects of those men named Malouet, Barri de Saint Venant, Pages, Brulley, and other Colonists. The political religion of those traffickers in human flesh—of those counsellors of misfortunes—is well known to us:—it is *slavery* and *destruction*. We are not ignorant of the criminal plots, the shameful measures of those apostles of criminality and falsehood: they are even more distinguished by their writings, than by the tortures they inflicted on us.

"We call upon all the sovereigns of the world—we call upon the brave and loyal British Nation, which was the first in its august senate to proclaim the abolition of the infamous trade in Blacks; and which, making a noble use of the ascendancy of victory, notified its resolution to the other states with which it concluded treaties: we call upon all philanthropists, upon all men, and upon the whole world, and ask what people, after twenty-five years of conflicts and after having conquered their liberty and their independence, would consent to lay down their arms for the purpose of again becoming the sport and the victims of their cruel oppressors? The last of the Haytians will yield up his last sigh sooner than renounce his independence.

"We will not do any power the injustice of supposing that it entertains the chimerical project of establishing its sway in Hayti by force of arms. The power that would undertake such an enterprize, would have to march for a long time over ruin and dead bodies; and after having wasted all its means, if it could attain its object, what advantage would it derive from the loss of so much blood and treasure. It is not presumptuous to suppose that his Majesty Louis XVIII., following the impulse of that philanthropic spirit that reigns in his family, after the example of his unfortunate brother Louis XVI., in his political conduct towards the United States of America, will imitate that monarch in acknowledging the independence of Hayti. This would not only be an act of justice, but a reparation of the evils which we have suffered from the French Government.

"It is in vain that our calumniators shall dare again to allege that *we should not be considered as a people aspiring to independence, and collectively employed in the means of attaining it* *. This absurd assertion, invented by perfidy, wickedness, and the sordid interests of slave traders, deserves the profoundest contempt and indignation of men of property in all countries. This assertion has been sufficiently falsified during eleven years of independence, and its happy results. Free in point of right, and independent in fact, we will never renounce these blessings; we will never consent to behold the destruction of that edifice which we have cemented with our blood, until we are buried under its ruins.

"We offer to commercial powers, who shall enter into relations with us, our friendship—security to their property, and our royal protection to their peaceable subjects, who shall come to our country with the intention of carrying on their commercial affairs, and who shall conform to our laws and usages.

"The king of a free people, a soldier by habit, we fear no war or enemy. We have already signified our determination not to interfere in any way in the internal government of our neighbours, we wish to enjoy peace and tranquillity among ourselves, and to exert the same prerogatives which other people have, of making laws for themselves. If, after the free exposition of our sentiments, and the justice of our cause, any power should, contrary to the laws of nations, place a hostile foot in our territory, then, our first duty will be to repel such an act of aggression by every means in our power.

"We solemnly declare that we will never

* See Malouet's Memoirs respecting St. Domingo.

consent to any treaty, or any condition that shall compromise the honour, the liberty, and independence of the Haytian People. Faithful to our oath, we will rather bury ourselves under the ruins of our country, than suffer our political rights to sustain the slightest injury.

"Given in our palace of Sans Souci, the 18th of September, 1814, eleventh year of Independence, and the fourth of our Reign.

(Signed) "HENRY.

"By the King, the Secretary of State, Minister for Foreign Affairs,

"Count de LIMONADE."

Besides this Manifesto, which is evidently intended to operate on the powers of Europe, there has appeared in the Gazette of Hayti a paper, the object of which is to enlighten the Islanders themselves respecting the new political relations in which the peace of Paris may have placed them. After expressing their joy in the downfal of Bonaparte, the monster who had endeavoured either to exterminate them, or to subject them anew to the hateful yoke which they had for ever broken, and with whom they had determined never to enter into any engagements, it is intimated that there do not exist the same reasons for rejecting the peaceful overtures of the present monarch of France, and forming with him a treaty of commerce and friendship compatible with the honour, liberty, security, and independence of Hayti. But, "if we desire the benefits and enjoyments of peace, we fear neither the fatigues nor the horrors of war." "Let our implacable enemies, the planters, who have not ceased, for twenty-five years, to indulge the extravagant dream of slavery, and to pester each succeeding Government with their memoirs, and projects of conquest and subjugation, exciting only pity, disgust, or abhorrence for their criminal and wretched authors; let these traders in human flesh, these vile and perfidious plotters, come to execute their grand schemes of servitude and destruction. Let them place themselves at the head of the columns, to direct their march. They will be the first victims of our vengeance, and the land of liberty will rejoice in being watered with the blood of its oppressors. Then will indeed be waged a war of extermination: no quarter will be given, no prisoner made. Then shall we prove to the world what a nation of warriors, armed in the most just of causes, can effect in the defence of our homes, our wives, our children, our liberty, our independence." A number of directions as to the mode of warfare which must be pursued in case of invasion are then given. The paper thus concludes:—"It is in vain that our tyrants conceive the mad hope of sowing disunion among us. Their appearance will be the signal for our union Who can now deceive us as to our true interests? Who is there among us, who would now allow himself to be seduced by the treacherous and deceitful promises of an enemy whom we know too well? Who is the weak wretch who would even think of prolonging his days, in order to be burnt alive, drowned, or hanged six months after? No, no; if we must have war, we must either be all exterminated, or live free and independent."

And this strong language is evidently no empty boast. In the northern half of the island Christophe has an army, perfectly appointed and disciplined, of 22,000 men, and a militia of 33,000, accustomed to the use of arms. If we suppose a like number in the South, there will then be 110,000 men resolved to conquer or die, who must be subdued before a single cask of sugar or bag of coffee can be produced by slave labour in St. Domingo.

ANSWERS TO CORRESPONDENTS.

Z; A CONSTANT READER AND AN ADVOCATE FOR DOMESTIC INSTRUCTION; M.; VERITAS; APES, have been received.

AN INQUIRER; CONDITOR; AN OLD FELLOW; COL. R—. S—; H. B.; IGNOTUS, will be inserted.

INDICOPLEUSTES will have learnt, long before this Number can reach his eye, how greatly he has erred in the interpretation of prophecy.

We are obliged to I. S. for his proofs of the strange and unexplained tergiversation of the British Critic, on the subject of the Bible Society.

We are under the necessity of withholding our assent from the proposition of H. WHYTE.

We have repeatedly remarked that articles of Literary Intelligence should reach us *before* the 20th of the month, to be in time for insertion. Various articles which did not come to our hands until the 24th inst. are necessarily excluded.

ERRATUM.—Present No. p. 787, col. 2, l. 15, dele 1812.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE THIRTEENTH;

FOR 1814.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

IN our Number for July, we inserted an abstract of the Tenth Report of this Society. It was our intention to have followed it with extracts from the copious Appendix to that Report, but we have hitherto been prevented by the press of matter from doing so. The few passages which we now extract furnish little more than a sample of the rich materials which are comprised in that most interesting document.

1. Extract of a letter from Baron Rosenblad, Minister of State in Sweden for the Home Department, to the Rev. Dr. Brunnmark, dated Stockholm, Oct. 18, 1813.

"I have received much pleasure in the perusal of your letter of the 11th instant, and can assure you that your important arguments had their full weight in my resolve to accept of the presidentship of the Evangelical Society. Your enlightened zeal for the Gospel of Christ, and the most satisfactory exposition you have afforded me of the constitution, activity, and excellencies of the British and Foreign Bible Society, convinced me that, by the help of our common Lord, I might also become, in my measure, helpful to our Zion. In point of fact, I viewed the call made on me as the finger of God, and felt apprehensive lest a refusal might carry with it a reproof to my conscience of something like shyness 'in confessing Him before men.'

"I cannot describe to you my admiration of the British and Foreign Bible Society. Their enlightened zeal, their labours, their progress, and their success, are so much beyond common occurrences, that I should have thought the hand of God must have been visible to all that did not wilfully shut their eyes upon them. We must follow their footsteps in our humble measure.

"My dear doctor, your zeal for the glory of God, and the good of your native land, has made you a welcome visitor to us. Your reward will not linger, either from your Lord or your country, when you have finished your service to both, and wish, after your labours are over, to sit down in quiet in your native land."

2. We are induced to add an extract from the speech of this nobleman when he took the chair as President of the Stockholm Society.

"With sentiments of the sincerest gratitude, I now undertake the confidential office with which your choice has honoured me. I am am aware of my deficiencies; and they could not fail to occasion me

great anxiety, even so as to make me very doubtful whether I ought to accept this place among you, when I consider that I succeed that venerable and revered character, whose great age has induced him to withdraw from a presidency which he has held from the commencement of this Society, and which, under the blessing and favour of Almighty God, he has filled, with great advantage to the diffusion of Gospel light, as well as with much satisfaction to all the members of the Institution.

"But, gentlemen, I have considered your call as the finger of Providence, pointed by that unerring Hand, which, unseen, directs the conduct of mortals, and always with a view to lead them nearer to himself. The principal part of my life has been occupied in my extensive and laborious official engagements; and the unceasing care I have been obliged to exercise in order to accomplish their many important duties, has not seldom awakened in me the painful reflection, that but a small portion of my time had been alike laboriously devoted to advancing the cause of religion. But now, although in the autumn of life, a gracious Providence has been pleased to open to me a new field, and so favoured me with an opportunity of correcting my past neglect; placing me, through its kind guidance, within this not only more exalted, but also more peaceful sphere of action; in order that I may do my part in furthering and supporting the important objects of this Society. To do so is my resolution; nay, the very desire of my heart: but I feel my own incapacity for such a solemn work, and rest all my hopes of success upon assistance from our Lord and Saviour Jesus Christ—yes, upon him alone, who has assured us, that he will not quench the smallest spark of grace: and truly we may all encourage ourselves in the certainty of his Almighty aid, if we follow the light of his Holy Spirit, and have a single eye and a firm purpose to promote his glory, and to communicate to our fellow-men a knowledge of salvation by faith in his atonement.

"We have outlived the awful period when the doctrine of the Atonement of Christ was shrouded in darkness. Mournful was the lot of those who confessed His name. For almost an entire century, did infidelity, with unblushing front, deride the revealed Will of God, and either openly or secretly undermine the sacred foundations of the Gospel doctrine. The deleterious poison, having worked its way among what are called the most enlightened nations of Europe, and established its influence in their higher circles, soon spread abroad among the mass of the people; and rolled on in fearful torrents of iniquity, carrying with it a sweeping destruction wherever it went. We have truly the most abundant cause for thankfulness to a gracious God, for having preserved our native land from such scenes of desolation. We dare not, however, deny, that even among us were found an increased indifference to the Word of God; and, with many, a bold contempt of it. Not a few were ashamed to confess the name of Jesus: and have we not ourselves had to endure long discourses upon religion, in the course of which we scarcely once heard that blessed name mentioned, before which, however, every knee shall bow, 'whether it be upon earth, or under the earth?'—But the promises of God are fulfilling: for 'heaven and earth shall pass away, but my Words shall not pass away.' (Luke xxi. 33.) And 'upon this Rock will I build my church, and the gates of hell shall not prevail against her.' Gospel light is dawning again on those nations, where the shadow of death sat almost enthroned, and barriers are raising against 'the abomination of desolation.'

"In a certain country, most powerful because of its veneration for religion, and consequently for the laws; where, as a result, the wel-

fare of the public and individuals rests on the surest foundation; a Society was established, and in times too, while the whirlwinds of desolation were yet laying waste the earth. The aim and glorious object of this Society embrace a distribution of God's holy Word and Gospel Light through the whole habitable globe. That revered Society, which has also held forth its friendly and generous hand to our Swedish Evangelical Institution, has found in its zeal and liberality a success which so utterly exceeds the power of all human effort, as evidently to proclaim —that the finger of God is in it; his guardian care is therein distinctly unveiled.

"Warned and roused from their indifference by what they have experienced of the horrible effects of infidelity, several other nations have also bestirred themselves, and followed the glorious path struck out by the before-mentioned honoured Society. And we, among others, cannot help being exceedingly thankful to God, that what is called the 'New Philosophy' begins to be treated with contempt in our native land, and that the minds of men have taken a favourable turn towards better things.

"Under the protection of a government affectionately attentive to the preaching of the pure Gospel of Christ, measures are now actively adopted for improving both the character of preaching and the mode of education; and we have often the happiness to find, that the best gifts of eloquence are no longer wasted upon dry moral portraits, but suitably exerted to honour the Giver, by ascribing glory to the name of Jesus and his atonement."

"Eternal Saviour of the world! strengthen and support the desire thyself hast graciously awakened in this Society: that all the members of it may work as one man; and, with full purpose of heart, spread abroad that heavenly knowledge, which records Thy atonement, Thy suffering, and Thy death. Grant success and Thy richest blessing to all we shall do towards promoting this great end. We place all our reliance on Thee; and rest our hope of a gracious answer to our supplications, upon that wonderful love which brought Thee into the world to save sinners."

3. Extract of a letter from the Bishop of Westeras in Sweden, to Lord Teignmouth, dated Westeras, Jan. 20, 1814.

"My Lord, the undersigned Bishop of Westeras, with the Committee of the Arosian Bible Society, have the honour to testify by this, the high gratification which we have felt in the kindness and nobleness of your gracious answer. This infant Society, owing to the illustrious example and large benefaction of the British and Foreign Bible Society its first existence and original formation, owes also to the rich munificence from the same hands the very success of its first endeavours, and therefore most humbly requests your lordship to be pleased to return to the great and generous Society the vote of its deepest and warmest thanks.

"It is to the exalted character and mighty energies of the British Nation, that Europe essentially ascribes the recovery of the political system: it is also to her generou and extensive exertions that the world is indebted for the furtherance of its moral welfare, by the instrumentality of the holy Scriptures, which now, blessed be her liberality, brighten and cheer the gloomy darkness of the human mind in all quarters of the globe."

4. Extract of a letter from the Rev. S. Leggatt, Chaplain to his Majesty's Forces in Portugal, to the Rev. John Owen, dated Lisbon, April 16, 1814.

"A clergyman resident in Lisbon having addressed himself to me, more than eighteen months since, with the information, that the Agent of your Society at Portsmouth had

put him in possession of a number of Bibles and Testaments in the French, and also Testaments in the Spanish, German, and Italian languages; considering, that they might more effectually contribute to the benevolent end to which they were directed, in communicating the Word of God to the prisoners taken from the French, in confinement within this garrison, necessarily including natives of different parts of the Continent, if the books were introduced to and distributed among them, by a person in some degree conversant with their language; I could not hesitate a moment with the greatest readiness to embrace the proposal; and I feel it accordingly my bounden duty, to communicate to the Secretary of an Institution, which has long made itself a channel for such a rich stream of Divine Grace, the success of my poor ability, in cherishing that branch of its prolific root, which has sent its shoots across the sea; even unto us, for the purpose of bearing fruit to everlasting life, in the many thousands of prisoners of war that have been, and are still resident within our extensive garrison.

"And whilst such have been, and are, I fear, still too numerous to make it a reasonable hope, that the Society is equal to supply each man that can read with a copy of the Inspired Word, I have, at the same time, the satisfaction to inform you, that the few hundreds of copies I have received, have been husbanded with the most attentive care, and such an organized system, as it were, established for their distribution and circulation amongst the vast multitudes that have passed in succession, that there is scarcely a man, who, without some fault of his own, may not have profited by my well-intended exertion. To a constant average of about three hundred sick in the hospital, the books have afforded, as may be imagined, more especial comfort. Notwithstanding these men professing a different persuasion of our religion from myself, yet from their apparent destitution of spiritual advice, I considered myself more than justified, in reading not unfrequently to the mustered convalescents a form of prayer suitable to their condition, and such parts of holy Scripture as their church do not pretend to controvert; and a good word in season, which this service naturally introduced, could not but ensure as good a reception from the assembled congregation, as from the poor fellows whom disease confined to their beds, when accompanied by a gift which afforded them a demonstrative proof, that there existed those, who at least took a real and decided interest in their welfare. In my visits during the past Lent, two ships in the Tagus, containing near eight hundred, and another prison in the city, where near five hundred were confined, (many pursuing employments of a useful nature, and lucrative to themselves,) nothing seemed wanting, but the presence of some of the patrons and supporters of an Institution which is considered as so honourable to our country, for the purpose of witnessing the order in which these, in many respects, rude and undisciplined unfortunates formed a broad line of a magnificent circle, and with ears and minds intent on the petitions that were offered up to Almighty God, to give his blessing to the use of what they were about to receive, and on the admonition which it was thought advisable to add, to take care that they were not wanting to themselves in the application of it, had their eyes in the mean time concentered on the small pile that contained the purposed donation in the midst; and their generous benefactors would have been no less gratified, in beholding the grateful manner in which an allotted proportion was received by the chiefs of the companies into which they are divided, to whom the copies were delivered formally in the name of God, as to understanding men, who must no fail to apply them in a strictly con

scientious manner, in the way they should believe most advantageous to their brethren in adversity. The ardour with which books of any kind would be embraced, as a source of entertainment, merely by a body of exiled and secluded men, more than two thirds of whom can read, may be well imagined; and the effect that may probably be produced, by turning the love of novelty and desire of information, that is natural to the human mind, into so pleasant and profitable a channel, must be an object of high anticipation; and the earnest prayer of all who could have witnessed such a scene, must have been, that the stream of heavenly knowledge, commencing in a small fountain, might flow on, increasing in depth and breadth, till it should open into an ocean of eternal bliss. From not being myself a member of your Society, of course, I have hitherto participated but as an approver of a good work, and a distributer of a small portion of those precious alms that it deals so largely through the world; and engaged as I have been for some years past, in an unremitting round of the arduous duties of my own professional department in this place, had not the books in question been volunteered out by the Institution, it is more than probable that my mind would never have considered it practicable to have been of much service to these men; nor that I had *made*, as it were, time for any exertion in their behalf. With such an opportunity thus thrown upon me, the motive to profit by it was irresistible; and I may flatter myself, that if the little I have said to these poor captives on the subject, should escape their memory, yet whilst their eyes shall see, their hands handle, and their hearts continue to be comforted by that Word of Life, which through the British and Foreign Bible Society has been conveyed to them, they must entertain a sense of obligation to their original benefactors, which will be commensurate, in duration with the blessings derived from it. Allow me, sir, in conclusion, to beg the satisfaction of having my name added as an annual subscriber of one guinea."

5. Extract of a letter from some Soldiers in Java, dated October 26, 1812.

"We are happy to inform you that by means of your donation, the generality of our serious comrades are supplied with the Word of God. We have likewise distributed a number of Dutch Testaments among the Dutch soldiers here. Dear Sir, we want words to express with what thankfulness they received them, and how diligently they perused them, especially in their hospitals and prisons; for, upon inquiry, we could scarcely find one Bible among them all. We have likewise determined to distribute some among the Dutch inhabitants, hoping that many will gladly receive them; in which case, your trouble in sending them to this island will not be in vain."

6. Extract of a letter from the Rev. R. E. Jones, Secretary of the Bible Society at the Mauritius, to Lord Teignmouth, dated Feb. 10, 1813.

"I have the honour of transmitting to your Lordship a copy of the proceedings of a Bible Society newly established in this place.

"I trust it will prove a grateful piece of information to your Lordship, to learn that the Colonists of all ranks take a warm interest in the Institution; and purchase, with avidity beyond description, the copies of the Scriptures lately arrived, sent out to me by the Society which your Lordship is pleased to protect.

"The most beneficial effects will no doubt arise from the circulation of the Scriptures in a Colony so much neglected; where, I believe I may with safety say, a French Bible could not be purchased for years back.

"I have been credibly informed, that many persons on this island are now living at the advanced pe-

riod of life of sixty and seventy years, who never even saw a Bible; and receive daily messages of gratitude and thanks for the more than kind attention of the British and Foreign Bible Society to their eternal welfare, in supplying them with the means of scriptural knowledge."

"May 28, 1813.—I have the pleasure of informing you, that all the French Bibles sent to me by the British and Foreign Bible Society, are disposed of; and that the Society established here have desired me to write for an additional supply.

"I think that double the number of French Bibles already received and sold by me, will by no means be too many.

"The avidity with which the Bibles are purchased is beyond all description. One hundred copies were sold in one day; and I believe twice as many more would have been disposed of with the greatest facility. I am in anxious expectation of the second supply, of which I am advised, and look daily for their arrival."

7. Extract from the Fifth Report of the Bible Society of Philadelphia, May 5, 1813.

"The man who first conceived the idea of forming a Society for distributing gratuitously the holy Scriptures, without note or comment, among the poor; by which the active exertions of Christians of all denominations have been harmoniously combined in diffusing abroad the pure light of heavenly Truth; should be deemed a benefactor of mankind. The vast importance of this principle has been most interestingly displayed; first in the establishment and exertions of the British and Foreign Bible Society, and subsequently in the formation and labours of numerous similar Societies in Europe, Asia, and America, by whose agency the word of God has been put into the hands of several hundred thousands of our race, who might otherwise have lived and died without possessing this invaluable and necessary treasure.

"Nine years have this day elapsed since the British and Foreign Bible Society was formed: and, during that period, they have laboured in the great cause of Christianity, with a zeal and liberality which will throw upon the present and the last century a lustre that will distinguish them in Christian history. The efforts of this Society are marvellous, and demand, from every follower of Christ, gratitude and praise to him who 'worketh' in his people 'both to will and to do of his good pleasure.' May the blessed Spirit ever preserve that Society, and, from time to time, renew and increase its zeal and liberality!"

8. Extract from the Third Report of the Bible Society of Massachusetts, June 3, 1813.

"No sincere Christian can need arguments to convince him, that he is bound to contribute to the diffusion of Christianity through the world. This is a religion designed for all nations. Jesus Christ commanded his disciples to preach it to every creature under heaven; and shall we do nothing in aid of this great design? Is the Gospel the appointed instrument of God for restoring the world to purity and peace? Has the Son of God died to impart this invaluable blessing to our race? Have holy men of all ages toiled and suffered to diffuse it through the earth, and to perpetuate it to unborn generations; and shall we do nothing to extend the knowledge and power of this salutary truth, of the word of eternal life?

"To excite us to this most Christian work, we have an example, which, on this anniversary, ought never to be forgotten. Your Committee refer to the British and Foreign Bible Society, that wonderful Institution, the glory of our age. The exertions of this Society surpass all praise. Its branches are spread through the whole kingdom,

Auxiliary Societies, patronized by the most distinguished and venerable men of the country, and including Christians of all denominations, are springing up with astonishing rapidity. No charity in the world was ever espoused with equal zeal. Christians of all classes, from the sovereign on the throne to the common labourer, are uniting their exertions to spread the Bible, not only through their own nation, but through the world. Already this divine light has beamed from great Britain over a large part of Europe. It has penetrated and entered the frozen regions of the North, and even Asia and Africa are sharing in its reviving influences; and shall we do nothing, when our fellow-Christians are doing so much? Shall the honour, the happiness, the rewards of such efforts, be confined to others, whose obligation is certainly not stronger than our own?

"It is indeed true, that our ability to promote the object now recommended, is diminished by the war in which we are involved. But still, how many among us can contribute at least enough to purchase one Bible for the destitute, and how many can contribute more? We should remember that God's blessing on our suffering nation is not to be obtained, by giving up the few exertions which we have hitherto made for the diffusion of Christianity. Perhaps, one cause of the frowns of Providence upon our land is this, that we have so ungratefully neglected to employ our prosperity and our connexions with other nations for the religious improvement of the world. We have visited all regions, and enriched ourselves with the productions of every clime. But where have we given aid to the cause of Christianity? Through what nation have we helped to spread the Word of God, the good tidings of salvation by Jesus Christ?

"In the present convulsed and disordered state of the world, it is most consoling and cheering to see so many Christians, of different countries and different denominations, forgetting their divisions, and uniting in one great effort, for making known the Scriptures to every nation under heaven. Like the rainbow in a dark and stormy sky, this is a promise of a brighter and happier day. It is suited to carry forward our thoughts to that predicted period when the knowledge of God shall fill the earth, and all nations be joined in love to their common Father and Redeemer, and to one another. We should rejoice that it is the design of Providence to effect this revolution by the instrumentality of Christians, and we should esteem it our privilege and happiness, that we may bear a part in this inexpressibly sublime and merciful work of God."

9. Extract from the Fourth Report of the New York Bible Society, Dec. 6, 1813.

"Though, during the present war, your Board have not received any communications from the *British and Foreign Bible Society*, they have however, obtained a view of their *Ninth Report*, adopted at their meeting in May last. In contemplating the munificent liberality with which this stupendous Institution is supported by all ranks of men of every denomination of Christians in Great Britain; the immense extent of its operations through the greater part of the inhabited world; the multitude of Associations, for circulating and translating the Scriptures, to which it has given rise, in various parts of the earth; the liberal support and encouragement which it has afforded to such Associations; the Catholic 'unity of the spirit, in *this* bond of peace,' which it has so largely contributed to promote and cherish throughout Christendom, and which national hostility has not been able to extinguish; we want words to express our admiration of this wonder of the age; and

we are constrained to exclaim, Truly, 'this is the Lord's doing: it is marvellous in our eyes.'"

10. Extract of a letter from the Auxiliary Bible Society of the People of Colour, Jamaica, to the British and Foreign Society.

"We, the undersigned Persons of Colour in the Island of Jamaica, sincerely impressed with the beneficent object of the British and Foreign Bible Society, behold with heart-felt pleasure, that while a great portion of mankind labours under the iron yoke of infidelity, the work of charity and love is exercised to send forth the Word of Salvation throughout the earth; whereby those who are as yet in a state of ignorance and sin, may be induced to read the Sacred Oracles of Truth; and, under the gracious influence of the Holy Spirit, be brought to a saving knowledge of God, and of his Son Jesus Christ our Lord.

"Disparaged, as we have hitherto been, and still continue to be, by the operation of local prejudices; we rejoice that an opportunity is held out to us to manifest how much we appreciate the exertions of so excellent an Institution, as being calculated to administer to the relief of all men, whatever be their nation or complexion.

"To this end, we beg leave to inform you, that a Society has been established on the 30th of September last, in the city of Kingston, under the denomination of *The Jamaica Auxiliary Bible Society of the People of Colour*; the object of which is, to raise a yearly subscription throughout the island, to assist the future progress of the British and Foreign Bible Society.

"Although the present remittance be but small (77*l.* 5*s.* currency), yet we indulge ourselves in the hope that the smallest gift derives worth from the intention of the giver: this being the donations collected from the poorer classes in general of the People of Colour in Kingston; a partial collection having been already made from them before this Society was formed: we look forward, however, with the expectation, that it may, by God's blessing, assist in sowing the seed of his Divine Word in abundance.

"We entertain the highest regard for the British and Foreign Bible Society; the more especially as many of our unhappy brethren are at this moment enveloped in the dark cloud of ignorance and sin; yet we are happy in the reflection, that there are multitudes among us who thirst after the living Water of Life, and are desirous to see the pure and genuine Word of God spread."

CHURCH MISSIONARY SOCIETY.

(*Continued from p.* 806.)

We now proceed to lay before our readers that part of this Society's last Annual Report, of which it has not been in our power hitherto to give them an account.

The *Hindoostanee New Testament*, by the Rev. H. Martyn, assisted by Mirza Fitrut, is printing. The Gospel of St. Matthew had already been distributed liberally. The Liturgy of the Church of England has been already translated into this language, and translations of it are preparing in Persian and Arabic.

The Committee propose to employ the press extensively in circulating the *Liturgy* of the Church and *Religious Tracts* in the different languages of Asia and Africa. An Arabic tract has been stereotyped for circulation in the widely extended regions where that language is known. And the Committee invite their friends to furnish them with tracts suited to Heathen and Mohammedan countries, which, after having undergone the revision of the Committee, may be translated and circulated.

Various obstacles have arisen to

prevent the formation of the Society's proposed establishment in NEW ZEALAND. The following extracts of letters from the Rev. Mr. Marsden will shew what is the state of things and the prospects in this quarter.

"June 18, 1813.—I have the happiness to inform you, that my New Zealand friend, Duaterra, has at length, after undergoing unknown hardships, arrived at his native island. He has been received with great marks of esteem, and appointed King at the Bay of Islands. He has begun his operations in agriculture; and I have no doubt but he will prepare the way for his countrymen to receive the blessings of the Gospel of Christ. I was greatly rejoiced when I first received the above information about two months ago. I have since sent him a quantity of seed-wheat, and some tools of agriculture, with other necessaries.

"Duaterra is a very uncommon character. His moral deportment is blameless; his mind wholly bent on establishing a Sabbath-day at New Zealand, and on introducing the knowledge of the Supreme Being. While he lived with me, he acquired all the knowledge he possibly could, with a view of imparting it to his people; and understands many of the operations of agriculture.

"The want of food has been the cause of many of their wars: the introduction of agriculture will soon supply all their wants. This will greatly tend to civilize them. Industry will correct their wild and vagrant habits, and prepare them for the everlasting Gospel. I have no doubt, but the time is approaching when they will hear and obey the joyful sound.

"When I hear from Duaterra again, I shall be better able to judge of the propriety of beginning the Mission at New Zealand.

"I am sorry the business of the Boyd * has prevented so long that open intercourse with the natives of New Zealand which we formerly had, and has retarded the establishment of the Mission.

"The natives of New Zealand are numerous, and a very fine race of people; and will make great improvement in a short time if they have but the means, which I hope and pray to God they may have in his own time.

"I am happy to inform you, that this Colony is much improved, in a moral and religious view. The orders given to the Governor, and the regulations which he has adopted and followed, have been attended with the best effects.

"I trust God will raise up Missionaries among ourselves, for the instruction of the Natives of the Islands. We have now a much better prospect of this, than at any former period. My visit to England has been attended with much real good to this Settlement. My colleagues are men of piety; and we have five pious schoolmasters, and here and there a pious prisoner scattered through the Settlement. I married, a few days ago, a young woman to one of the Missionaries from Otaheite, whither she is going with her husband. She was born in the country: her father came out a convict, and her mother too. Her mother died, and left a good testimony behind her of her real piety. Her father is now living, and a most exemplary and pious man, and has walked in the fear of God for some years past. These are hopeful beginnings—GOD IS RAISING UP CHILDREN TO ABRAHAM FROM THESE EXILES. THIS SETTLEMENT WILL PROVE A BLESSING TO THE SURROUNDING NATIONS."

"June 23, 1813.—Since I closed my letter, Captain Parker has come in from the coast of New Zealand, with a full ship of sperm-oil, belonging to the house of Mr. Bennet, of London.

* This ship had been cut off by the Natives in consequence of various acts of violence committed on the persons of the natives by the master.

He gives me the most flattering account of Duaterra's kindness and attention to him. He would have loaded his ship with fine potatoes, if he could have taken them. Duaterra supplied him abundantly with fire-wood, spars, and potatoes:—all he wanted was brought to his ship. A great chief, named Terra, and uncle to Duaterra, wants the Europeans very much to go and live with him. A young man, a native of America, with whom I conversed yesterday, has been living for a year or more, with the natives of New Zealand: he left the island with Captain Parker. He tells me, that there is no danger from the natives; that they shewed the greatest attention to him; and that he himself would be very glad to go and live at New Zealand, if any Europeans would go with him. I am fully resolved to open a communication, some way or other, with these natives. I have had much conversation with the Governor about it; and his Excellency, I am fully confident, will promote this desirable object. The connection which I have formed with the natives, from several living in my house at different times, will open a way for a further intercourse with them in time: and I hope to see the arts of civilization and the Gospel of Jesus introduced into this great island; and the natives advancing to peace and comfort." These numerous poor heathens must not be forgotten in these wonderful days, when God hath stirred up the hearts of thousands to prepare his way among the different nations of the earth, where his name has not been known."

In AFRICA, a new settlement has been formed on the Bullom shore, opposite to Sierra Leone. The Missionaries have been instructed to prosecute sedulously the work of constructing grammars and elementary books, and translating the Scriptures into Susoo, Bullom, &c. The progress of the Society's settlements had been somewhat retarded by the shipwreck, in the neighbourhood of Goree, of the vessel in which Mr. Butscher and various other Missionaries had embarked. Two of these Missionaries, and the wife of one of them, died soon after their arrival on the African coast. The Governors of Sierra Leone, Senegal, and Goree, had united in rendering all the aid in their power to the Society's Missionaries and their objects. Mr. Butscher at present fills the situation of chaplain to the colony of Sierra Leone.

The Rev. W. Jowett, of St. John's, Cambridge, has engaged to act as the Society's literary representative in MALTA and the LEVANT; and other young clergymen, it is hoped, will follow his example, and visit, on a similar mission, Palestine, Asia Minor, &c. The object of such an appointment is, to obtain information of the state of religion; to ascertain the best means of forming Christian missions, circulating religious tracts, and translating the Scriptures, and to assist in carrying these objects into effect; and to prosecute inquiries after valuable MSS. of Scripture. The person appointed will, in short, interest himself in whatever may be serviceable to religion, and will avail himself of every proper opportunity of gratuitously exercising his ministerial functions.

The Committee have opened a separate SCHOOL FUND, for the establishment and support of schools among the heathen, and in the foreign possessions of Great Britain, to which many persons may be disposed to contribute, who would not so readily enter into the support of missions.

In consequence of the capture of a number of smuggling slave ships, on the coast of Africa, multitudes of Africans, from various parts of that continent, have been set at liberty. The Society will take as many of the children thus liberated as they can under their protection. Five pounds a year will enable the Society to support and educate an African boy or girl. Any benevolent persons who may assign this

sum to that object, may give what name they please to the children. An unknown friend in Wales has already assigned 40*l.* a year to the purpose of educating four boys and four girls.

Viscount Lifford, Dean of Armagh, has become a vice-patron; and Major-General Neville, a vice-president of the Society. A convenient house has been taken for the conduct of the Society's business, at No. 14, Salisbury Square, Fleet Street, London, where constant attendance is given, where all communications and contributions may be addressed, and where the Society's seminary will be eventually established.

The Committee have presented the sum of 200*l.* to the Missions of the United Brethren; 50*l.* to Mr. Jœnicke, for the use of the Missionary Seminary at Berlin; and 200*l.* towards defraying the expenses incurred by the Committee for conducting the appeal to Parliament, in favour of Christianity in India.

The above is the substance of the Report. Since its publication, additional information has been received from various quarters, of which some account will presently be given. On the 10th of November, after a sermon preached by the Rev. D. Wilson, noticed in our last Number, a Charge was delivered to two Missionaries, the Rev. J. C. Sperrhacken, and the Rev. J. H. Schulze; Mr. and Mrs. Hughes, and Mrs. Hartwig, who are to be employed in the work of education; and to an African youth, Jellorum Harrison*; all destined to reinforce the Society's Missions in Africa. They have since sailed for Sierra Leone, in the Wilding, Capt. Gibson.

A letter from the Rev. G. R. Nylander, the Missionary who is placed among the Bulloms, dated July 4, 1814, will throw some light on the degrading nature of the African superstitions.

"How great the ignorance and superstitions of the Bulloms are, struck me very much when I saw a crowd of people assembled offering sacrifices to a cannon ball and three decanter stoppers, recommending themselves and their children to the favour of that evil spirit of whom the ball and stoppers were the representatives!

"They say, like the Roman Catholics of their pictures, that when they address the ball and glass stoppers, they speak not to them, but to the devil that lives in the bush (woods).

"They sometimes pray to God, as they say; but even that is done with superstition. I saw an old man at prayers, solemnly kneeling down before his house, with a brass pan before him, wherein he had laid some pieces of gold, two rams' horns, a piece of iron, and two swords. He said he had been praying to God; and, as God did not require any sacrifices of him, he laid these things down before God, and asked him to bless him and all his people."

The following recent intelligence from the Rev. Mr. Marsden, New South Wales, is important.

"August 16, 1813.—I am happy to inform you, that I have received very late accounts from Duaterra, and that he is going on well. All the vessels which have touched there, since his return, have been safe, and were supplied with every thing that the country could afford.

"Two young men, sons of two chiefs, have arrived in the last vessel from New Zealand. I expect one of them in a few days, to live with me for a time.

"The way seems gradually opening for a Mission to New Zealand. The natives are getting on with their cultivation, and have now plenty of maize and pigs; with potatoes and other vegetables. The wheat which I sent a few months since, is growing very well. Dua-

* This youth left Africa about twelve years ago with Mr. Brunton, and has passed the greater part of the intervening time at Karass.

terra has a perfect knowledge of the cultivation of maize and wheat: bread will be a wonderful advantage to these poor Islanders, and be a means of preventing their civil wars."

Mr. Marsden has taken great pains to protect the New Zealanders from the injuries to which they are exposed, by the unprincipled conduct of the British traders who visit that island, and to rescue their characters from unmerited reproach. The crews of two vessels, the Boyd and the Paramatta, had been cut off by them. The following depositions will shew what was the real cause of these outrages.

"Court House, Nov. 10, 1813.—John Besent being duly sworn, deposes, That he arrived in the King George (a ship belonging to Port Jackson), at the Bay of Islands in March, 1812: That, in consequence of the master treating some of the New Zealanders ill, he, the deponent, was apprehensive the ship would be cut off, and the crew murdered; and, judging it safer to go on shore and live with the natives, he left the ship, and remained on the island twelve months. During his residence among the natives, he received the following account of the loss of the Boyd, from one of the chiefs' sons, who spoke the English language very well, having been on board the Star, Capt. Wilkinson, two voyages. The Star sailed from London, for the South Seas. When the Star sailed from Port Jackson for England, Captain Wilkinson got Captain Thompson, master of the Boyd, to take the chief and his companion on board the Boyd, under a promise of landing them at New Zealand, as he was bound there for spars:—That the chief informed the deponent, that Captain Wilkinson, previous to his sailing for England, had paid him his lay of oil and skins that had been procured, with which he purchased clothing, &c. and that he also received presents from gentlemen and others at Port Jackson, and a musket from Captain Wilkinson. He also informed deponent, that Capt. Thompson had tied him up in the rigging, and flogged him, and kept all his things. After the Boyd had arrived in the port of New Zealand, the young chief was flogged in the harbour, and sent ashore immediately. The natives had procured a considerable part of the cargo of spars before the chief was flogged, which spars this deponent saw, when he was at New Zealand, with the wreck of the Boyd. After Capt. Thompson had flogged the chief, and taken his things, the natives would render no further assistance in procuring the spars, nor go near the ship: that Capt. Thompson landed the ship's company to get the spars themselves; leaving only two men on board, besides the passengers. On his landing, Peipphoohee, a principal chief of Warygohroo, went up to Capt. Thompson, told him that he had flogged his son, and that he would kill him; and immediately knocked him on the head with an axe: and the rest of the crew were immediately murdered."

The same witness being duly sworn, deposes, "That during his residence in New Zealand, he received the following account of the loss of the Paramatta schooner:—

"That the Paramatta schooner, after leaving Port Jackson, put into the Bay of Islands in distress for want of provision and water. The natives supplied them with pork, fish, and potatoes, as many as the vessel could stow. After the schooner had received her refreshments, the natives wanted to be paid for them. The people belonging to the schooner threw the natives overboard, and fired at them, and immediately weighed anchor. The deponent saw three of the natives who had been wounded with small shot by the crew of the Paramatta schooner. A heavy gale of wind coming on immediately, which set into the harbour, blew the vessel on shore between Cape Brit and Terra's District, where the remains of the

wreck laid when the deponent was at New Zealand last March. After the vessel was wrecked, the natives revenged themselves on the crew for firing at them and defrauding them of their provisions, and cut them all off."

Mr. Marsden has succeeded in forming a Society for the Protection of the Natives of the South Seas, under the patronage of the Governor and Lieutenant-Governor of the colony.

BAPTIST MISSION IN INDIA.

HAVING in our last Number given a general view of the progress of this important Mission, we intend, in the present, to add such extracts as may either serve to illustrate the prospects of extensive good which appears to be dawning and even brightening into day, in that quarter of the horizon; or to expose the obstacles which exist to the diffusion of the Gospel. Under the latter head may most unquestionably be classed the unhappy principle which has been adopted by the British Government, of deriving a revenue form the cruel and polluting superstitions of their subjects. We read, in the account before us, that "while a Missionary was preaching at a place called English-bazar, he was told by one of his hearers, that 'salvation could be obtained through *Jugunnatha*.' D'Cruz mentioned the immoralities practised at his worship; to which one of them replied, by asking, 'Why then do the English collect money from the idolatrous pilgrims? Do not they support *Jugunnatha*?'"

"The villages and towns in the neighbourhood of Serampore have been more visited during the past year, and more has been done in disseminating the Scriptures and Scripture-tracts, than in any preceding year. The brethren from Serampore have taken occasional excursions, and Punchanun from Jessore has itinerated, and found many of the Hindoos well inclined to hear him. 'Indeed,' say the Missionaries, 'there appears to be a much better disposition towards the Gospel than has ever yet appeared. It was despised at first, and rejected with scorn; now they say, It is good, and deserves acceptance; but the chains of cast cannot be broken.'"

"An interesting young man came before the church, (a Persian Moonshee,) who simply by reading some part of the Word of God is become a Christian. About eight or nine years since, he began to doubt of the Hindoo system. About as many months since, he gave up idolatry altogether. He applied first to the Portugueze padræ for baptism; afterwards, to Mr. F. of Chinsurah; and last of all to the brethren at Serampore. His account was truly interesting. On Lord's-day, the 14th, he was baptized in the tank opposite brother Marshman's house. Most of the native members were present. Brother Ward addressed the candidate, and Kreshnoo concluded in prayer. Thus we hope the Lord Jesus has gained a fresh accession to his church from among the poor Hindoos. This young man is of high cast, and is much respected. We expect several others of his connection soon to come forward."

"On the first Lord's day in the month, *Mut'hoora*, a young man of the writer cast, brother to Tara-*chund*, was baptized at Serampore, by brother Ward; on the following Sabbath, another young man of the same cast named *Komula*; the next Sabbath, Ram-*krishna*, another friend of Tara-*chund*'s, and of the same cast; and on the next Sabbath, Kashee-nat'*ha*. All these persons belong to respectable families. Kashee-nat'*ha* is married in one of the principal Hindoo families in Calcutta."

Mr. Chamberlain, who was sent to establish a Mission at Sirdhana, beyond Agra, thus writes;—

"We met with a very favourable reception. Mr. Dice introduced us to her highness the Begum, who received us with every mark of respect. I entered into conversation with her highness, in the Hindoost'hanee, respecting the progress of religion in the world, the circulation of the holy Scriptures, and other things, with which she seemed much pleased. We had the honour of breakfasting and dining with her.

"We are now residing in a tent; but a spacious bungalow is preparing for us, and every other convenience in a commodious situation, within ten minutes' easy walk to the Begum's palace, and at one side of her camp, which I suppose must contain two or three thousand troops, besides many others attached to her highness's establishment. Persons of all casts and of several nations are here, some of whom we may hope will attend the preaching of the Word when it is established; and at first, probably, many will attend, attracted by the novelty of the thing. The town is at a small distance, where we may by degrees establish preaching and schools. This is a most favourable situation for the north-west Hindoost'han. From this place a correspondence may be opened with the Punjab, Shreenugur, and Kashmeer. Runujit-singha, the Shikh Rajah, has expressed a desire to have a teacher for his children, and Mr. O., who directed a correspondence on the subject, says, that there is no doubt but that he would protect a Missionary to the utmost, who would go and voluntarily offer his services for the instruction of the young princes."

The account from the Mahrattah country, where a Mission has also been established, is encouraging. The school contains fifty-five boys, and the Scriptures are much read.

As we were about to close this article, the 27th Number of the Periodical Accounts of the Baptist Missionary Society was put into our hands. We add a few extracts from it.

"On the 18th of September, died at Serampore, our beloved brother Dweep-chund, an itinerant, lately supported by brother Gordon of Calcutta, and employed by him in the work of God at the jail and in its neighbourhood.

"Our deceased brother was born at Pejiya, in Jessore, belonged to the writer cast, and at the time of his death was about twenty-eight years of age. His mother, who had been baptized, and who lived under his roof, died a few months before him.

"Some account of our brother has already appeared in the life of *Futika*. It only remains to be added, that during the last twelve months of his life he appeared to be much more deeply affected by Divine things than ever he had previously been; which was conspicuous in his preaching and general conversation. He was distinguished amongst our native brethren, on account of his fervour of spirit and apparent desire of doing good.

"*Kureem*, in conversation with brother Ward since Dweep-chund's death, expressing his admiration at our brother's decision of character, said, that he with another brother once accompanied Dweep-chund to a neighbouring village to preach. On their arrival, they found a Portuguese man sitting at his door on a chair, and, going up to him, entered into conversation with him, and offered to smoke out of his hooka. He upon this turned round with astonishment, and asked them what they meant; adding that they were Bengalees; would they smoke with him? They declared, that they were Christians, and that they despised no man, as all were children of one father. The Portuguese man, pleased with their frankness, and with finding Christians among the natives, gave them his hooka, and ordered three chairs to be brought for them; which, however, they declined, and sat on the ground. By this time,

several of the villagers had arrived on the spot, and began to listen to the conversation; when these brethren sang a hymn in Bengalee, 'Eternal salvation by the death of Christ,' which drew numbers around them; and at the close of the hymn and of prayer, Dweep-chund got up, and with the Testament in his hand, addressed them in a manner which astonished Kureem and the other native brother, and excited the wonder of the listening strangers. Such words from such a quarter!—A brahman amongst the crowd, however, interrupted the speaker, and made use of some opprobrious language; and being enraged at the reply, he began beating Dweep-chund, who received his blows without resistance. One, however, who was less patient, was provoked to use threatening language; when Dweep-chund restrained him by saying, 'Brother, we are the disciples of Him who was as a lamb led to the slaughter; who, in the midst of his murderers, looked stedfastly towards Heaven, praying that they might be forgiven, when one look of anger on them would have reduced them to ashes.' The Portuguese man at this, was ready to take Dweep-chund into his arms; and all appeared to be much struck with this new thing in the land—men praying for their persecutors!

"During his last long continued affliction, Dweep-chund unceasingly testified his rejection of every refuge but Jesus; and in his last moments, when visited by brethren Marshman and Ward, he appeared to be eminently supported by his hope in Christ. Many pleasing expressions dropped from his lips during the last days of his life, all tending to shew how much he felt his obligations to a crucified Saviour."

"On the 20th of September, died at Ram-krishna-poora, opposite Calcutta, our beloved brother Krishna-dasa, late itinerant in Orissa.

"A few months ago, he left Balasore in a state of affliction, and lingered at Serampore till near the time of his death, when he went down to his house at Ram-krishna-poora, and in a short time was removed from this vale of tears."

"Krishna appeared constantly to be a genuine Christian: he was certainly a fervent and impressive preacher. His conduct, from the time of his baptism to that of his death, was in general quite consistent with his profession. He had an understanding superior to many of his countrymen occupying the same rank in society as himself. He read and understood the Bengalee Scriptures, and, (though in an inferior degree), the Hindoostanee and *Ooriya*. He had a convincing method in stating and defending the Gospel, and in exposing the follies of the different sects of Hindoos, whose ways he abhorred from his soul.

"During his affliction, brother Ward often witnessed how much a work of grace appeared to be deepened in him: he shewed great tenderness of spirit, and child-like simplicity; much fervour of devotion, and a strong cleaving to the doctrine of Christ, as all his salvation and all his desire. In the midst of sleepless nights, he would spend much time in calling on the Saviour, and singing Bengalee hymns; and he failed not to exhort all around him to cleave unto the Lord with purpose of heart, and to depart from all iniquity.

"Sebuk-rama was with him in his last hours, and has transmitted to brother Ward the following particulars:—'On the day of his death he called for me, but his wife told him I was not arrived from the other side of the river. He then began to praise God. At night I went to see him, and asked him how he was: he smiled, and said, "I am well, but am leaving this world and going to my Father's: stay with me; do not leave me." Saying this, he clasped his hands together, and remained for a short time in silent prayer. I then sang two hymns and prayed, which he seemed to

enjoy. I then gave him a little water, and reminded him, that our Lord Jesus Christ had given him the pure water of life. He said, "Yes, brother, the Lord Jesus Christ is truly the Son of God: this I believe." I added, "Blessed, blessed be the Lord Jesus Christ, the Saviour of sinners." He said, "Yes, these are sweet words: he is my salvation." About five the next morning he departed. The last words he said, in reply to a question of mine, were "Christ alone is my light and salvation."'

"We have now (at Agra) three native schools containing about one hundred children; which schools are becoming very interesting, as they excite the attention of the relatives of the children, and afford them instruction in the first principles of Christianity in an indirect way, even through their own children while they have a place to sit and read or hear the sacred Scriptures read to them. The three schoolmasters that are now employed at this station appear to feel as much interest in reading the sacred Scriptures to inquirers, as though they were real Christians. They do not discover the least regard for their shasters or ceremonies, even before their countrymen, though we have our fears relative to any saving change in their minds, and have, therefore, never urged them to an open profession of Christianity.

"Our aged brother Vrinda-vuna is most actively and faithfully engaged with inquirers, with very little intermission, from Monday morning to Lord's-day evening. I believe him to be a man of great faith, unaffected humility, with a sincere desire to benefit his countrymen. Cowper's description of the simple, humble Christian, is truly applicable to him; he 'feels his Bible true.' He never needs an exhortation to diligence. Though an aged man, perhaps more than seventy, he has several times walked more than twenty miles a day, and addressed many of his countrymen by the way. The last time he visited one of the schools about ten miles off, so anxious were the people to hear, that neither he nor his companions were scarcely allowed time to eat or sleep during the greater part of two days that he spent with them."

"Whether any thing short of Divine power will convince the opposers of the conversion of the Hindoos seems to be more than a matter of doubt; but I think, could they have seen our aged brother Vrinda-vuna last night, and could their pride and enmity have given way for a moment to the common sentiments of liberality, the scene must have convinced them that Hindoos can at least feel the Gospel, and appreciate its value! The old man accompanied one of the native schoolmasters, who came to read a chapter with me after our family worship. The chapter that came in course was the 26th of Matthew, with the latter part of which the old man was deeply affected. It seemed to rouse all the feelings of a heart truly devoted to God. Sorrow for the sufferings of his Saviour, disgust at the perfidy of Judas, contrition for his own sins, a lively hope of pardon, gratitude for that hope, and admiration at the amazing love and mercy of God the Father and of God the Son, appeared by his conversation afterward to have been alternately in exercise while the chapter was reading, and during which time his furrowed cheeks were plentifully bedewed with tears. Such tender emotions would not have been so remarkable in a younger man. From V.'s physiognomy, one would be ready to conclude he was an utter stranger to the finer feelings of the heart, or if he ever had, or could have possessed them, that fifty years familiarity with the tortures and cruelties of Hindooism would have been quite enough to efface them; but true indeed it is, 'that if any man be in Christ, he is a *new creature*.' This has seldom been more conspicuous

than in the person of Vrindavuna.

"After morning worship on Saturday, we left home (Patna), and through mercy reached Hajee-poora at six in the evening. About sunrise on Lord's-day we commenced discoursing with the multitudes, who so thronged us in half an hour, that it became imprudent for both at once to quit them for our breakfast; we continued with them as long as we could, and then perceiving there was no apparent inclination in them to disperse, I persuaded Brother S. to go on board and partake first; which, when he and myself had done, we began to give books to such of the anxious multitudes as could either read or had teachers in their neighbourhood; and thus we employed ourselves till two o'clock, preaching to them the glad tidings of the kingdom. Early on Monday we proceeded to another spot, and continued with the people, conversing and giving books, till ten o'clock, when we returned home."

"We have lately been making a monthly subscription for the relief of the poor starving natives hereabouts (at Agra), whose case is indeed very deplorable on account of the great scarcity of grain; many have died for hunger in the streets of Agra. We daily find here and there one starved to death. We were coming home one evening lately through the wheat bazar, and in the midst of the sellers of wheat and other grain lay a poor man who had just breathed his last among the heaps of the grain. He had picked up a few husks of pease and grain, which it appeared he had been attempting to eat, but was too far gone. Not a single man in the bazar would give this poor creature one handful of wheat to save his life. This is not the only instance of the hardness of heart of this people; they have no more feeling for the poor than if they were dogs.* They shew no mercy, no pity. Our plan for a subscription was begun at one of our prayer-meetings. We collected by way of donation about sixty rupees. The Rev. Mr. Corrie has since obtained a subscription to a considerable amount, which he serves out to the poor every morning."

"The mode of burning the dead in this neighbourhood, (Digah, in Hindoost'han,) differs from that which I have seen in Bengal. Instead of wood, which I suppose is much dearer here than in Bengal, they get a few bundles of long grass, such as poor people use for building their houses; and after placing the body on a kind of stage about a foot and a half from the ground, with some of the grass over and some under it, they set fire to the heap, let it flame for a minute or two perhaps, and then quench it, and throw the singed body into the river. This ceremony I have several times witnessed, and the persons employed appeared to be as much diverted with the act of kindling and extinguishing the flames as boys in England are at bonfires in fields in the country."

Dr. Carey to Mr. Fuller, January 25, 1814.—"The present year opens with some remarkable circumstances in the Mission. The first, (which, indeed, belongs to the past year, though intelligence of it reached us in the present,) is the fixing of the Burman Mission at Ava, the capital of the empire, and the establishing of a printing-press there by order of the Emperor. Felix was some time ago ordered to Ava, to vaccinate some of the younger branches of the royal family. He went, and was received with rather more honour than he would have wished for. He had none of the vaccine virus; but a ship was ordered to be engaged to bring him to Bengal, to fetch some. I had in the mean time sent some thither, which arrived the day he was to have embarked, and prevented his coming. He requested leave of the

Emperor to set up a printing-press, which was granted; and he was required to reside at Ava."

"I wrote you in my last, that Government had applied to us to send men to Amboyna, to superintend the schools there; and that my son Jabez had offered to leave the profession of the law for the ministry of the Gospel. The offer was gladly accepted by us, and, last Saturday we wrote in to Government to offer his services. The same day an answer was given, assigning him a passage thither in the Streatham Indiaman; the packet for which, we were informed, would be sent on Monday. Jabez was to be married before his departure, in addition to which he had every preparation for the voyage to make in one day. The captain, however, allowed two days more, and he will go off this evening or to-morrow morning. Government pays the passage of them both. I trust that the Lord, who has thus auspiciously opened a way for this Mission, will graciously make it effectual. Jabez was lately baptized, and is decidedly serious. Mr. Thomas, to whom he was articled, generously set him at liberty, and gave a very honourable testimony of his diligence and ability. He will have five or six islands under his care.—We have just printed off the first sheet of an edition of the Malay Bible for Amboyna. The resident there was one of my pupils, and is friendly to attempts to spread the Gospel.

"January 26.—Yesterday I begun this letter. Last night Jabez was solemnly set apart for the work to which he is going: he went from the chapel to the boat, in which he set off to Saugur Island, to join the ship. About half an hour before we went to worship, in came Felix from Rangoon, sent after all for vaccine virus, that which I had sent having lost its virtue in the passage. It was a most gratifying event that we should all thus providentially meet; for we can scarcely expect to meet again. I and two of my sons, Felix and William, united with brother Ward in laying hands on Jabez. To me the circumstance was highly gratifying, and will, I trust, be a matter of everlasting praise."

A respectful application was lately made to the Court of Directors of the Honourable the East-India Company, for permission to send out Mr. Yates as a missionary; but, notwithstanding the facilities provided by a late Act of Parliament, they peremptorily refused it: and when the application was repeated, the refusal was also repeated. On application being made, however, to his Majesty's Government, permission was immediately granted. A letter of thanks was sent to the Right Honourable the Earl of Buckinghamshire, President of the Board of Controul, for the candid and liberal treatment received from his lordship relative to this business. Mr. Yates left England in October, in the Earl Moira, belonging to Captain Kemp, a member of the church at Serampore, and who generously furnishes him with a free passage.

LONDON MISSIONARY SOCIETY.

THE following is an abstract of the Report made to this Society by the Directors at its Twentieth Annual Meeting, on the 11th of May last.

I. OTAHEITE.

The Directors commence their Report with stating the conversion of king Pomarre to the faith of the Gospel. The Missionaries had faithfully persisted for many a long year, and after they were driven from the scene of their labours by civil war, they readily returned at the invitation of the king, and with pleasure renewed their work. In the course of a few months after their return, their hearts were cheered with the pleasing appearance of the effects of Divine Grace on the heart of the

king. On the 18th of July, 1812, Pomarre declared to the Missionaries his full conviction of the truth of the Gospel, as the result of deliberate consideration, his determination to worship Jehovah as the only living and true God, and his desire to make public profession of his faith by being baptized. The Missionaries greatly rejoiced, but thought it prudent to defer his baptism until, by a careful observation of his conduct, they should be fully satisfied as to the reality of his conversion. In this advice he calmly acquiesced. Subsequent letters afford increasing evidence of Pomarre's sincerity. The Missionaries state, that when at a distance from them, and amidst very important engagements, he regularly observed the Lord's day; that he laboured to persuade his relations to embrace Christianity; that he has entirely abandoned his idols; that he entertains very clear and consistent views of the principal doctrines of the Gospel; and, above all, that he expresses the most deep contrition on account of his former vicious life, and a most humbling sense of his native depravity.

But Pomarre appears not to be the only fruit of the labours of the Missionaries: "there are others," they say, "whom we trust the Lord is drawing to himself from among this people."

The Missionaries had come to a determination to form a mission on another of the Society Islands; and they had fixed upon Reiatea, as the largest or most central, of the group. They were about to build a vessel of about fifty or sixty tons, as strenuously recommended to them by his Excellency Governor Macquarrie and the Rev. Mr. Marsden, to both of whom the Society is much indebted for their kind attention to the Missionaries.

II. Africa.

Mr. *Campbell* has visited the various missionary stations in South Africa; has suggested many excellent regulations for their improvement; and has fixed upon several new places, in which, missionary settlements may probably be established. After a careful examination of official papers relating to the Missionaries, with which he was indulged, and obtaining passports from the Governor, Sir John Craddock, to the Landrosts of the districts through which he was to pass, he left Cape Town on the 31st of February, 1813, and reached Bethelsdorp on the 20th of March. He was received by Mr. Read and all the Missionaries with the most cordial affection, and by the Hottentots with the liveliest expressions of joy.—At Bethelsdorp, he witnessed a greater degree of civilization than he was led to expect, from the reports in circulation, on his arrival in South Africa. He found there many natives exercising the trades of smiths, carpenters, sawyers, basket-makers, turners, &c. He saw cultivated fields extending two miles in length, on both sides of a river. Their cattle had increased from two hundred and eighteen to two thousand two hundred and six: from three hundred to four hundred calves were produced in a year, not more than fifty of which were in that space of time allowed to be slaughtered. The blessed effects of religion were displayed in benevolent institutions formed among them: they had a fund for the support of the poor and sick, which amounted to two hundred and fifty rix-dollars; and they proposed to build a house for the reception of part of their poor. They had also a common fund for the purpose of improving the settlement, amounting to one hundred and thirty dollars and about thirty head of cattle; and they contributed, during the last twelve months, seventy rix-dollars in aid of this Society. Such are the powerful effects of Divine Truth among the most degraded of our species, in their civilization, as well as in the more important concerns of religion. Thus, we see a Christian church; cultivated fields and

gardens; useful manufactories; an hospital; and an Auxiliary Missionary Society among *Hottentots!* Who now will doubt, whether the Gospel ought to be preached to uncivilized nations? Several natives have been raised up from among the converted Hottentots, who preach to their countrymen with great acceptance and usefulness.

From Bethelsdorp Mr. Campbell proceeded through a wild country, almost uninhabited, on the borders of Caffreland, in order to fix upon two spots eligible for missionary settlements, in Zureveld, near the Great Fish River, the Government having kindly promised to give sufficient portions of land for that purpose. Two suitable places were accordingly fixed upon. Mr. Campbell next travelled in a north-westerly direction to Graaf Reinet, where Mr. Kicherer resides, and had the pleasure of witnessing the happy effects of his labours: here also he met with the Hottentots who visited England in the year 1803. From this place he commenced his journey to the Orange River, about the 10th of May, Mr. Kicherer and other friends accompanying him a week's journey, as far as the limits of the colony, preaching, wherever they had opportunity, to the boors and the heathen; some of whom, alas! had never heard of a God, nor had they a word in their language whereby to denote him. He crossed the wild Boschemen's country until he reached the Orange River, and after travelling about one hundred miles along its banks to the eastward, he found a ford which he safely crossed: he describes the river as wider than the Thames at London Bridge. On the next day he reached Klaar Water, the missionary settlement which has long been under the care of the Missionaries Anderson, Kramer, and Janz. Here he remained but a few days, and left it, accompanied by Messrs. Anderson, Kok, and Hendrick, in order to explore a large and populous city which had been described to him.

After travelling ten days in the direction of N. N. E. they arrived at the city of Latakkoo, which contains about 1500 houses, neatly built, and about 8000 inhabitants. After waiting ten days for the king, Mateebee, who was absent on a jackal-hunt, Mr. Campbell was introduced to him, and requested leave to send Missionaries to his people, which was granted. Here Mr. Campbell obtained the important information that there were twenty tribes of people north of Latakkoo, who all speak the same language, and who are reported to be still more civilized.

From Latakkoo, after a circular and interesting tour of six weeks, Mr. Campbell returned to Klaar Water, where he continued about a fortnight to arrange the affairs of that settlement, and whence he proceeded on a route entirely new, directly across the continent of Africa, westward. At length, after a journey of nine months, he returned to the Cape in safety and in better health than when he set out.

The following are the missionary stations in South Africa.

1. In the *Namaqua Country*, at Kamiesberg. The number of persons residing at this station, were, according to the last accounts, about five hundred, besides the Bastard Hottentots at the neighbouring krall of Byzondermeid, who amounted to one hundred and forty-five. The Missionaries at this station are Messrs. Albrecht, Schmelen, Helm, and Ebner.

2. At *Klaar Water*, near the Orange River. The Missionaries at this place are Mr. Anderson and Mr. Janz. Mr. Anderson complains much of the general lukewarmness of the people. About three hundred persons generally attended the preaching of the word on the Lord's days, and the behaviour of people was, in general, decent and moral. In agriculture but slow progress was made, and the corn raised was insufficient for the subsistence of the people. Their

cattle, however, are multiplied. The number of people in this settlement was, in August 1812, from seven to eight hundred. Four persons had been baptized and received into communion in the course of the year. For several years after the Missionaries took up their residence among this people, they lived a wandering life, which was extremely inconvenient to the Missionaries, and a great obstacle to civilization and improvement. At length, after many entreaties, the people resolved to take up a settled residence. Since that time they have cultivated and sown a considerable portion of ground, planted several gardens; some of them have built houses of stone, and now begin to feel themselves at home.

3. *Silver Fountain.* Mr. and Mrs. Sass, after a most difficult and hazardous journey through the wilderness, in which they lost several of their oxen, and were without bread for nearly a month, reached, at length, the residence of Captain Kok. Here the people were so desirous of hearing the word, that they entreated him to preach to them twice every day, and on the Lord's day thrice. Many persons here received the word with joy, and several individuals appeared to be really converted. The number of the people, in the beginning of the last year, (including old and young) was about 118.

4. *Hooge Krall,* the Drosdy of George, near Bota's Place. When the people of this krall, among whom Messrs. Read and Wimmer had preached, were apprised of the approach of Mr. Campbell and his friends, they sent messengers to meet him, and about fifty of them came several miles to welcome him, expressing the greatest anxiety to know whether or not they might expect a missionary; and when one was promised by Mr. Campbell, they displayed the highest degree of satisfaction.—At present, Mr. Pacalt is labouring with success among these Hottentots.

5. *Theopolis.* The Missionaries at this place are Messrs. I. G. Ullbricht and Bartlett.

6. *Bushusmen Country;* Mr. Erasmus Smith.

7. *Zwebrak* near Zwellendam, Mr. J. Seidenfaden.

8. *Tulbach Drosdy;* Messrs. C. Kramer and A. Voss.

9. *Bethelsdorp.* At this station the Missionaries are Messrs. Read, Wimmer, and Messer; A. Verhoogh, a native of Mosambique, and W. F. Corner, a native of Demerary.

10. *Cape Town.* Mr. Thom continues to preach three or four times a week to a considerable number of persons, chiefly the soldiers of the 93d regiment, (Sutherland Highlanders,) of whom he has frequently from two hundred to six hundred hearers. He speaks very highly of their moral conduct, their serious piety, and their exemplary liberality. Among other charitable objects, they have contributed seven hundred rix-dollars (above one hundred pounds sterling) to the missionary cause. But Mr. Thom's labours are not confined to the ministry of the Gospel: he has been instrumental in the formation of religious institutions, and in the distribution of the Scriptures, books, and religious tracts. He has also under his care some young men, intended for the work of the ministry.

III. India.

1. *Visagapatam.* Here Messrs. Gordon and Pritchett continue to labour, both in the work of translation and of instruction. Having made a good proficiency in the Telinga language, they preach to the people in their own tongue. They go frequently into the villages around them, reading and explaining portions of the word of God. Sometimes they have visited the idol temples, and have prevailed on some of the Bramins to listen to the Scriptures. On one of these occasions, each of the Bramins accepted a copy of one the Gospels, and promised to

peruse it diligently. The converted Bramin, Anunderayer, goes on well, and takes delight in the instruction of his countrymen. Of another Bramin, Narasimooloo, they entertained good hopes, and intended, when they last wrote, soon to baptize him. He also is employed in reading the Scriptures to the natives, in company with the Missionaries, who explain the passage read. Their visits to the native schools sometimes afford a high degree of pleasure.

2. *Ganjam.* Mr. Lee, who was at Vizagapatam, has removed to Ganjam, a populous town on the coast. Here he is surrounded, not only by a vast body of the natives, but also by a multitude of Portuguese, half-cast people. He was about to open a school for children of the latter description, and another for the natives, in which he would teach both English and Gentoo, and thereby have an opportunity of introducing and explaining the doctrines of the Gospel. The attendance of Europeans and others on public worship is encouraging. About one hundred and twenty persons attend twice on the Lord's-day and hear the word with seriousness, and he hopes with good effect. Immediately after the service on Lord's-day evenings, he reads a portion of the Scriptures to the natives who are present, and explains it to them in the Gentoo language. He was then erecting a place of worship, fifty feet by thirty-eight, in doing which he is assisted by the Government. He has translated Dr. Watts's First Catechism, and other useful books for children. He is also proceeding in his translation of the Book of Genesis into the Telinga.

3. *Travancore.* Mr. Ringeltaube still resides at Magilady, in Travancore, and continues his labours at several village churches in that neighbourhood. He visits twice a month his several congregations, and every evening addresses as many as are willing to attend. In some of these places, the people are irregular in their attendance; but at Ectamoly and Auticada they attend much better: at the latter place he thinks of enlarging the church. Pittalow and Covilvilly appear stationary; but a new congregation has sprung up at Ananda-nadan-cudi-yirappa, where the people have erected a small church; upon the whole, there has been an increase in number; one hundred and forty-six have been baptized since he last wrote. The number af church-members is about six hundred and seventy-seven. About sixty children are in the schools under his direction.

4. *Belhary.* Mr. Hands had been alarmingly ill: he was, however, mercifully recovered; and after a journey to Vizagapatam and to Madras, returned to his station and resumed his labours, assisted by Mr. Taylor, a native of Madras, and one of the fruits of his ministry there; and who, on his recommendation, has been received as a missionary under the patronage of this Society. On his journey, wherever he halted, he usually endeavoured to publish among those who knew the Canara language, the truth of the Gospel, which in general the people were so ready to hear, that they crowded the *choultry*, from the time he entered till he left it. He passed through some hundreds of towns and villages; in some of which he found congregations of Roman Catholics, especially in the large towns near the Coromandel Coast; and in some of the villages, the greater part of the inhabitants were Christians of that communion; but too generally they were scarcely to be distinguished from their heathen neighbours. The paucity of Bramins there, the ruinous state of their pagodas and religious houses, and the disregard now shewn to their once-famous deities, afford encouragement to hope, that the time is not far distant when they shall hear and receive the truth of the Gospel. His schools continue to flourish. Some copies of the New Testament in the Telinga tongue have been di-

stributed among the Gentoos. He has also a class in the native school, who read the Telinga Gospels. The zeal of the half-cast people who attend upon his ministry has afforded him much pleasure; they have raised upwards of five hundred rupees in aid of the Auxiliary Bible Society at Calcutta. He had the pleasure also of sending to the same Society one hundred and thirty-three rupees, received for Bibles sold to the soldiers and others. He speaks with great delight of the piety of some of the military. He expresses much thankfulness, that the Government has favoured him with a grant of the ground occupied by the Mission Garden, which contains about eight acres, and is to be held free from rent, as long as it is appropriated to the use of the Charity School.

5. *Chinsurah.* Mr. May, who was sent out with a view of aiding the Mission at Vizagapatam, especially in the tuition of the children, for which he has a peculiar talent, was led to settle at Chinsurah, where he has the prospect of much usefulness, especially to the rising generation. Mr. May superintends the Free School at Chinsurah, in which he has introduced some beneficial improvements: he intended to commence a native school in the month of January, on the British plan. Speaking of schools, he says, "It is among the rising generation chiefly, that I look for success: by teaching them to read the Scriptures and laying before them the grand principles of our holy religion, we may remove their prejudices without shocking them." He is looking out for native teachers, as recommended by the late Dr. John, and wishes to pursue the plan of a good lady up the country, who employs two or three native teachers, giving each of them four rupees a month, and two annas for every regular scholar; this renders them diligent in procuring and retaining the children. Mr. May wishes for more assistance, and particularly desires that any who may come out may be well acquainted with the improved method of teaching. The number of children then in the school was about seventy.

6. *Madras.* Mr. Loveless informs the Directors that the concerns of the chapel and of the free schools are much as usual; the attendance of the people on his ministry was rather more encouraging than before. He has been the instrument of disposing of a considerable number of religious books.

IV. Ceylon.

Through the kindness of Sir Alexander Johnston, and other members of the Government in Ceylon, Mr. Palm, one of the missionaries, had been appointed minister of the Dutch church at Columbo. He had previously been useful in visiting and reviving some of the schools, and, in his present situation, says that he has better opportunities than ever of being serviceable to the missionary cause. He was endeavouring, with the members of the Dutch Consistory, to open schools at Columbo, for the poorer classes of children, on the plan of Dr. Bell.

Mr. Ehrardt has been employed by Government to visit the schools, many of which he found in great disorder. He took every opportunity of preaching, and instructing both adults and children in his journies.

Mr. Read was acting as visitor of the schools in the district of Point de Galle. He gives a deplorable account of the people in general, who, while they retain the name of Christians, are really idolaters. Mr. Read resides at Amlamgodde, where he preaches in Dutch or English, and occasionally there and at other places to the Cingalese, by an interpreter. The Government has promised to establish free schools at Galle, Matura, and Jaffnapatnam, one or more of which Mr. Read will probably be called to undertake. Colonel (now

Lord) Molesworth continues to be an active promoter of the schools in this island.

V. China.

Mr. Morrison has finished the great work of translating the whole of the New Testament into the Chinese language. These Scriptures have already found their way into distant parts of the empire. Mr. Morrison has also printed and dispersed a catechism, containing the fundamental principles of Christianity, and a tract also on its chief doctrines.—Mr. Morrison is not permitted to preach publicly, or to go into the interior of the country: but he expounds the Scriptures to his domestics and a few others, and prays with them. Some individuals appear to have profited by the word, to forsake their idols, and desire to be baptized as Christians. The Chinese Dictionary and Grammar, written by Mr. Morrison, are so highly esteemed, that the East-India Company has sent out a suitable person to print it, at their expense, in three volumes folio.

Mr. Milne arrived at Macao, July 1813, and was gladly received by Mr. Morrison, rejoicing in the hope of labouring together in the work of the Lord. But by the instigation of the Roman Catholic clergy, the Portuguese Government ordered him to quit the island in ten days. To this severe measure Mr. Milne was obliged to submit, and he removed to Canton, where he applied himself assiduously to the study of the Chinese language. As European females are not permitted to reside at Canton, he was necessarily separated from Mrs. Milne, who continued with Mr. and Mrs. Morrison, at Macao.

VI. Lascars.

Many of these poor strangers have gladly listened to the word of God: some have attentively perused the Scriptures of Truth, and have endeavoured to explain them to their countrymen. The young men who have studied the Bengalee language have performed public worship among them, reading the Scripture, praying, singing, and reading a sermon to them; after which the Lascars declared that they understood every word. One of their number, who teaches the students, has more than once read the Scriptures in Bengalee to his countrymen. One of the students has applied himself to the attainment of the Chinese language, under the tuition of a learned native of China.

VII. North America.

Mr. Spratt continues to labour at *Quebec* (during the absence of the minister). He is well attended: his auditory listen with great seriousness to the word, and he is encouraged to believe that his labours are useful. An Auxiliary Bible Society has been formed at Quebec, chiefly by his congregation: the military hospitals and the jail are furnished with the Scriptures, both in English and in French, and the people are preparing to erect a new and larger place of worship.

Mr. Smart is diligent and useful at *Elizabeth Town*, and labours also at several other places from Gananoque to Matilda. When the people are not hindered by military duties, his audience is frequently large, attentive, and apparently impressed by the word of Truth.

Mr. Cox continues his labours at *Augusta*, and at other places occasionally; but the engagements and miseries produced by war have cramped his exertions.

Mr. Hyde, who was sent out under the patronage of this Society, to labour in *Newfoundland*, appears to have been useful at St. John's: he has also visited some other parts of the island, and at one place established a Sunday-school. He speaks with great concern of the deplorable state of the island in general, and the great need of additional labourers.

VIII. West Indies.

The accounts from Mr. Elliot at *Tobago*, are by no means encouraging: he appears almost to despair of success.

Mr. Adam, who resides at Port of Spain, in *Trinidad*, regularly preaches to a considerable number of persons of various colours, to several of whom he has the satisfaction of believing that he has been made useful; their growth in knowledge and piety afford him much pleasure, and great encouragement in his work. He takes pains also in catechising the Negroes and their children, some of whom make rapid progress. Mr. Adam occasionally visits some estates on the coast, where he meets with encouragement.

Mr Wray has removed from Demerary to *Berbice*, where he labours assiduously. Here, of course, he had every thing to begin, and various obstacles to combat; but he has the pleasure of seeing his labours progressively useful. Both adults and children learn to read, and to repeat the catechism; some of the former come for instruction at their breakfast and dinner times.

The affectionate regard which the poor Negroes at Le Resouvenir, in *Demerary*, pay to the instructions of Mr. Wray was evinced by the most poignant grief on the occasion of his departure. The Directors have sent out other Missionaries to instruct them. A vast number of Negroes repair to George Town, in the same colony, to hear Mr. Davies; some from the distance of many miles: the chapel is crowded, and many listen at the doors and windows: more than a thousand attend on the Sunday morning. Hundreds of them apply, Sabbath after Sabbath, to obtain catechisms; and those who have learned the catechism themselves, are diligent in teaching it to others. When they meet a person who can read, they will say, "Massa, I beg you to teach me a little." Mr. Davies says, "Not fewer than five thousand Negroes learn the catechism, and attend in rotation." As a pleasing proof that these people prize the Gospel, they have established among themselves an Auxiliary Missionary Society, composed of People of Colour and of Slaves, whose names appear in last year's list of contributors, and whose subscriptions amounted to 189*l.*

The Society has made to the Missions of the United Brethren a donation of 200*l.*, to alleviate their general distress, and to assist in the support of their Missions.

There are now in the Missionary Seminary at Gosport fifteen students, of whom their tutor, the Rev. Mr. Bogue, reports very favourably.

For two years past, those of the students who could speak French, have every Lord's-day visited the prisoners from France, either in the prisons of Forton and Porchester, or in the several prison-ships (fourteen in number) in the vicinity of Portsmouth, but chiefly in the latter: among these men they have preached the Gospel faithfully and affectionately, and have distributed Bibles and Testaments kindly provided by the British and Foreign Bible Society; together with Doddridge's Rise and Progress, Mr. Bogue's Essay on the New Testament, French hymns, and tracts furnished by this Society; composed of both which little libraries have been formed, which have supplied a multitude of the prisoners both with entertainment and instruction. In one of the ships particularly, which contains about seven hundred men, a peculiar degree of serious attention was paid, several of whom requested that the Lord's Supper might be administered to them: to some of these, after a strict examination, the ordinance was administered; and the consideration of citizens of two nations then at war with each other, sitting together as brothers at the table of the Prince of Peace, excited feelings of joy in every breast.—At Porchester, the word of God has

been preached to a multitude of very attentive hearers. There is reason to believe that many of the prisoners have experienced a Divine change by the power of the Holy Spirit accompanying the word of Truth. Two or three have expressed a desire to become missionaries; and their applications are under careful consideration.

Two ministers have paid repeated visits to the prison at Dartmoor, and have preached in French to a great number of the French prisoners, and in English to the American prisoners; many, especially of the latter, attended with great seriousness and affection, and there is reason to believe that the seed sown among both, will be productive of happy fruits.

Encouraged by the liberality of the public, the Directors have lately commenced new missions to Java and the Isle of France, and have several more in contemplation to Surat, Malacca, and other parts of the East, besides making a large addition to the number of missionaries in South Africa. They have also admitted into the Seminary a greater number of students than at any former period, and are ready to receive still more.

NATIONAL EDUCATION SOCIETY.

The National Society for the Education of the Poor in the Principles of the Established Church held their anniversary meeting at Sion College, on June 2. The Archbishops of Canterbury and York, many bishops, noblemen, and other subscribers, attended. After the Report of the proceedings of the Society during the last year had been read, the Archbishop of Canterbury addressed the meeting, and congratulated them upon the vast progress which the efforts of the National Society had made in every part of England. It appeared by the Report, that since their last anniversary, 151 schools had been united to the body, which had made the whole number of schools under their patronage and superintendence, 381; that in those 151 new schools, 22,370 children received their education, which, together with those who attended the old schools, formed an aggregate of 62,[illegible] throughout England [illegible] the protection of the National Society: that by their aid, 36 new school-rooms had been erected in the course of the year, and 45 masters trained in the central schools for the purpose of supplying these new establishments. It appeared also, that the Military Asylum at Chelsea, the Naval Asylum at Greenwich, the Royal Arsenal at Woolwich, and all the Regimental Schools, though not formally united to the National Society, are in strict conformity with it, both in principle and practice, and observe in every respect the same regulations. His grace remarked, that through the unremitting exertions of the Rev. Mr. Johnson, with the able assistance of Mrs. Rogers, the central school at Baldwin's Gardens had arrived at so high a pitch of perfection, as to give the utmost satisfaction to the distinguished characters who daily visited it in great numbers: that her imperial highness the Grand Duchess of Oldenburgh, in particular, had expressed herself highly gratified by the accuracy with which the children answered the various questions put to them. In conclusion, his grace observed, that he wished to be fully and distinctly understood, that the schools patronized by this Society were what they pretended to be—National Schools, schools open to the whole nation, to the children of Dissenters, as well as of Churchmen; that all were admissible, without any reference to their sect or denomination. All that was required of the children was a conformity to the rules of the school, as nothing less than this could be admitted without the production of much distraction and confusion.

Sir Thomas Acland stated, that

he could bear the most ample testimony to the exertion of the Society in every part of England; that its efforts were not confined to the metropolis alone, but were extended to the remotest corners of the kingdom; that wherever its influence was felt; its effects were visible, not only among the children, but also among the parents; and that a new moral atmosphere appeared to have been created in every spot to which its exertions had been directed. He concluded with moving the thanks of the meeting to the General Committee, for the unwearied zeal which they had shewn in forwarding the views and promoting the interests of the Society.

The Archbishop of Canterbury, after having spoken in the highest terms of the advantages derived by the female part of the school in Baldwin's Gardens from the kind and assiduous attention of ladies who had undertaken the office of visitors, was persuaded that the meeting would feel their best thanks to be due to those ladies for the pains which they had taken in the improvement of the children, not only in reading and writing, but also in their needle-work.

Lord Kenyon, in consideration of the very great obligation which the Society was under to the Archbishop of Canterbury, who, amidst the arduous duties of his exalted station, had bestowed the most unremitting attention to the welfare of this institution, proposed that the most cordial and respectful thanks of this Society should be presented to his grace.—The thanks of the meeting were also given to Joshua Watson, Esq. the Treasurer, as a tribute of their gratitude, not only for his zealous and unwearied exertions in their interests, but for the great sacrifices, both of time and money, which he had made to their welfare.—A vote of thanks was passed to the Rev. Mr. Walmsley, the Secretary, who had gratuitously undertaken, and most faithfully executed, the laborious duties which the vast and complicated concerns of the Society had imposed upon him. Expressions of gratitude were also given to Dr. Latham, jun. and Mr. Henry Earle, for the professional assistance they had given to the children of the central school.

It appeared from the Treasurer's report, that, in consequence of the numerous calls upon the funds of the Society, for their aid in erecting school-rooms, &c. a considerable diminution of their capital stock had taken place. The Committee, however, trust, that the generosity of the English Nation will not suffer their exertions to be cramped in the diffusion of the blessings of a religious and moral education, in which the prosperity of the country is so deeply involved.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

The sum distributed by this Society, in the year 1813, was 1705*l*. The following extracts of letters from the objects of its bounty, will enable our readers to form some estimate of the claims of this institution on their benevolence

1. "I shall not attempt, nor is it possible for me, to set before you but a small portion of our sufferings, or of the degree of support we received under them. It hath pleased God to deprive us suddenly of our eldest son in the prime of life, when he was within five days of twenty-three years old, and in full health, without any previous indisposition, and reckoned clever in his profession as a surgeon. —— wrote to me immediately upon the melancholy occasion. It had such an effect upon our nature, that, like David and his men at their return to Zicklag, we wept till we could weep no more, and, through mercy, found a degree of relief from our grief and sorrow, where he did,—in the Lord our God. I would have gone and seen his poor body deposited in the grave, (for he was not

buried for a week), but I had neither money nor clothes fit for the journey. Our daughter begged of us to take the children, and the servants to look after them, which we have done; and here they are, and likely to be, we do not know how long. The oldest of the four is not six; they are fine healthy children. This has made a considerable addition to our family unavoidably: we cannot see them want; they are our own flesh and blood. I might enlarge, but I desist. I am still curate of the same churches of ——, where my blessed Master suffers not even me, who am the most unworthy of all his servants, to labour in vain. The place is reformed throughout, and many have set up family-prayer already in their houses: and it is become, of one of the worst, one of the most religious places in this part of the country, which is a great comfort to us in the midst of all our trials. My salary is the same as usual: it clears about 30*l.* a year: we rent a little land worth 24*l.* a year, on rack rent, of which we make no profit, only it is necessary in a country situation; and the house and garden we live in. This is all we have that we can call our own to support ourselves and family, besides what our merciful God sends us by the hands of benevolent friends, his happy instruments in ministering to the necessity of his servants, that labour in the Gospel. Our debt is about 32*l.*: it was a great deal more, but we were enabled to pay part of it by the benevolence of a friend. I live in want of many necessary articles myself, and so does my dear wife and children, to avoid debt and being troublesome to others, as much as possible; but it is out of our power."

2. "I am now in the 56th year of my age: my present curacy is a very laborious one, having three churches to serve every Sunday, and there is double duty at the one during the summer half year; two of the churches are distant from each other seven miles, the other three; so that I have twenty miles of very bad road to travel every Sunday, for which I receive 40*l.* a-year in money, and I have the parsonage-house and garden, and about ten acres of pasture and meadow-land, valued 18*l.* a year, which together with the surplice fees, make 64*l.* a year; and my own small independence amounts to 70*l.* a-year, making together 134*l.* per annum; and I am obliged to keep a horse, and my taxes are 24*l.*

"My wife was put to bed of her *twelfth* child on the 25th day of November last, and has been so very ill ever since that she has not been able to assist herself at any time yet. My wife's long confinement, and her not being able to superintend the family as usual, together with doctors and others to attend her, has greatly distressed me at present; but, through the tender mercy of a good God, there is now some hopes of her recovery; she is a little better for some days past, and begins to walk about the room herself."

3. "The total stated income I receive from the church is 65*l.* per annum; 20*l.* of which is at the option of a gentlemen, who has an estate in ——. We have *ten* children, of whom two boys are at Christ's hospital; three or four of the elder girls are ready and anxious for situations, but our utmost efforts have failed hitherto to get them suitable ones. There are generally forty children in the Sunday-school, superintended by myself and others. It gives me much pleasure to add, that these poor children make great progress; most of them can read the Bible decently, and rehearse the Church Catechism very well every Sunday, together with an explanation thereupon. They are thus brought under the means of instruction, and are taught to worship their Creator in the days of their youth."

4. "About three months ago I was attacked with a bilious fever; next

to that succeeded a violent pleurisy; and, to add to the above affliction, I bursted one of the tendons over my right kidney, and was for a long time unable to move out of my bed, or to attend and edify the souls committed to my charge. My poor wife is lately put to bed of the *ninth* child: *seven* out of the above number are now living, supported and maintained by me. Owing to the debility and frail nature of her constitution, I was obliged to have a man-midwife to put her to bed, who was obliged to attend her for a whole month, and the little infant, which is continually unwell. The rest of my little family have had violent ulcerated sore-throats, which are very prevalent in this country. In consequence of my small income, the increase of my family, the exorbitant price of provisions, with other disastrous events, and between the doctor's and other bills, I am much in debt; and have no way to extricate myself in my present situation, without the aid and kind compassion of those benevolent Christians, who will one day be amply repaid for feeding the hungry and clothing the naked. My salary is the same as usual, 36 guineas, being from two small perpetual curacies."

5. "This morning I received your's safe, with a bank post bill of ——— inclosed. Were I to attempt to express the grateful feelings of my dear wife and myself on the happy occasion, language would fail. Indeed, we both, and our *six* dear little ones, feel the return of comfort and happiness, through your goodness, and the worthy Society to which you belong. I hope I sincerely say for this, 'Bless the Lord, O my soul, and all that is within me bless his holy name.' 'He that caters for the sparrow, and feeds the young ravens that call upon him,' has also provided for me, his unworthy servant."

6. "I received your letter, dated the 5th of this inst., containing a bank post bill, value ———, for which I desire to return my most grateful acknowledgments and thanks. My wife continues still in the same weak state: she has had a relapse of her disorder since I wrote to you before: and, as my daughter was returning from being with the doctor for her mother, last Friday evening, the mare, which I had for riding to serve the churches, fell under her, and died in a few hours. Thus the good Lord is pleased to afflict me at present."

7. "I was indeed very hard pressed. I have had *thirteen* children. My whole income (deducting taxes) is not quite 80*l.* per annum. Of my children, five are with me, and six are not. This charitable donation relieves me from many a burden; and though some must still remain, I pray God to cast down every desire and imagination of my heart, incompatible with the means which his wisdom (and I am sure I may truly add his mercy) hath appointed me."

8. "Sir, you must conceive, that many hard struggles, many severe encounters, in worldly affairs, must have befallen the father of *eleven* children, with the scanty salary of only 63*l.* per annum, and considering the unprecedented high price every article of maintenance has been for years past. I have a son, whom I should like to put into Christ's hospital, if I could have interest to place him there; but my situation is in a retired country, secluded from the great and affluent, who are able to serve a person in the superior lines of life. Being myself in the decline of life, it is natural to look for a small independent competency at this period, when the constitution faulters, and the frame gets languid: but all this I leave to the Disposer of temporal affairs, who best knows what will, and what will not, prove blessings to us. With grateful thanks for the favour bestowed, I wish the Christian cause your Society is engaged in, may prosper and flourish."

9. "My low circumstances force

me reluctantly to apply once more to your benevolent Institution for relief. I am enabled hitherto to serve the same curacy, by rising at five o'clock in the morning, and travelling twenty-seven miles before I return home, after performing two morning and one evening duty; salary 70*l*. My dear wife and *six* children are all pretty well in health, God be praised. I rejoice greatly in the midst of my afflictions, because the word of the Lord runs, and is glorified in the salvation of sinners. With that view, I humbly thank God for accounting me worthy, (who am the unworthiest of all), by putting me into the ministry. With resignation of myself and all my concerns to the Divine will, I humbly refer my case to your consideration."

NAVAL AND MILITARY BIBLE SOCIETY.

We are happy to perceive that this Society, in the course of the last year, has much increased both its patronage and its funds. About 3500*l*. were raised on the day of Thanksgiving in January last; and this sum enabled the Society, after meeting the various demands upon them, to invest near 3000*l*. in exchequer bills. The distribution of the Scriptures to ships and regiments, from Lady-day, 1813, to 6th May 1814, amounted to 3776 Bibles, and 5003 Testaments. The following extract, from the annual Report, cannot fail to prove gratifying to our readers.

"The Committee have the gratification of mentioning, that in every instance the demands from the Navy have been complied with; and to these demands they were induced more immediately to accede, from the uncertainty as to the ships, from whence the applications proceeded, remaining any considerable time in port. They have not been less attentive to requisitions from his Majesty's land forces, numerous as they have been; and to these likewise the readiest aid has been afforded consistently with the state of the funds and other circumstances. The Committee here advert with a peculiar interest to those highly beneficial establishments, the regimental schools, to which the Scriptures have been distributed with no sparing hand. Here surely they may be allowed to anticipate a period when the good seed now sown in these youthful minds, may shew itself 'strong in the ear,' and to look forward to an abundant harvest, fruitful in good works.

"From this prospect the Committee turn to another of considerable moment, and which they trust will so be felt, when they mention the very urgent demands for the sacred Scriptures made by the Irish regiments of militia serving in England. These corps, composed of Protestants and Catholics, have evinced the most earnest desire to possess the Word of God, and they have been amply furnished: nor have your Committee been unmindful of such corps of English militia as were proceeding to Ireland, which also have been supplied with the Inspired Volume, as far as the regiments ordered on this service could be ascertained. In the distribution of Bibles and Testaments to regimental depôts, your Committee have the satisfaction of reflecting that the detachments on embarkation from thence for foreign service, carried with them these invaluable testimonials, and it is to be hoped that by such means were cherished and maintained any favourable impressions which they might before have excited. Until lately the channel above alluded to was almost the only one which had presented itself to this Society whereby the Word of God could reach our brave countrymen engaged in the field or on foreign service; and for this channel, although so circumscribed, were your Committee most grateful, having been taught 'not to despise the day of small things.' This confi-

dence has been rewarded, and a recent opportunity afforded for the introduction of the Scriptures to the British Army in Spain, through the exertions of some officers in that country. By their means a communication was opened early in March last with the chaplain at the head of his department with that army, who having obligingly undertaken to attend to the distribution of such Bibles and Testaments as might be forwarded to him, upwards of 1000 copies of the Scriptures have been already consigned to his care; a part of which, it is hoped, has been ere this placed in the hands of our gallant countrymen actually in France, who may now have leisure to gratify the desire they have long and extensively expressed of perusing the Word of God. It has appeared very important to the Committee that regiments on the eve of embarkation from this country for stations abroad, should be supplied with the Scriptures in their own language, as a source of instruction and consolation in foreign lands; yielding to this sentiment, a very ample issue of Bibles and Testaments has always been made to corps so circumstanced, at the particular instance of the officers commanding, and in compliance with the pressing application of their men."

The Report, which was read on the 10th of May, in the presence of the Duke of York, the Duke of Gloucester, and many other distinguished characters, thus concludes:

"The events that have lately occurred in a neighbouring kingdom, are of a description so novel, so entirely without the pale of human combination, that it is impossible but to contemplate them with awe, and to acknowledge in them the arm of Omnipotence. Where does history point out, at the termination of a war exceeding twenty years, such a conflict as took place between France and the Allied Powers on the 30th of March last?—where such a contest as raged at the very gates of Paris on that important day? The contrast is now to be remarked, and is displayed in that day, no less important which followed; when, as if the general arm of war had been palsied, the noise of cannon ceased, the hostile sword was returned to its scabbard, and the hand recently uplifted for destruction was at once extended in brotherly amity. What less than Almighty Power could have effected this? Surely it must be ascribed to Him alone, who 'rebuked the winds, and said unto the sea, Peace, be still.'

"Whilst our own countrymen have their full share of the glory, which, under the Divine blessing, has attended the armies of the Allies, and whilst a cessation from war allows them leisure to reflect on the miseries they have witnessed in other countries, and to feel still more attached to their own, your Committee entertain the fond hope, that the Bible, distributed amongst our sailors and soldiers in the din of war, may have conveyed to their hearts a knowledge of the 'Prince of Peace,' whose errand was, 'to proclaim liberty to the captives, and the opening of the prison to them that are bound.' May we not all unite in the further hope that the Word of God distributed by this Society may have awakened, or may yet awaken, in the minds of many of our brethren in arms, a real love for that 'Prince of Peace,' whose 'kingdom is an everlasting kingdom,' 'who is over all, God blessed for ever,' and who having given peace in this our day, can alone by his consolations give us 'peace at the last.'

We subjoin a few brief extracts from the correspondence contained in the Appendix.

1. From a lieutenant-colonel commanding a regiment of militia.

"I have now the honour, in reply to your letter of the 13th ultimo, to state, for the information of the Naval and Military Bible Society, that there are at present in the

R—— D—— militia under my command, three hundred and seventy-three men who can read; that fifteen of those have Bibles or Testaments; and that of the remaining number, two hundred and sixty-three, have expressed a desire to be supplied with either Bibles or Testaments."

2. From a military corrspondent.

"A non-commissioned officer came running after me yesterday, as I was visiting the guards, with a request in behalf of the men of the different guards, that I would put them in the way of procuring Bibles for the use of the different guard-rooms, saying, that the men sooner than be without them, would subscribe together to purchase them. I was so much pleased to find amongst them so earnest a desire to possess the Scriptures, that I promised the non-commissioned officer that I would endeavour to procure for them a copy of the Scriptures for each guard-room, by writing to the Committee of the Naval and Military Bible Society in their behalf. I am, therefore, come once again as a suitor to your liberal Committee for further supplies of the water and bread of life." "If I am not asking too much, I should request that a large Bible and Testament may be given to each guard-room; and I promise, if my request is granted, to distribute them myself, and charge the serjeants of the different guards to deliver them carefully over when relieved."

3. From a captain of a frigate.

"His Majesty's ship under my command, having been recently commissioned with a complement of four hundred and thirty men, I am induced to solicit from the Naval and Military Bible Society, such a proportion of Bibles and Testaments as they may think proper to grant, that the crew of the A—— may derive benefit from an Institution founded on the purest and best principles of religion and morality, and intended for the promotion of Christian knowledge and the practice of piety, among a class of men whose lives may be said to pass away in hourly jeopardy; but it is to be hoped the circulation of the holy Scriptures will awaken them to a sense of the necessity of being good men and Christians, and prepare them to meet, with composure and humble hope, that moment which must arrive to all."

4. From a correspondent at a military station.

"It is not from impatience that I write again respecting the application from the Irish regiment for Bibles; but these poor fellows evince their sincerity in such a way, that I thought it would be pleasant to thee to hear. One or other, and sometimes two or three of them, call almost daily to know if I have received a reply, and I don't recollect to have met with any instance where a stronger desire for the Sacred Volume has been manifest: their continued application has afforded me very great pleasure, which, with the simplicity of their manners, and solidity of their countenances, induces me to believe that they deserve the peculiar notice of the Society. I could not be satisfied without adding this testimony to my former application."

5. From an agent at a military station.

"The F—— regiment of militia has been in barracks here about three months. At their first coming, I made inquiry to know whether they had many Bibles among them; having reason to believe they possessed but few copies of the precious Word of God. Some non-commissioned officers and privates of the regiment have been with me, earnestly entreating for a supply of the Word of Life. I asked a serjeant, who seemed a sober intelligent man, to make me out a statement of the number of men in the regiment, and get what information he could respecting their want of Bibles: three days ago he gave me the following account.

"The regiment consists of six

companies; total amount of men 499; of these, 370 are Protestants, 129 Catholics: all of them are very desirous of having the Scriptures to read; and hearing that the N——— and S—— D—— regiments have been supplied by the Society, begged that application might be made for them. In none of the six companies, the serjeant informed me, were there more than four Bibles, in some only two, in others not one."

HIBERNIAN SUNDAY-SCHOOL SOCIETY.

We rejoice in the efforts which are making to promote the religious education of the poor in Ireland. We have now before us, the Third and Fourth Reports of the Hibernian Sunday-school Society, containing a view of its proceedings from April 1812, to April 1814. The patronage which the Society has obtained is highly respectable. We observe among its guardians, the names of the Countesses of Kingston, Charleville, Meath, and Bandon; the Viscountess Powerscourt; Lady Norwood; Mrs. P. La Touche; Mrs. Shaw; the Earls of Meath and Bandon; the Bishop of Ferns; the Count de Salis; Mr. W. W. Pole; Mr. Peel; Messrs. La Touche; Mr. Parnell, &c. The Third Report states, that in the first two years of the Society's existence, forty-four schools had received assistance; seventy-three more had been added in the third year, making an aggregate of one hundred and seventeen schools, in which upwards of 15,800 children were instructed. To these had been given, during the three years, 436 Bibles, 5293 Testaments, upwards of 13,000 spelling-books, 3781 alphabets, &c. and 102*l.* 6*s.* 6*d.* in money.

During the fourth year, eighty-three schools had been assisted, with 275 Bibles, 2489 Testaments, besides spelling-books, alphabets. The number of schools in connection with the Society, was, in April last, 172, containing 23,529 children.

The Committee, in closing their Report of this year, express "their sober conviction, grounded on experience, that whether the political, civil, or individual happiness of man be considered, Sunday-school institutions have a powerful tendency to restrain, or remove, that moral turpitude which infuses misery into the cup of life, and to establish on the firm basis of principle, and early formed habit, those dispositions, the offspring of which is peace within, and good-will to all around. The French revolutionists, when rising amidst the awful devastation which marked their progress, sought to involve in one common ruin every political edifice which the wisdom of ages had erected in surrounding nations, and to introduce that anarchy of which they had given so woeful an example. As they, to accomplish their dire purpose, laboured to snatch the sacred Scriptures from the hands of men, and sent forward as their heralds, the missionaries of infidelity; thus, when it is our anxious wish, to establish civil order and political stability, is it not our wisest policy, deeply to infuse into the minds of our countrymen, by the early study of the Word of God, those happy principles, which, like their Divine Author, are the principles, not of confusion, but of order, which incline every soul to be subject to the higher powers, and to submit to every ordinance of man for the Lord's sake? Thus will Ireland be blessed with a wise and an understanding people, taught, by the wholesome discipline of judicious instruction, that liberty consists not in an unrestrained indulgence of unbridled desires, but in the prudent regulations of well-digested, and equally-executed laws; at once, protecting the meanest from oppression, and controuling the power of the most exalted.

"That the education which it is

the object of this Society to establish is calculated to sweeten domestic life, and to promote social peace and happiness, must be evident from its tendency to prove an antidote to those destroyers of family peace, unbridled tempers, and vicious disorderly passions. Were we to follow, through the week, the child blessed with early instruction, may we not expect to see it often exerting its influence in communicating to other members of its family, the lessons it had learned at school, and dwelling with grateful recollection, on every kind attention it had received from its teacher. Instances, indeed, have not been wanting, in which the principles and good conduct of the child have won the parents to the love of order and virtue. If we look forward, may we not expect to find the objects of our care, moving equably in the regular and respectable discharge of every social duty, strongly contrasted with those who are slaves to undisciplined and uncontrouled tempers and passions, as well as with the uninstructed peasant, who labours under all the disadvantages of profound ignorance.

"But if it be the wish of the benevolent mind that these children should become not only useful but happy, not only the source of comfort to others, but of enjoyment to themselves, may it not be presumed that this also is in a degree the result of that education which the Society desires to promote?

"It has been the wisdom of Providence to make honesty, sobriety, and other civil and social virtues, not only beneficial to our country and our connections, but also materially conducive to our own interest and welfare; the conscientious discharge of relative duties, like the vapours which the earth exhales, breaks forth into refreshing and reviving showers of comfort and peace to the mind, whilst the discontent and evil tempers which embroil civil life corrode the heart which fosters them, no less than they embitter the minds of those within reach of their influence.

"To become instrumental in correcting and reforming these, to win the habits to the cause of virtue, to convince the young and easily impressible mind of the value of cleanliness, regularity, and order, and above all to endeavour, with the Divine blessing, to implant in the heart the principles of that wisdom which is from above; such are the objects which this Society are labouring to accomplish."

The whole amount of the funds of this admirable Institution, during the last year, consisted, in subscriptions, 185*l.*; donations, 50*l.*; a collection after a sermon, by Rev. Mr. Mathias, 154*l*:—in all, 389*l.*

We subjoin a few extracts from the correspondence in the Appendix to these two Reports.

"Newry, Jan. 6, 1812.—The number of our children is still increasing, and it is highly gratifying to us that we have the pleasure of informing your Committee, that we see this good work prosper in our hands: several of our elder children have, like Mary, chosen the better part.

"We are happy also to have it in our power to inform you, that parents, who never knew a letter themselves, are now with pleasure hearing their children read the sacred Scriptures, and repeat by heart those passages which appear to us best calculated to afford profit and instruction to those who are possessed of inferior capacities. These are only a part of the blessings that are already the visible effects of this Institution."

"Youghal, March 7th, 1812.—I would not that it should savour of vanity, but for your encouragement, and you have provoked me to it by the kind freedom with which you have written, that I should mention, a Sunday-school begun by myself and brother (now a missionary in the East Indies), and a few other lads, with our pocket-money, subscribing a penny a-week, has gone

on from one step to another, until lately they have purchased premises for 500 guineas, and have fitted them up on the best plan, and are teaching six hundred children now, in a daily, as well as in a Sunday-school: this is the Fitzroy School in London. I find a great advantage in having regular constant teachers, as an affectionate attachment is formed between them and the children, which secures, in a great measure, both their attendance and their progress."

"Shinbuy, May, 1812.—Two persons of mature age came to the school, totally ignorant, four weeks ago, and can now spell well in four or five syllables: the readers commit portions of the Scriptures to memory weekly. The poor men, whose children attend the school, propose giving their labour, gratis, towards building a school-house, while others propose materials: hence I expect we shall have a commodious school-house in a short time."

"Belfast, May, 1812.—Our school goes on well. Every Sunday we have new applications: at present we have about eight hundred scholars; and if we had regular means I am well persuaded they would increase: at the same time we endeavour to teach them to read and write, we wish to instil into their minds an ardent love for and trust in the Redeemer; thereby hoping, under Divine influence, that they may grow wise unto everlasting salvation; and for this purpose as soon as they can read tolerably well, we put the New Testament into their hands."

"Lisburn, July, 1812.—You see, my dear sir, what rapid strides education is making in the North: at present above two thousand boys and girls receive gratuitous instruction in the town of Belfast, and nearly three hundred in this town; eighty girls being taught in our school-room, during the time we don't occupy it, by six Quaker ladies; and about forty more on Sundays and Wednesdays, by the daughters of the curate of this parish."

"Ballymore, Oct. 1812.—I feel satisfaction in stating to the Society, that since the establishment of Sunday-schools in this parish, an almost general reform of conduct and manners has been the happy consequence; the offer of a religious education is eagerly embraced by the poor and destitute, an important and numerous class in society. The good conduct of the child has obviously restrained, and in many instances reformed, the evil practices of the parent; a powerful earnest through the Divine blessing of the benefits that may naturally be looked for in the rising generation. The liberal encouragement the Society has given to the schools of Acton and Demore, has already increased their number."

"Maryborough, March, 1813.—The good accruing from this Institution is seen and felt throughout the whole town and parish; for the children taking home their Bibles and their premiums, and reading and getting their lessons, have caused an inquiry in the family, and given a desire to read the Scriptures in many places where they were neglected as useless and unprofitable.

"Further, we rejoice to be able to state to you, that we have some of the most active teachers from among the boys and girls whom we reared in the school; and from the knowledge they have of the Scriptures, and the happy effects of them in their hearts, we look forward for much good. Our school is now so much looked up to, that families on the Sabbath regulate their affairs so as not to prevent their children from regularly attending twice a day; they are fully convinced of the blessed effects of it in the lives and conduct of their children."

"Clogher, June 23, 1813.—I beg leave to inform you, that a Sunday-school has been established here on Sunday the 13th instant, under the direction of a few young ladies, whose only mode of supporting it

is the produce of their own work, sold from a poor-basket. Could the establishment afford at present to give the children books, I have no doubt but the school would flourish."

"Cloydagh, Aug. 31, 1813.—I beg leave to state, that my sisters have undertaken to form a Sunday-school (with my assistance), and have for these three months past collected and taught a number of children in the church of Cloydagh, who *scarce ever were before in a place of worship*, and by every mode of allurement and persuasion *have induced them to attend now very regularly*."

"Lambeg, Dec. 29, 1813.—I take the liberty of informing you, that our school was never in a more prosperous state than it has been for six months past:—the children come to school neat and clean, give regular and due attendance: there seems also a spirit of emulation among them to excel each other. On Sunday last, a little girl repeated the first and second chapters of St. John's Gospel; another, one hundred and ninety-two verses: a little boy, the 25th chapter of St. Matthew. Some of the children take their Testaments to their work, and at every spare moment are getting their tasks. A boy of seven years old, whose parents are addicted to swearing, sitting at home a few evenings since, after school, on hearing his brother repeat those bad words, which he had been accustomed to hear, burst into tears, saying, 'how could he make use of such expressions, after singing and prayer?' A poor widow was so anxious to have her daughter taught to read, that she deprived herself of necessary covering, in order to procure a frock for her to attend the school in; so that when we found her out, she was nearly perished with cold, lying on a handful of straw, without either blanket or sheet. Her neighbours told me they expected to find her dead some morning."

"Drogheda, Jan. 6, 1814.—A boy who entered on the 17th of January, 1813, and who could not then be said to have his letters correctly, said fifteen chapters at the last examination. Some of the children have committed to memory two of the Gospels, some of them more than two. The girl whom I mentioned in my last year's report, for having excelled in a remarkable way, has gone over the Gospels and the Acts twice, the Epistles of John and Peter, the Epistles of Jude, and many select chapters of the other Epistles. Such are the ripening fruits of our little establishment, connected with your Society: I hope it will remain a source of information to those who perhaps, without this, would never have an opportunity of learning any portion of Scripture.

"I trust the school is doing well, the efforts and improvement of the children, are (for the opportunities of a Sunday-school) truly astonishing. From any inquiries which I have been able to make, the children's conduct at home, is much improved; the neatness of the children, regularity of their behaviour in school, and many other circumstances, are highly praise-worthy."

"Belfast, April 14, 1814.—Our schools continue to be held in two large apartments in Union-street, capable of accommodating three hundred scholars each, and in a large room in Smithfield, which contains about two hundred scholars. I have the greatest satisfaction in mentioning to you, that a number of young ladies and gentlemen of respectable families, and distinguished for their piety, have taken the charge of instructing classes in our schools: their attention to their pupils is unremitting and unwearied. The progress which our scholars have made far exceeds our most sanguine expectations: numbers who have been taught the alphabet in our schools have been, in a much shorter time than we expected, able to read their Bibles, have acquired great facility

in spelling, and made considerable progress in writing.

"I have great satisfaction in being authorised to report to you that a remarkable amendment has taken place in the habits and the morals of the children under our care: they are generally attentive and diligent, appear to feel the interest which our teachers take in their improvement and happiness, and seem to have a delight in committing to memory the portions of Scripture allotted them weekly.

"Of the happy effects of Sunday-schools, every one employed in superintending them must have the fullest conviction: how pleasing to a benevolent mind must it be, to see the children of the poor, who would be spending their Sundays in idleness, and, perhaps, acquiring, among evil companions, habits of profaneness and vice, learning to read the precious Word of God, acquiring a taste for cleanliness, attention, and piety, and thus training up to become useful members of society here, and, under Divine Grace, preparing to be heirs of Glory hereafter!"

MISSION TO TARTARY.

A COMMUNICATION from the Missionaries, dated the 1st of May last, to the Directors of the Edinburgh Missionary Society, presented a more encouraging prospect of the success of their Mission than had been held out at any preceding period.

"Since we began to write," say they, "a letter addressed to all the Missionaries has been received from two of the principal Effendis in the Kabardian country. These two Effendis profess a very great friendship for us, and beg us to send to them an Arabic and a Turkish Testament. The following is an extract from this letter: '*We are friends to the saved of Jesus, and to the lovers of his glory. We wish to see the statutes of the New Testament, and to compare it with the Koran. All who keep the statutes of the New Testament, we hold as friends.*'—We accordingly sent them *four* Testaments, and gave one to the bearer of these, who also wished to read it. One of these priests some time ago sent another priest to beg from us a Turkish and an Arabic Testament, which were sent to him; but the priest, who was to take them, thought proper to keep them for his own use. The letter now received contains a complaint against this priest for his treacherous conduct, and requests us to take the Testaments from him. This, however, we are not inclined to do, but rather choose to let him keep possession of them quietly; for who knows, but the precious truths they contain may yet reach his heart with power?"

Two of their number, Messrs. Dickson and Galloway, had visited Astrachan with a view of forwarding the interests of Christianity in that city and its environs. They had succeeded in distributing a number of Testaments and tracts among the Mohammedans in that quarter, who manifested, however, in general, a remarkable reluctance to receive them. Towards the latter part of their stay in that quarter, this reluctance appeared to diminish. They had daily opportunities of conferring with great numbers of Tartars and others, among whom they appear to have laboured with zeal and activity to make known the Gospel.

A farther dispatch has been received from Karass, dated June 8th and 14th, and July 27th. From this it appears that a letter from the Russian Minister of the Interior had been communicated to them by Mr. Paterson, to whom it was addressed, which contained the following proposal for forming a new Missionary Settlement:—

"Since my letter to you of the 23d February, his Imperial Majesty has deigned to honour me with his

orders, in consequence of my report on the state of your colony.

"The Emperor, perceiving from the said report that you do not find the situation by the mountains of Caucasus answer the purpose for which your colony is established, on account of the continual residence of the military guard in it, and that you would wish to choose some other place in the empire of Russia, to fix the chief residence of your companions, has been graciously pleased to order me to propose to you, to send, without loss of time, a proper person from your community, to choose a more suitable station. But while you remain in your present situation, I hope that the means taken by Government will sufficiently guard you from all danger.

"In informing you of this, I think it necessary to explain to you my thoughts concerning the place most suitable and least dangerous to form your settlement in, without leaving entirely your present place, in which your establishment can continue by the German colonists, and where your Missionaries also can continue their labours.

"It is known that, of all the parts of the Russian empire, the lines of Orenberg and of Siberia are bordering on such countries of Asia where mostly Mohammedans and Heathens have their numerous settlements and hordes. Not only the people there are less savage than the mountaineers of Caucasus, but the situation of that part of the empire is entirely safe; and if the Missionaries should choose for their residence a place near the city of Orenberg, or near the fortress of Omsk, they would find it not only advantageous to be so near the frontiers, but likewise a suitable situation for having intercourse with Mohammedans and Heathens, and would be under the immediate protection of the chief local Governments of the above-mentioned places.

"I cannot let pass this occasion, without taking notice of your plan of establishing missionary colonies in Tomsk, Tobolsk, or the district of Ufa, which, on account of their great distance from the frontiers, cannot answer your purpose so well, notwithstanding all the assistance of the Edinburgh Society, or of our Government.

"Thus letting you know my thoughts concerning your choosing a proper place to fix your settlement, I propose to you to send a confidential person, or commissioner, for that purpose; and, in order that he may receive all possible assistance, I am now writing to the military governor of Orenberg, Prince Volkonsky, and to the general governor of Siberia, and likewise to the commander on the Siberian frontiers, and residing in the fortress of Omsk, in the government of Tomsk, so that your commissioner may address himself to them."

In consequence of this communication, two of their number, Messrs. Fraser and Mitchell, agreed to undertake the proposed journey. They left Karass on the 30th of June, and were to proceed to Orenberg by Sarepta and Saratof. Orenberg is situated near the 51st degree of north latitude and the 59th degree of east longitude.

On the 17th of July, a Mr. Rath from Petersburg visited the settlement. He was sent by the Minister of the Interior to inquire into the situation of the Missionaries, and to learn from them what they conceived Government could do for them, either at Karass or in a new station. He stayed two days with them, inspected every thing connected with the colony, and then went to Constantinogorski, where he was to remain a few weeks. He left with them a number of questions which the Minister wished to have answered; from which it appears that the Russian Government are desirous that the colony should be continued there, and will do every thing for its protection and support.

AFRICAN INSTITUTION.

THE Eighth Report of this Institution has lately been published. We propose to give a brief abstract of its contents.

The Portuguese Slave Trade had been partially restrained by the vigilance of our cruizers, but their efforts in this line of service were materially impeded and embarrassed by the uncertainty still prevailing as to the real import of that article, in the treaty with Portugal, which limits the Portuguese Slave Trade to places actually under the dominion of the Crown of Portugal. A number of appeals involving this question are now pending before the High Court of Appeal in Prize Causes.

In June 1813, Capt. Scobell, of his Majesty's Ship Thais, destroyed an extensive slave factory at Cape Mesurado, belonging to British subjects, and rescued 230 human beings from slavery. The slave traders, John Bostock and Thomas Macquin, men who had acquired a large property, were taken and carried to Sierra Leone, where they were tried and convicted under the slave trade felony act, and sentenced to fourteen years transportation. They are now on board the hulks.

Captain Maxwell, of his Majesty's ship Favourite, made a similar effort to destroy the slaving establishments in the Rio Pongas, in the month of Nov. 1813, but it did not prove effectual from the insufficiency of the force *.

A considerable slave trade appears still to be carried on to the Isles of France and Bourbon, which means were taking to suppress.

The Government of the Cape of Good Hope had not only adopted vigorous measures for suppressing all slave trade in that quarter, but had shewn an honourable solicitude for the amelioration of the state of slavery in that colony.

The slave trade was continued at Java for some time after it came into our possession. Measures, however, which it was hoped would prove effectual, had at length been taken for its entire suppression*.

The Abolition Act had been amended, by extending the time allowed for commencing prosecutions under it from one to three years.

The Directors lament the failure of all the efforts that have been made to induce the Portuguese Government either to cede the island of Bissao, or to define more clearly the nature of the limitations contained in the treaty of amity. Instructions, however, had been issued by Government to the cruizers on the coast of Africa substantially according with the construction the Directors had put upon the treaty. The following letter of Lord Castlereagh to the Lords of the Admiralty, will shew the nature of these instructions:—

* The attempt was renewed in the month of March of this year by a detachment from the garrison of Sierra Leone, and completely succeeded.

* The following interesting piece of intelligence is extracted from the Java Gazette:—

"We have had the satisfaction of receiving, from our correspondent at Macassar, the following report of the effects produced there by the Abolition of the Slave Trade:—'The influence of the abolition of slavery is already felt to a great degree in this country. Murders, which were formerly so numerous here, now happen very seldom: the people of the country travel to any distance in perfect security. Those wretches, whose former employment was stealing and selling children into slavery, are now obliged to confine their depredations to horses and buffaloes; and the scantiness and precariousness of this mode of subsistence, compels many to cultivate the land to procure a livelihood: under these circumstances, cultivation and civilization are daily increasing and must extend rapidly over the country. The native chiefs in Celebes do not conceal that they are much poorer in consequence of the change; but although they cannot at present be expected to co-operate willingly in the suppression of slavery, they are perfectly conscious of the blessings it must ultimately produce."

"Foreign Office, May 6, 1813.—My Lords—In consideration of complaints received from the Government of Portugal, respecting certain seizures of Portuguese ships employed in carrying Slaves from the coast of Africa, I am commanded by his Royal Highness the Prince Regent, to desire that your Lordships will be pleased to instruct his Majesty's cruizers not to molest Portuguese ships carrying Slaves *bona fide* on the account and risk of Portuguese subjects, from ports of Africa belonging to the Crown of Portugal, to the Brazils: but by this instruction it is by no means intended that vessels, as hereafter described, should not be brought in for adjudication, viz.:

"1. A Portuguese ship bound from a Portuguese port in Africa, with a cargo of Slaves to any port not subject to the Prince Regent of Portugal.

"2. Any Portuguese ship bound to, or having taken her departure with a cargo of Slaves from, any port in Africa, not under the dominion of the Crown of Portugal.

"3. Any Portuguese ship, the property on board of which, being a cargo of Slaves, is other than Portuguese.

"4. Any ship whatever, laden with Slaves, wherein the ship or the Slaves are in whole, or in part, the property of a British subject, or of a citizen of the United States.

"5. Any ship bearing the Portuguese flag, which shall have been fitted up for the conveyance of Slaves at a British port, or of which the commander, or other superior officer, shall be a British subject, or a citizen of the United States.

"In order to prevent any misapprehension of what is to be considered a Portuguese vessel, it will be necessary to add, that the 5th Article of the Treaty of Commerce with Portugal of 1810, which defines what shall be considered as a Portuguese ship, applies only to ships claiming entry in British ports, under the favourable duties stipulated in that treaty: it was never intended to confine the trade of Portugal in all parts of the world to ships of that description, much less to expose to capture by that construction of the treaty, on the high seas, all other ships claiming to be Portuguese.

"With respect to what is to be considered as Portuguese territory on the coast of Africa, your Lordships will be pleased to direct the naval officers to attend as strictly as possible to the tenor of the Tenth Article of the Alliance with Portugal, until some further regulations shall be agreed upon between the two countries."

In Spanish America, the Slave Trade had been abolished by the Government of Buenos Ayres, and also by that of Chili.

The supreme national Congress of Chili resolved, on the 11th of October, 1811, "That from this day forward no Slave shall be brought to Chili; and that all such as, being on their passage to countries where that hard law subsists, shall happen to stop for any reason, and shall remain in this kingdom for the space of six months, shall become and be held *ipso facto* free; that those who are at present in servitude shall remain in that condition, which they will be enabled to endure by habit—by the obvious difficulty of finding, on a sudden, the means of subsistence, without becoming a burden to the community,—by the good treatment which in general they receive from their masters, and, above all, by the consolation that their children, born from this day forward, will be free, which is expressly made an unalterable law."

On the 9th of April, 1812, it was decreed by the Government of Buenos Ayres, that the introduction of Slaves was absolutely prohibited; that any ships having Slaves on board, which should be brought there within a year should be ordered to depart immediately; that if any should arrive after that time the ships should be condemned, and

the Slaves declared free. The conclusion of the proclamation announcing this decree is remarkable.

"Citizens:—The Government has wished to mark the anniversary of the glorious epoch of your civil liberty with demonstrations worthy your sentiments and your virtues. Divine Providence openly protects the cause of humanity which we gloriously and honourably support. Fortune assists our projects, and overthrows the vigilance and efforts of the tyrants. Every thing announces the speedy consolidation of our just system. Courage, union, patriotism, generosity, and confidence. The victory is ours!"

Besides this, all children born within the province of Buenos Ayres from and after the 1st of January, 1813, are declared free, and minute and judicious regulations have been promulgated for securing to such persons their freedom, and also for their education.

In the treaty between Great Britain and Denmark, an article has been introduced, stipulating for the entire Abolition of the Slave Trade.

It appears that a considerable slave trade still exists on the north coast of Africa, whither the Slaves are brought from the interior, and thence exported to the islands and opposite continent of Europe.

On the occurrence of the revolution in Holland, the Directors suggested to his Majesty's Ministers the expediency of obtaining from that country a renunciation of the Slave Trade*.

The Directors, however, express their decided conviction that all these measures of partial abolition will produce little benefit to Africa, unless, at the general peace which was then expected, that trade shall be universally renounced by the powers of Europe.

The Directors have been anxious that effectual measures should be taken for meliorating the state of the Slaves in the West Indies. As a preliminary step to such measures, the House of Commons have called for copies of all the laws now in force in the different British Colonies.

The law for the registration of the Slaves in Trinidad has been carried into complete effect. This measure, if extended to all our colonies, would operate more efficaciously than any other that could be adopted, both for preventing clandestine importations of Slaves, and for ameliorating the condition of those already in our islands.

Major Chisholm, the Commandant of Goree, states, that the Slave Trade was nearly at an end in that vicinity.

At Sierra Leone, Governor Maxwell had continued his strenuous and unremitting efforts for the suppression of the Slave Trade in that neighbourhood, and for the improvement of the Colony. The capture of an American privateer had put into his hands some persons by whose aid he hoped to erect a saw-mill to go by water, and perhaps a mill for cleaning rice. The natives around the Colony were cultivating rice in considerable quantities; and if the means of cleaning it properly were procured, it might be expected to enter into competition with rice from India, and even from Carolina.

On the recommendation of the Directors, a Bill was brought into Parliament (which has since passed into a law) for allowing the privilege of British registry to ships condemned for slave trading.

The death of Mr. Granville Sharp, that early and strenuous labourer in the cause of African freedom, is mentioned by the Directors with suitable feelings of sympathy and respect. They have resolved to erect a monument in Westminster Abbey, which shall record his eminent services in the cause of humanity.

The Journals of Mr. Mungo Park and Isaaco are at length in the press. Mr. Murray of Albemarle Street,

* This has since been happily effected.

has paid for the copy-right, for the benefit of Mr. Park's family, a larger sum than the Directors had allowed themselves to expect, but they trust that the public will amply compensate his liberality.

The Rev. Blanco White, a native of Spain, has written, in the Spanish language, an able treatise on the Slave Trade, chiefly drawn from Mr. Wilberforce's Letter to his Constituents on that subject, intended to enlighten his countrymen with respect to its real nature. This the Directors intend to circulate in Spain, particularly among the members of the government and the clergy.

Dr. Dickson was then on the point of publishing (it has since been published) a work on the means of improving the state of the Slaves in the West Indies.

A variety of valuable seeds and plants have again been received from India, through the kindness of Dr. Roxburgh.

A legacy has been left to the Institution, by a Black Man, of the name of Martin, who died at Clifton, in September, 1813. The circumstances communicated to the Board by his executor, the Rev. Mr. Greig, of Worcester, were as follows.

"Martin informed Mr. Greig, that he recollected living very happily with his father and mother, brothers and sisters, in a small town in Africa;—that one night a great number of people came from a distance, and surprised and set fire to the town;—that he believed many of the inhabitants were taken away prisoners; and that he (being young) was carried upon a man's shoulders, for several days together, to the sea-coast, where he was put on board a ship, taken to the West Indies, and sold to a planter;—and that, from the time he was carried off from his native town, he never saw any of his relations, nor knew what became of them. In the West Indies he was afterwards purchased by a British officer, and was brought by him to England.

"Mr. Greig understanding that Martin kept some money, which he had saved from his wages as a servant, in an insecure place, advised him to invest it in the public funds; and, as he had no relations in this country to claim the property after his death, in case of his dying intestate, Mr. Greig suggested to him the propriety of making a will, and, after explaining to him the nature of the African Institution, advised him to leave his little property to this Society. He said he would consider of it; and soon after inquired of Mr. Greig, whether there was any Society for building churches in Africa. Upon being told of the Church Missionary Society for Africa and the East, he said he should like to leave his money equally between that Society and the African Institution. His will was drawn and executed accordingly, and his bequest has since been received."

The Appendix contains some information in addition to that which is to be found in the Report made to the general body on the 23d of March last. This information chiefly respects the efforts made in and out of Parliament, to procure the Abolition of the Slave Trade, both by France and the other nations of Europe. A list of the petitions presented to Parliament on the occasion is added, amounting to eight hundred and six, signed by nearly a million of names. Had the time admitted of it, this number would have been greatly increased.

A return has been made to Parliament, of all ships and vessels brought in and condemned for slave-trading; and though the return is very defective, it contains the names of upwards of one hundred and twenty ships.

After the universal expression of the public feeling which we have witnessed on the subject of the Slave Trade, it is with surprize and concern we perceive how very inadequate to the variety and immensity of its objects the funds of this admirable Institution still are.

Its recent invaluable efforts have nearly exhausted them; and its permanent income falls at present considerably short of 500*l.* per annum. This circumstance would undoubtedly be somewhat opprobrious to the British name, and especially to the religious part of the community, if it did not proceed, as we feel confident it does, from ignorance of the real state of the case. It cannot be, that those who have stood forward so nobly to vindicate the national character from all participation in the guilt of sanctioning either the continuance or the revival of the Slave Trade, should suffer a Society to languish, for want of pecuniary support, on whose vigilance and exertions, we have no hesitation in saying, it mainly depends, not only whether our policy in respect to Africa shall be generally adopted by other nations, but whether our own Abolition Laws shall be any thing more than a dead letter.

In the hope that this intimation will excite the immediate attention of the enemies of the Slave Trade and the friends of African civilization in every part of the kingdom, we deem it incumbent on us for their convenience to subjoin the following information.

A subscription of sixty guineas or upwards, at one time, constitutes a hereditary governor;—of thirty guineas at one time, a governor for life;—of three guineas annually, an annual governor;—of ten guineas at one time, a member for life;—of one guinea annually, an annual member.

The Board of Directors is chosen from among the Governors.

Subscriptions are received by the following Bankers; viz. Messrs. Down, Thornton, Free, and Down, No. 1, Bartholomew Lane; Messrs. Hoare, Barnett, and Co., No. 62, Lombard Street; Messrs. Hoares, 37, Fleet Street; Messrs. Drummonds, Charing Cross; Messrs. Ransom, Morland, and Co., Pall Mall;—by the Treasurer, Henry Thornton, Esq. M.P.; by the Secretary, Thomas Harrison, Esq.; or by Mr. Robert Stokes, the Collector, at the Office of the Institution, No. 36, Suffolk Street, Charing Cross; to whom, or to the Secretary, communications relative to the Institution may be addressed.

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Rev. Edward Nares, A. M. rector of Biddenden, Kent, Regius Professor of Modern History, vice Beeke, resigned.

Rev. W. L. Porter, of Peterborough, Head Master of Worcester college school, vice Griffin deceased.

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Rev. H. J. Richman, LL. B. Holy Trinity R. Dorchester, with Frome Whitfield R. and Free Chapel annexed.

Rev. Charles Worsley, M. A. Lesnewth R. Cornwall, vice Pomeroy, deceased.

Rev. George Mingay, B. A., Kennett R. Cambridgeshire.

Rev. J. Coltman, M. A. St. John perp. cur. Beverley, vice Jackson, deceased.

Rev. William West Green, vice-principal

of Magdalen hall, Oxford, Husbands Bosworth R. co. Leic. vice Pearce, deceased.

Rev. R. Pennell, Chaplain to the British Factory, at Oporto.

Rev. John Nelson, M. A. perpetual curate of Brill and Boarstall, Bucks, St. Peter's, alias Peterstone-super R. Ely in Glamorganshire, vice Lewis, deceased.

Rev. G. Wilkins, of Hadleigh, Dennington cum Moorhouse.

Rev. Francis John Hyde Wollastone, B.D. Archdeacon of Essex, vice Gretton, dec.

Rev. W H. Pratt, vicar of Dromaul, in the diocese of Connor, one of the Chaplains of the Marquis of Thomond.

John David Macbride, D. C. L. and Principal of Magdalen hall, Oxford, the Lord Almoner's Reader in Arabic, vice Ford, deceased.

Hon. and Rev. W. Peachy, M. A. Reed R. with Barkway V. annexed, Herts; and Twyford R. Sussex.

Rev. Thomas Law, Newton Tracey R. Devon.

Rev. T. G. Ferrand, M. A. Tunstall R. with Dunningworth, Suffolk.

Rev. James Hodges, B.D. Twyford cum Ouselbury V. near Winchester.

Rev. R. Black, Hutton R. Essex.

Rev. Thomas Rennell, D. D. Barton Stacey V. Hants, vice Westcombe, deceased.

Rev. Dr. Newbolt, Collingbourne Abbas, alias Kingston V. vice Westcombe, deceased.

Rev. G. B. Godbold, M.A. Greatham R. Hants.

Rev. Edward Hogg, B. A. Fornham St. Martyn R.

Rev. Thomas Alston Warren, B.D. South Warnborough R. Hants, vice Forbes, deceased.

Rev. H. Packard, Burley Perpetual Curacy, Suffolk.

Rev. T. Hurst, Brington R. cum Old Weston and Bythorn, Hunts.

Rev. R. Roberts, M. A. a Minor Canon of Worcester Cathedral.

Rev. Philip Fisher, D. D. master of the Charter-house, a Prebendary of Norwich Cathedral.

Rev. Charles Millman Mount, M.A. Great Toy and Chapel R. Essex.

Rev. Wm. Beale, Huntley R. co. Glouc. vice Foley, deceased.

Rev. Benjamin Preedy, M. A. Willersey R. co. Glouc. vice Davies, resigned.

Rev. J. Hooke, D.D. prebendary of Winchester Cathedral, Archdeacon of Huntingdon.

Rev. J. Hogg, Geddington V. and Newton Donative, Northamptonshire, vice Knight, deceased

Rev. Mr. Bonson, Cockerington V. near Louth.

Rev. Thomas B. Greaves, M.A. Wiggenhall St. German V. Norfolk.

Rev. Townshend Selwyn, M.A. to a Prebend in Gloucester Cathedral, vice Small, deceased.

Rev. C. Tudway, Chiseldon V. Wilts.

Rev. George Butler, D.D. head-master of Harrow School, and Fellow of Sidney Sussex College, Cambridge, presented by the Fellows of his Society to Gayton R. Northamptonshire, vice Hunter, deceased.

Rev. Edward Hughes, M. A. curate of Caerwys, Llandulas R. Denbighshire.

Rev. Field Flowers, M. A. Partney R. Lincolnshire.

Rev. J. Rose, M.A. Whilton R. Northamptonshire.

Rev. John Salter, M. A. to the Prebendal stall of Winterbourn Earls, in Salisbury Cathedral.

Rev. S. R. Hamilton (second son of the Right Hon. S. Hamilton) to the Living of Rathfriland, co. Down.

Rev. Thomas Nankevill, St. Juste V. Cornwall.

Rev. H. Dyson, rector of Baughurst, Hants, Wexham R. Bucks.

Rev. Charles Edward Neville, B. A. Randwick Perpetual Curacy, Gloucestershire.

Rev. Mr. Lindsay, late tutor to the son of Lord Holland, chosen by lot Third Fellow of Dulwich College.

Rev. Thomas Benyon, to the Archdeaconry of Cardigan, vice Williams, deceased.

Rev. Mr. Bouyer, prebendary of Durham, Northallerton V. vice Walker, deceased.

Rev. John Crofts, Hurst and Ruscombe Perpetual Curacies, Berks, vice Greene, deceased.

Rev. Edward Ellis, Second Master of Westminster School, vice Page.

Rev. Wilson Banks, B. A. Master of Butterwick Free School, Lincolnshire, vice Towers.

Rev. John Waite, Head Master of Louth Free Grammar School.

Rev. John Burnet Wittenoom, M.A. Master of Newark School, Notts.

Rev. Dr. Thackeray, provost of King's College, Vice-chancellor of Cambridge for the ensuing year.

Rev. J. Jackson, M.A. Vicar of Ospringe, Kent, Offord Darcy R. Hunts, vice Greene, deceased.

Rev. Isaac Crouch, M.A. Narborough R. Leicestershire.

Rev. H. Sissmore, LL.D. Wedley R. with Wimering, Hants, vice Oglander, deceased.

Rev E. John Bury, A.B. Ludshelfe, alias Litchfield, R. vice Williams, resigned.

Rev. Mr. Haygarth, Upham R Hants.

Rev. R. Linton, Fotheringhay Perpetual Curacy, Northamptonshire, vice Tait, deceased.

Rev. T. K. Bonney, M.A. Normanton R. Rutland, and Comingsby R. co. Linc. vice Tait, deceased.

Rev. Jacob George Wrench, S. C. L. Stouting R. Kent.

Rev. Thomas Spencer, minor canon of Canterbury, Halstow V. Kent.

Rev. A. Kirsteman, A.M. Bermondsey R. vice Payler, deceased.

Rev. Wm. Gorsuch Rowland, M.A. to a Prebend in Litchfield Cathedral, vice Carver, deceased.

Rev. George Ion, M.A. Thorndon R. Suffolk.

Rev. Warre Bradley, vicar of Chard, to the Prebend of Ashill, in Wells Cathedral, vice Sumner, deceased.

Rev. John Samuel Baron, B.A. Brill and Boarstall Perpetual Curacies, Bucks.

Rev. W. Allen, M.A. head master of Bolton School, Living of Peel, Lancashire.

Rev. Wm. Wilkinson, rector of South Croxton, Loseby R. co. Leic.

Rev. Evan Holliday, vicar of Llanarthney, Carmarthenshire, Chaplain of Sheerness Dockyard.

Rev. Townley Clarkson, M.A. St. Andrew's V. Cambridge.

Rev. R. Webb, minor canon of St. Paul's cathedral, and vicar of Kensworth, Herts, St. Mary Magdalen and St. Gregory United Parishes, London, vice Clarke, deceased.

Rev. James Meakin, St. John's R. Bedwardine, Worcester.

Rev. Thomas Penrose, LL.B. Writtle V. cum Roxwell, Essex, vice Berkeley, deceased.

Rev. Wm. Everett, B.D. Rumford Curacy, Essex.

Rev. Charles Phillips, vicar of Pembroke, to a Prebend in St. David's Cathedral.

Rev. C. Watson, Melton R. Suffolk.

Rev. Robert Fisk, B.D. Winden Lofts R. with Elmdon annexed, Essex.

Rev. Peter Schrimshire Wood, M.A. to the Deanery of Middleham, Yorkshire.

Rev. Robert Ralph Smith, M.A. Colerne V. Wilts, vice Wells, resigned.

Rev. J. Poore, M.A. late curate of South Stoneham, Hants, Marston R. Kent.—Previous to this gentleman's departure from Stoneham, the parishioners presented him with an elegant piece of plate, value 100l. in testimony of their approbation of his services.

Rev. G. F. Nott, D.D. Prebendary of Winchester, to the Prebend of Torleton, vice Griesdale, deceased.

Rev. R. B. Francis, Roughton V. Norfolk.

Rev. Walker Gray, Cullumpton V. (otherwise Upton Weave), Devon.

Rev. Robert Stevens, to a Prebend in Lincoln Cathedral.

DISPENSATIONS.

Rev. G. Egremont, LL.B. vicar of Crowle, in the Isle of Axholme, to hold Welton R. near Lowth.

Rev. W. Cowling, to hold Newton R. Bucks, with Albury R. Herts.

Rev. George Hayward, M.A. to hold Frocester V. with Nympsfield R. Glouc.

Rev. N. Ruddock, Stockland V. Bristol, with Westbury-cum-Priddy.

Rev. C. M. Mount, to hold Hamington V. with Helmedon R. both co. Lincoln.

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